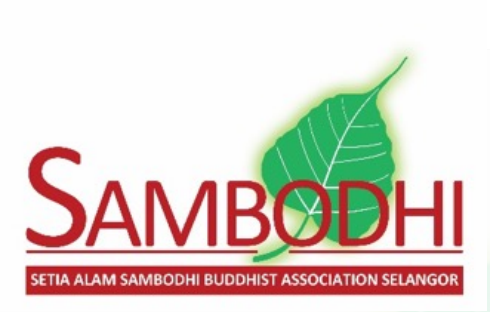

Setia Alam Sambodhi Buddhist Association

Chanting Book

v15

A Guide to Pali Chanting

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A Guide to Pali Chanting…

The Pali alphabet consists of forty-one letters, eight vowels and thirty-three consonants.

Vowels

a, ā, i, ī, u, ū, e, o

Consonants

k, kh, g, gh, ṅ

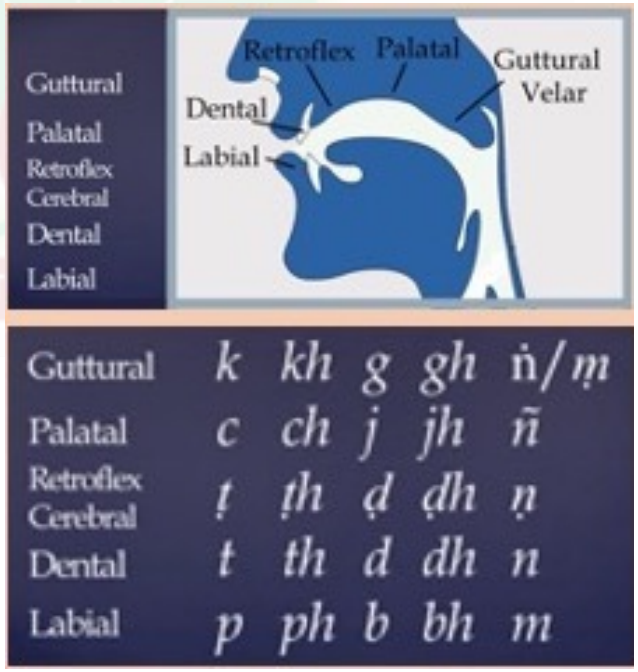
c, ch, j, jh, ñ

ṭ, ṭh, ḍ, ḍh, ṇ

t, th, d, dh, n

p, ph, b, bh, m

y, r, l, v, s, h, ḷ, ṃ



A Guide to Pali Chanting…

2. There are two types of Pāli vowels, short and long in duration. The sound of a long vowel is held twice as long than a short vowel. Of the vowels, a, i, u are short, the rest are long.

Short vowels	***Long vowels***
a *as u in hut*	***ā*** *as a in barn*
i *as i in bit*	***ī*** *as ee in tree*
u *as u in put*	***ū*** *as oo in moon*
****e*** *as e in bed*	***e*** *as a in cake*
****o*** *as o in note*	***o*** *as o in hole*

*Although 'e' and 'o' are included in long vowels they are often sounded short before a double consonant, e.g. Mettā, Seṭṭhī, Okkamati, Yottaṃ.

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3. Consonants are generally pronounced as they are in English, with few exceptions as follows:

c	*as in 'ch' in church*
ḍ	*as in dot*
d	*as 'th' in the*
ṃ & ṅ	*as 'ng' in sing*
ṇ	*as in not*
ñ	*as in 'nya' in Malay language*
ṭ	*as in top*
t	*as 'th' in thigh*
tva	*as 'tua' in Malay language*

The dentals 't' and 'd' are pronounced with the tip of the tongue placed against the front upper teeth.

A Guide to Pali Chanting…

Aspirated consonants such as ***'kh', 'gh', 'th', 'dh', 'ph'*** *and* ***'bh'*** are pronounced with ***'h'*** sound immediately following, e.g. 'khemaṃ' and 'dhātu'.

For some consonants which are repeated in Pāli (such as ***bb, cc, dd, gg, jj, kk, mm, ss, tt, yy),*** pause slightly in between the syllables; for instance, 'sab-ba', 'sac-ca', 'bud-dhā' or 'dham-ma'.

The Pāli words '***te***', '***tuihaṃ***' and '***tvaṃ***' are used when reciting for **others**, and are replaced by '***me***', '***maihaṃ***' and '***maṃ***' respectively when reciting for **oneself**.

Opening Salutation

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Opening Salutation.

Araham Samma Sambuddho Bhagava
Buddhaṃ Bhagavantam Abhivademi
I bow low before the Buddha, the Exalted One and the Blessed One.

Svakkhato Bhagavata Dhammo, Dhammam Namassami
I bow low before the Dhamma which is well expounded by the Exalted One.

Supatipanno Bhagavato Savaka Sangho, Sangham Namami
I bow low before the Sangha who are the disciples of the Exalted One.

Buddha Vandanā

Homage to The Buddha

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Buddha Vandanā.

Homage to The Buddha.

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa
Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

Ti-Sarana

Taking the Three Refuges

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Ti-Sarana.

Taking the Three Refuges.

Buddhaṃ Saraṇaṃ Gacchāmi
Dhammaṃ Saraṇaṃ Gacchāmi
Saṅghaṃ Saraṇaṃ Gacchāmi
I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

Dutiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Dutiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi
For the second time, I go to the Buddha, Dhamma and Sangha as my refuge.

Tatiyam'pi Buddhaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Dhammaṃ Saraṇaṃ Gacchāmi
Tatiyam'pi Saṅghaṃ Saraṇaṃ Gacchāmi
For the third time, I go to the Buddha, Dhamma and Sangha as my refuge.

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Pañca Sīla

The Five Precepts

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Pañca Sīla.

The Five Precepts.

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**

1. I take the precept to abstain from destroying living beings.
2. I take the precept to abstain from taking things not given.
3. I take the precept to abstain from sexual misconduct.
4. I take the precept to abstain from false speech.
5. I take the precept to abstain from anything that causes intoxication or heedlessness.

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Sadhu! Sadhu! Sadhu!

Excellent! Excellent! Excellent!

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Tiratana Vandanā

Salutation to The Triple Gem

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Buddha Vandanā.

Salutation to The Buddha.

Iti pi so Bhagavā, Arahaṃ, Sammā Sambuddho
Vijjācaraṇa sampaṇṇo, Sugato, Lokavidū, Anuttaro,
Purisa dammasārathī Satthā devāmanussānaṃ,
Buddho Bhagavā'ti

Such indeed is the Blessed One, Exalted, perfectly Enlightened One, endowed with knowledge and virtue. Well-gone (Gone beyond), Knower of the worlds. A guide incomparable for the training of individuals. Teacher of gods and men, Enlightened, and Holy.

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Dhamma Vandanā.

Salutation to the Dhamma.

Svākkhāto Bhagavatā Dhammo
Sandiṭṭhiko, Akâliko, Ehi-passiko, Opanayiko,
Paccattaṃ veditabbo viññūhi'ti

Well-expounded is the Dhamma by the Blessed One, to be self-realised, with immediate fruit; inviting all to 'come and see', worthy to be achieved; to be attained by the wise, each for himself.

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Sangha Vandanā.

Salutation to the Sangha.

Supaṭi-panno Bhagavato sāvaka saṅgho,
Ujupaṭi-panno Bhagavato sāvaka saṅgho,
Ñāya-paṭipanno Bhagavato sāvaka saṅgho,
Sāmīci-paṭipanno Bhagavato sāvaka saṅgho,
Yadidaṃ cattāri purisa yugāni, Aṭṭha-purisa-puggalā
Esa Bhagavato sāvaka saṅgho
Āhu-neyyo, pāhu-neyyo, Dakkhi-ṇeyyo, añjali karaṇīyo, Anuttaraṃ puññakkhettaṃ lokassā ti

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Of good conduct is the Order of the Blessed One's disciples,
Of upright conduct is the Order of the Blessed One's disciples,
Of wise conduct is the Order of the Blessed One's disciples,
Of dutiful conduct is the Order of the Blessed One's disciples.
This is the Order of the Blessed One's disciples, namely, these four pairs of men, the eight individuals, is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of salutation, is an incomparable field of merits to the world.

Pūjā

Offerings

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Padīpa Pūjā.

Offering of Lights.

Ghana sārappa dittena - Dīpena tama-dhaṇsinā
Tiloka dīpaṃ sambuddhaṃ - Pūjayāmi tamo nudaṃ

With lights brightly shining abolishing this gloom, I adore the Enlightened One, Light of the Three Worlds, who dispels the darkness of ignorance.

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Sugandha Pūjā.

Offering of Perfumed Smoke.

Gandha sambhāra yuttena - Dhūpenāhaṃ sugandhinā
Pūjaye pūjanīyaṃ taṃ - Pūja bhājana muttamaṃ

With perfumed incense, made from fragrant substances,
I honour the Exalted One, worthy of respect and offerings

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Puppha Pūjā.

Offering of Flowers.

Vanna gandha gunopetaṃ - Etaṃ kusuma santatiṃ
Pūjayāmi munindassa - Sirīpāda saroruhe
Pūjemi Buddhaṃ - kusumena nena
Puññena metena ca - hotu mokkhaṃ
Pupphaṃ milāyāti - yathā idaṃ me
Kāyo tathā yāti - vināsa-bhāvaṃ

This mass of flowers, fresh-hued, fragrant and choice,
I offer at the sacred lotus-like Feet of the Noble Sage.
I offer the Buddha these flowers. By this merit, may I gain liberation.
Just as these flowers must fade, so will this body undergo decay.

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Anavum Paritta

Invitation Chant

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Anavum Paritta…

Invitation Chant…

1. **Ye santā santa cittā tisarana saraṇā ettha lokanṭarevā**
   Bhummā bhummā ca devā guṇa-gaṇa-gahaṇa-byāvatā sabba kālaṃ
   Ete āyantu devā varakaṇa-kamaye, meru rāje vasanto
   Santo santo sahetuṃ munivara vacanaṃ sotumaggaṃ samaggaṃ.
   Those who are of tranquil mind and who are subdued due to their taking the Three Refuges in all areas of the universe,
   those terrestrial and those deities associated with the terrestrial places who are always adorned with virtues at all times,
   those noble gods who dwell in the majestic Mount Meru and are resplendent as if made of solid gold,
   Please come here at our request, and please listen with calm mind to the words of the Great Sage, indicating the uniform path that will bring about delight.

2. **Sabbesu cakkavālesu - Yakkhā-devā ca brahmuṇo**
   Yaṃ amhehi kataṃ puññaṃ - sabba sampatti sādhakaṃ.
   Demons, gods, Brahmas of all the world systems,
   Please accept all the merits performed by us leading to all the treasures.

Anavum Paritta…

Invitation Chant…

3. **Sabbe taṃ anumoditvā - Samaggā sāsane ratā**
   Pamāda rahitā hontu - Ārakkhāsu visesato.
   May all rejoice in unity, delighting in the Doctrine,
   May the Dispensation be well protected perpetually and diligently.

4. **Sāsanassa ca lokassa - Vuddhī bhavatu sabbadā**
   Sāsanampi ca lokaṃ ca - Devā rakkhantu sabbadā.
   May the world and the Dispensation flourish always,
   And may gods protect the world and the Dispensation always.

5. **Saddhiṃ hontu sukhī sabbe - Parivārehi attano**
   Anīghā sumanā hontu - Saha sabbehi ñāthibhi.
   May you be well and happy along with your retinue,
   May you be sorrowless and pleasant in mind, along with your kith and kin.

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Anavum Paritta…

Invitation Chant…

**6. Rājato vā, corato vā manussato vā, amanussato vā,
aggito vā, udakato vā, pisācato vā, khāṇukato vā,
kanthakato vā, nakkhattato vā, janapada-rogato vā,
asaddhammato vā, asandiṭṭhito vā, asappurisato vā,
caṇda hatthi assa miga goṇa kukkura
ahi vicchika maṇi sappadīpi accha taraccha
sūkara mahisa yakkha rakkhasādihi,
nānā bhayato vā, nānā rogato vā,
nānā upaddavato vā, ārakkhaṃ gaṇhantu.**

Please protect us from kings. from thieves, from humans, from non-humans,
from fire, from water, from evil spirits, from spikes,
from thorns, from bad stars, from epidemic diseases,
from injustice, from misconduct, from misbeliefs, from wicked people,
from ferocious elephants, horses, bulls, beasts,
dogs, serpents, scorpions, from blue snakes, from black bears, white bears,
from boars, from wild buffaloes, demons, from devils,
from all kinds of menaces, from various diseases,
and from various dangers.

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Anavum Paritta…

Invitation Chant…

7. **Paṇidhānato paṭṭhāya Tathāgatassa dasapāramiyo**
   dasa upa pāramiyo dasa-paramattha pāramiyo
   pañca mahā pariccāge, tisso cariyā pacchima bhave
   gabbhā-vakkantiṃ jātiṃ abhinikkha-manaṃ padhāna-cariyaṃ
   bodhi pallanke māravijayaṃ sabbaññuta ñāṇapaṭivedhaṃ
   nava-lokuttara-dhammeti sabbepi me Buddhaguṇe āvajjitvā.

   Recalling all the virtues of the Buddha, tracing how He obtained the confirmation of Buddhahood, and acquired the Ten Perfections,
   the Ten Minor Perfections and the Ten Absolute Perfections,
   His Five Great Gifts, the Three Forms of Conduct in the last birth and,
   achieving renunciation being seated cross-legged at the foot
   of the Bodhi Tree with great determination, conquered the Forces of Death (Mara),
   realized Supreme Enlightenment with the nine forms of transcendental knowledge.

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Anavum Paritta.

Invitation Chant.

8. **Vesāliyā tīsu pākāran-taresu,**
tiyāma rattiṃ parittaṃ karonto āyasmā Ānandatthero
viya kāruñña cittaṃ upaṭṭha-petvā.
The Protective Chant was recited within the three walls of the city of Vesali
during the three watches of the night by the Great Ānanda Thero.
Please chant with a compassionate mind like the Great Elder.

9. **Kotī sata sahassesu cakkavālesu devatā**
Yassānaṃ pati gaṇhanti yañca Vesāliyaṃ pure
Rogā-manussa dubbhikkhā, sambhūtaṃ
tividhaṃ bhayaṃ, Khippa-mantara dhāpesi,
parittaṃ taṃ bhaṇā-mahe ti.
The deities of billions of world-systems accept this chant
The threefold fears affected the city of Vesali;
Fear of diseases, fear from non-humans and fear of famine
were eradicated by reciting this Protective Chant.

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Āsinsana

Stanzas of Blessings

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Āsinsana…

Stanzas Of Blessings…

1. Sakkatvā Buddha ratanaṃ - osadhaṃ uttamaṃ varaṃ
Hitaṃ deva manussānaṃ - Buddha tejena sotthinā
Nassantu paddavā sabbe – dukkha vūpasamentu te

2. Sakkatvā Dhamma ratanaṃ - osadhaṃ uttamaṃ varaṃ
Parilāhūpa samaṇaṃ - Dhamma tejena sotthinā
Nassantu paddavā sabbe – bhayā vūpasamentu te

3. Sakkatvā Saṅgha ratanaṃ - osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ - Saṅgha tejena sotthinā
Nassantu paddavā sabbe – rogā vūpasamentu te

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Āsinsana…

Stanzas Of Blessings…

4. **Yaṃ kiñci ratanaṃ loke - vijjati vividhā puthu**
   Ratanam Buddha samaṃ natthi - tasmā sotthi bhavantu te

5. **Yaṃ kiñci ratanaṃ loke - vijjati vividhā puthu**
   Ratanam Dhamma samaṃ natthi - tasmā sotthi bhavantu te

6. **Yaṃ kiñci ratanaṃ loke - vijjati vividhā puthu**
   Ratanam Saṅgha samaṃ natthi - tasmā sotthi bhavantu te

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Āsinsana…

Stanzas Of Blessings…

7. **Natthi me saraṇaṃ aññaṃ - Buddho me saraṇaṃ varaṃ**
   Etena sacca vajjena - hotu te jayamaṅgalaṃ

8. **Natthi me saraṇaṃ aññaṃ - Dhammo me saraṇaṃ varaṃ**
   Etena sacca vajjena - hotu te jayamaṅgalaṃ

9. **Natthi me saraṇaṃ aññaṃ - Saṅgho me saraṇaṃ varaṃ**
   Etena sacca vajjena - hotu te jayamaṅgalaṃ

Āsinsana…

Stanzas Of Blessings…

10. Sabbītiyo vivajjantu - sabbarogo vinassatu
Mā te bhava-tvantarayo - sukhī dīghāyukho bhava

11. Bhavatu sabba maṅgalaṃ - Rakkhantu sabba devatā
Sabba Buddhānu bhāvena - Sadā sotthi bhavantu te

12. Bhavatu sabba maṅgalaṃ - Rakkhantu sabba devatā
Sabba Dhammānu bhāvena - Sadā sotthi bhavantu te

Āsinsana.

Stanzas Of Blessings.

13. Bhavatu sabba maṅgalaṃ - Rakkhantu sabba devatā
Sabba Saṅghānu bhāvena - Sadā sotthi bhavantu te

14. Nakkhatta yakkha bhūtānaṃ - Pāpaggaha nivāranā
Parittassānu bhāvena - Hantu tesaṃ upaddave

15. Devo vassatu kālena - Sassa sampatti hetu ca
Phīto bhavatu loko ca - Rājā bhavatu dhammiko

16. Sabbe Buddhā balappattā - Paccekānañca yaṃ balaṃ
Arahantānaṃ ca tejena - Rakkhaṃ bandhāmi sabbaso

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Aṭṭhavīsati Paritta

Protective Chant Of Twenty-Eight Buddhas

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Aṭṭhavīsati Paritta…

Protective Chant Of Twenty-Eight Buddhas…

1. **Taṇhaṅkaro mahāvīro — Medhaṅkaro mahāyaso**
   Saraṇaṅkaro lokahito — Dīpaṅkaro jutindharo.
   Tanhankara, the great hero; Medhankara, of great honour;
   Saranankara, abode of love; Dīpankara, the lustrous light.

2. **Koṇḍañño jana-pāmokkho — Maṅgalo puri-sāsabho**
   Sumano Sumano dhīro — Revato rati vaḍḍhano.
   Kondañña, the people's lord; Mangala, the Man Supreme;
   Sumana, the good-hearted sage; Revata, who enhanced joy.

3. **Sobhito guṇasampanno — Anomadassī januttamo**
   Padumo loka pajjoto — Nārado vara sārathī.
   Sobhita, with virtue crowned; Anomadassi, chief of men;
   Paduma, a guiding lamp to all worlds; Nārada, the charioteer unsurpassed.

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Aṭṭhavīsati Paritta…

Protective Chant Of Twenty-Eight Buddhas…

4. **Padumuttaro sattasāro — Sumedho agga puggalo**
   Sujāto sabba lokaggo — Piyadassī narāsabho.
   Padumuttara, peerless being; Sumedha, the paramount;
   Sujāta, chief of all the worlds; Piyadassī, mankind's lord.

5. **Atthadassī kāruṇiko — Dhammadassī tamonudo**
   Siddhattho asamo loke — Tisso varada saṃvaro.
   Atthadassī, compassion-grained; Dhammadassī, who dispelled gloom;
   Siddhattha, matchless in the world; Tissa, restrained giver of the best.

6. **Phusso varada sambuddho — Vipassī ca anūpamo**
   Sikhī sabba hito satthā — Vessabhū sukhadāyako.
   Phussa, all-seeing donor of the goal; Vipassī, the unrivalled one;
   Sikhī, leader of boundless love; Vessabhū, dispenser of bliss.

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Aṭṭhavīsati Paritta.

Protective Chant Of Twenty-Eight Buddhas.

7. **Kakusandho satthavāho — Koṇāgamano raṇañjaho**
   Kassapo siri-sampanno — Gotamo sakya puṅgavo.
   Kakusandha, caravan-guide of sentient beings; Konāgamana, done with strife;
   Kassapa, of perfect radiance; Gotama, the Sakya's glory.

8. **Tesaṃ saccena sīlena — Khanti metta balena ca**
   Tepi tvaṃ anurakkhantu — Ārogyena sukhena cā'ti.
   By the power of their Truthfulness and Virtues; Patience and Loving-kindness,
   may it be a shield around you, may health and happiness be yours!

9. **Aṭṭha vīsati'me Buddhā — Pūretvā dasa pāramī**
   Jetvā mārāri saṅgāmaṃ — Buddhattaṃ samupāgamuṃ.
   Etena sacca vajjena — Hotu te jayamangalaṃ
   These twenty-eight Buddhas, having fulfilled the Ten Perfections,
   defeated the hosts of the Evil One, and attained Enlightenment.
   By the power of this truth, may joyous victory be yours!

Bojhanga Paritta

The Chant on The Enlightment Factors

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Bojjhanga Paritta…

The Chant on The Enlightment Factors…

1. **Samsāre samsaran tānam — Sabba dukkha vināsake**
   Satta dhamme va bojjhange — Mārasenāppamaddino
   He defeated the hordes of Death (Mara) and attained the Deathless,
   Devoid of birth, ageing, disease and death,

2. **Bujjhitvā yepi me sattā — Tibhavā muttāhi uttamā**
   Ajātim ajarabyādhim — Amatam nibbhayam gatā.
   Escaping the three realms of being, by realising the Seven Factors of Enlightenment.

3. **Evamādi gunopetam — Anekaguna samgaham**
   Osadham'va imam mantam — Bojjhangam tam bhanāmahe.
   Here we chant the mystical formula of the Enlightenment Factors,
   Possessing such efficacy and containing numerous qualities like a medicine.

4. **Bojjhango sati sankhāto — Dhammānam vicayo tathā**
   Viriyam pīti pasaddhi — Bojjhangā ca tato pare
   The Seven Factors of Enlightenment, namely, Mindfulness (Sati);
   Investigation of Law (Dhamma Vicaya); Energy (Viriya); Rapture (Piti); Tranquility (Passaddhi);

Bojjhanga Paritta…

The Chant on The Enlightment Factors…

5. **Samā dhupekkhā bojjhangā — Satte te sabba dassinā**
   Muninā samma dakkhātā — Bhāvitā bahulīkatā.
   Concentration (Samadhi) and Equanimity (Upekkha)
   were declared elegantly by the Supreme Buddha, the All-Knowing One.

6. **Samvattanti abhiññāya — Nibbānāya ca bodhiyā.**
   Etena sacca vajjena — Sotthi me/te hotu sabbadā.
   These Seven Factors are conducive to achieve higher wisdom
   to attain Supreme Enlightenment, to reach Nibbana.
   By the power of this Truth, may all blessings be with me/you always.

7. **Ekasmim samaye nātho — Moggallā nañca Kassapam.**
   Gilāne dukkhite disvā — Bojjhange satta desayi.
   On one occasion, the Supreme Buddha noticed Venerable Mahā Moggallāna
   and Venerable Mahā Kassapa suffering exceedingly due to illness.
   Seeing this, the Supreme Buddha declared the Seven Factors of Enlightenment.

SAMBODHI
BUDDHIST ASSOCIATION SELANGOR

Bojjhanga Paritta…

The Chant on The Enlightment Factors…

8. **Te ca tam abinanditvā — Rogā muñcinsu tam khane.**
   Etena sacca vajjena — Sotthi me/te hotu sabbadā.
   Those Venerables listened to this and were happy.
   They were instantly relieved of their ailments.
   By the power of this Truth, may all blessings be with me/you always.

9. **Ekadā dhamma rājāpi — Gelañ̃ñenā'bhi pīlito.**
   Cundattherena tam yeva — Bhanā petvāna sādaram.
   On one occasion, the Supreme Buddha Himself fell ill.
   He requested Venerable Mahā Cunda to recite this chant to Him.

10. **Sammo ditvā ca ābādhā — Tamhā vutthāsi thānaso.**
    Etena sacca vajjena — Sotthi me/te hotu sabbadā.
    The Buddha was exceedingly pleased and was relieved of His illness.
    By the power of this Truth, may all blessings be with me/you always.

SAMBODHI
PERSATUAN BUDDHIS SAMBODHI SELANGOR

Bojjhanga Paritta…

The Chant on The Enlightment Factors…

11. Pahīnā te ca ābādhā — Tinnā nampi mahesinam.
Maggā hata kilesāca — Pattānuppatti dhammatam.
All these three noble persons were relieved of their ailments.
Their defilements were gone. They have destroyed all defilements
and attained the deathless, i.e. Nibbana.

12. Etena sacca vajjena — Sotthi me/te hotu sabbadā.
Etena sacca vajjena — Sabba rogo vinasatu.
Etena sacca vajjena — Hotu me/te jaya mangalam.
By the firm determination of this truth, may I/you be well.
By the firm determination of this truth, may all my/your ailments disappear.
By the firm determination of this truth, may peaceful victory be mine/yours!
May I/you get protected. May all blessings be with me/you always.

SAMBODHI
SERI ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta

Setting in Motion the Wheel of the Dhamma

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

1. **Evam me sutam:**
   ekam samayam Bhagavā
   Bārānasiyam viharati Isipatane Migadāye.
   Tatra kho, Bhagavā, pañca vaggiye bhikkhū āmantesi:
   Thus have I heard:
   On one occasion the Blessed One,
   was living in the Deer Park at Isipatana near Baranasi (Varanasi).
   Then he addressed the group of five monks saying:

2. **Dve me bhikkhave antā pabbajitena na sevitabbā.**
   Yo cāyam kāmesu kāma-sukhallikā-nuyogo
   hīno, gammo, pothujjaniko, anariyo, anattha-samhito.
   Yo cāyam atta-kilamathā-nuyogo
   dukkho, anariyo, anattha-samhito.
   "Monks, these two extremes ought not to be practised by one who left the household life.
   There is addiction to indulgence of sense pleasures,
   which is low, coarse, the way of the ordinary people, unworthy and unprofitable.
   There is addiction to self mortification, which is painful, unworthy and unprofitable.

SAMBODHI

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

3. **Ete te, bhikkhave, ubho ante anupagamma majjhimā patipadā Tathāgatena abhisambuddhā; cakkhukaranī, ñānakaranī upasamāya, abhiññāya Sambodhāya, Nibbānāya samvattati.**
   O monks, avoiding both these two extremes,
   the Tathagata has realised the Middle Path;
   it gives vision, gives knowledge and leads to calm,
   to insight, to Enlightenment and to Nibbana.

4. **Katamā ca sā bhikkhave, majjhimā patipadā Tathāgatena abhisambuddhā cakkhukaranī, ñānakaranī upasamāya, abhiññāya Sambodhāya Nibbānāya samvattati?**
   And what, monks,
   is that Middle Path realised by the Tathagata
   which gives vision, gives knowledge and leads to calm,
   to insight, to Enlightenment and to Nibbana?

SAMBODHI
DHARMA SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

5. **Ayameva ariyo atthaṅgiko maggo seyyathīdam:**
   It is the Noble Eightfold Path and nothing else,
   that is to say:

6. **Sammā Ditthi, Sammā Sankappo,**
   Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,
   Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.
   Right Understanding, Right Thought,
   Right Speech, Right Action, Right Livelihood,
   Right Effort, Right Mindfulness and Right Concentration.

7. **Ayam kho sā bhikkhave, majjhimā patipadā Tathāgatena abhisambuddhā;**
   cakkhukaranī, ñānakaranī upasamāya,
   abhiññāya Sambodhāya Nibbānāya samvattati.
   This, monks, is the Middle Path realised by the Tathagata;
   which gives vision, gives knowledge and leads to calm,
   to insight, to Enlightenment and to Nibbana.

SANGHA BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

8. **Idam kho pana bhikkhave, dukkham ariyasaccam:**
Jāti'pi dukkhā, jarāpi dukkha
vyādhi'pi dukkho, maranam'pi dukkham
appiyehi sampayogo dukkho
piyehi vippayogo dukkho
yam'pi'ccham na labhati tam'pi dukkham
sankhittena pañcū-pādāna-kkhandhā dukkhā.

The Noble Truth of Suffering, monks, is this:
Birth is suffering, ageing is suffering,
disease is suffering, death is suffering,
association with the unpleasant is suffering,
separation from the beloved is suffering,
not to obtain what one desires is suffering,
in brief the five aggregates of grasping are suffering.

SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

9. Idam kho pana bhikkhave, dukkha-samudayam ariyasaccam:
Yāyam tanhā ponobhavikā nandirāga-sahagatā
tatra-tatrā-bhinandinī, seyyathīdam,
kāma-tanhā, bhava-tanhā, vibhava-tanhā.

The Noble Truth of the Cause of Suffering, monks, is this:
It is that craving which gives rise to rebirth, bound up with pleasure and lust and finding fresh delight now here, and now there, that is to say,
craving for sense pleasures, craving for existence, craving for non-existence.

10. Idam kho pana bhikkhave, dukkha-nirodham ariyasaccam:
Yo tassāy'eva tanhāya
asesa-virāga-nirodha cāgo, patinissaggo, mutti anālayo.

The Noble Truth of the Cessation of Suffering, monks, is this:
It is the complete extinction of that craving,
giving it up, relinquishing it, liberating oneself from it and detaching oneself from it.

SAMBODHI
SETIA ADAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

11. Idam kho pana bhikkhave
dukkha-nirodha-gāminī-patipadā ariyasaccam.
Ayam'eva ariyo atthańgiko maggo, seyyathīdam:
This is, monks,
the Noble Truth of the Path leading to the Cessation of Suffering.
It is the Noble Eightfold Path, that is to say:

12. Sammā Ditthi, Sammā Sankappo,
Sammā Vācā, Sammā Kammanto, Sammā Ājīvo,
Sammā Vāyāmo, Sammā Sati, Sammā Samādhi.
Right Understanding, Right Thought,
Right Speech, Right Action, Right Livelihood,
Right Effort, Right Mindfulness and Right Concentration.

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

13. Idam dukkham ariyasaccan'ti me bhikkhave
pubbe ananussutesu dhammesu
cakkhum udapādi, ñāmam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.
This Suffering, is a Noble Truth. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

14. Tam kho pan'idam dukkham ariyasaccam
pariññeyyan'ti me bhikkhave,
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.
This Suffering, is a Noble Truth,
should be fully perceived. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

15. Tam kho pan'idam dukkham ariyasaccam
pariññātan'ti me bhikkhave,
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.

This Suffering, is a Noble Truth,
has been fully perceived. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

16. Idam dukkha-samudayam ariyasaccan'ti me bhikkhave
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.

This Cause of Suffering is a Noble Truth. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

17. Tam kho pan'idam dukkha-samudayam ariyasaccam pahātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñānam udapādi paññā udapādi, vijjā udapādi, āloko udapādi.

This Cause of Suffering, is a Noble Truth,
should be eradicated. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI
BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

18. Tam kho pan'idam dukkha-samudayam ariyasaccam pahīnan'ti me bhikkhave,
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.

This Cause of Suffering, is a Noble Truth,
has been eradicated. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI
BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

19. Idam dukkha-nirodham ariyasaccan'ti me bhikkhave
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.
This Cessation of Suffering, is a Noble Truth. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

20. Tam kho pan'idam dukkha-nirodham ariyasaccam
sacchikātabban'ti me bhikkhave
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.
This Cessation of Suffering, is a Noble Truth,
should be realized. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

21. Tam kho pan'idam dukkha-nirodham ariyasaccam
sacchikatan'ti me bhikkhave,
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.

This Cessation of Suffering, is a Noble Truth,
has been realized. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

22. Idam dukkha-nirodha-gāminī-patipadā ariyasaccan'ti me bhikkhave,
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.

This Path leading to the Cessation of Suffering, is a Noble Truth. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

23. Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariyasaccam bhāvetabban'ti me bhikkhave,
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.

This Path leading to the Cessation of Suffering, is a Noble Truth,
should be developed. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

24. Tam kho pan'idam dukkha-nirodha-gāminī-patipadā ariyasaccam bhāvitan'ti me bhikkhave,
pubbe ananussutesu dhammesu
cakkhum udapādi, ñānam udapādi
paññā udapādi, vijjā udapādi, āloko udapādi.

This Path leading to the Cessation of suffering, is a Noble Truth,
has been developed. There arose in me, monks,
concerning things not heard before,
such was the vision, the knowledge,
the wisdom, the science and the light.

SAMBODHI
THERAVADA BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

25. Yāva kīvañca me bhikkhave imesu catusu ariyasaccesu
evam tiparivattam dvādasākāram
yathābhūtam-ñāna-dassanam na suvisuddham ahosi
n'eva tāvāham bhikkhave
sadevake loke, samārake sabrahmake
sassamana brāhmaniyā pajāya, sadeva manussāya
anuttaram Sammāsambodhim abhisambuddho paccaññāsim.

As long as my knowledge, monks, concerning the real nature of the Four Noble Truths,
was not perfectly clear in these three aspects, in these twelve ways,
I did not claim to have realized,
in this world, monks,
with its gods, with its Maras and Brahmas,
in this generation with its recluses, Brahmanas, Devas and humans,
the matchless, supreme Enlightenment.

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

26. Yato ca kho me bhikkhave imesu catusu ariyasaccesu
evam tiparivattam dvādasākāram
yathābhūtam-ñāna-dassanam suvisuddham ahosi
athāham bhikkhave
sadevake loke samārake sabrahmake
sassamana-brāhmaniyā pajāya sadeva manussāya
anuttaram Sammāsambodhim abhisambuddho paccaññāsim.

But when my knowledge, monks, concerning the real nature of the Four Noble Truths,
was perfectly clear in these three aspects, in these twelve ways,
then I claim to have realized,
in this world, monks,
with its gods, with its Maras and Brahmas,
in this generation with its recluses, Brahmanas, Devas and humans,
the matchless, supreme Enlightenment.

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

27. Ñānañca pana me dassanam udapādi:
Akuppā me cetovimutti. Ayamantimā jāti.
Natthi'dāni punabbhavo'ti.

And a vision of insight arose in me thus:
Unshakable is the deliverance of my heart. This is the last birth.
Now there is no more rebirth

28. Idamavoca Bhagavā.
Attamanā pañca vaggiyā bhikkhu
Bhagavato bhāsitam abhinandun'ti.

Thus the Blessed One said.
The group of five monks was glad,
and they rejoiced at the words of the Blessed One.

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

29. Imasmiñca pana veyyā-karanasmim bhaññamāne
āyasmato Kondañña
virajam, vītamalam, dhammacakkhum udapādi
Yam kiñci samudaya-dhammam sabbam tam nirodha dhamman'ti.

When this discourse was thus expounded,
there arose in the Venerable Kondañña,
the passion free, stainless vision of Truth that
whatever has the nature of arising has the nature of ceasing.

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

30. Pavattite ca pana Bhagavatā Dhammacakke
Bhummā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Now when the Blessed One set in motion the Wheel of Truth,
the Bhummāttha devas (the earth deities) proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
DHAMMACAKKAPPAVATTANA BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

31. Bhummānam devānam saddam sutvā
Cātumma-hārājikā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Bhummāttha devas,
all the Cātummahārājikā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
PERSATUAN BUDDHIST SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

32. Cātumma-hārājikānam devānam saddam sutvā
Tāvatimsā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Cātummahārājikā devas,
all the Tāvatimsā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
PERSATUAN BUDDHIST SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

33. Tāvatimsānam devānam saddam sutvā
Yāmā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye anuttaram Dhammacakkam pavattitam appativattiyam samanena vā, brāhmanena vā, devena vā, mārena vā, brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Tāvatimsā devas,
all the Yāmā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
PERSATUAN BUDDHIST SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

34. Yāmānam devānam saddam sutvā
Tusitā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Yāmā devas,
all the Tusitā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
PERSATUAN BUDDHIST SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

35. Tusitānam devānam saddam sutvā
Nimmāna-ratī devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Tusitā devas,
all the Nimmānaratī devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
PERSATUAN BUDDHIST SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

35. Tusitānam devānam saddam sutvā
Nimmāna-ratī devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Tusitā devas,
all the Nimmānaratī devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
PERSATUAN BUDDHIST SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Dhammacakkappavattana Sutta…

Setting in Motion the Wheel of the Dhamma…

36. Nimmāna-ratīnam devānam saddam sutvā
Para-nimmita-vasavattino devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Nimmānaratī devas,
all the Paranimmitavasavatti devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

SAMBODHI
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37. Para-nimmita-vasavattīnam devānam saddam sutvā
Brahma Pārisajjā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Paranimmitavasavata devas,
all the Brahmas of Brahma Pārisajjā proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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38. Brahma-pārisajjānam devānam saddam sutvā
Brahma-purohitā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Brahmas of Brahma Pārisajjā,
all the Brahmas of Brahma Purohitā proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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39. Brahma-purohitānam devānam saddam sutvā
Mahābrahmā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Brahmas of Brahma Purohitā,
all the Mahā Brahmās proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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40. Mahābrahmānam devānam saddam sutvā
Parittābhā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Mahā Brahmās,
all the Parittābhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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41. Parittābhānam devānam saddam sutvā
Appamānābhā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Parittābhā devas,
all the Appamānābhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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42. Appamānā-bhānam devānam saddam sutvā
Ābhassarā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Appamānābhā devas,
all the Ābhassarā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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43. Ābhassarānam devānam saddam sutvā
Parittasubhā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Ābhassarā devas,
all the Parittasubhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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44. Paritta-subhānam devānam saddam sutvā
Appamāna-subhā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Parittasubhā devas,
all the Appamānasubhā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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45. Appamāna-subhānam devānam saddam sutvā
Subhakin-hakā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Appamānasubhā devas,
all the Subhakinhakā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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46. Subhakin-hakānam devānam saddam sutvā
Vehapphalā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Subhakinhakā devas,
all the Vehapphala devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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47. Vehappha-lānam devānam saddam sutvā
Avihā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Vehapphalā devas,
all the Aviha devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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48. Avihānam devānam saddam sutvā
Atappā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Avihā devas,
all the Atappā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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49. Atappānam devānam saddam sutvā
Sudassā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Atappa devas,
all the Sudassā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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50. Sudassānam devānam saddam sutvā
Sudassī devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Sudassā devas,
all the Sudassī devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara,
Brahma, or anyone in the world."

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51. Sudassīnam devānam saddam sutvā
Akanitthakā devā sadda-manussāvesum.
Etam Bhagavatā Bārānasiyam Isipatane Migadāye
anuttaram Dhammacakkam pavattitam appativattiyam
samanena vā, brāhmanena vā, devena vā, mārena vā,
brahmunā vā, kena ci vā lokasmin'ti.

Hearing these words of the Sudassī devas,
all the Akanitthakā devas proclaimed: "Sādhu! Sādhu! Sādhu!
The Blessed One in the Deer Park at Isipatana near Baranasi
has set in motion the Matchless Wheel of Truth that cannot be set in motion
by any recluse, Brahmana, Deva, Mara
Brahma, or anyone in the world."

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52. Itiha tena khanena tena muhuttena
yāva brahmalokā saddo abbhuggañchi.
Ayañ ca dasasahassī lokadhātu
sankampi sampakampi sampavedhi.
Appamāno ca ulāro obhāso loke pāturahosi
atikkamma devānam devānubhāvan'ti.

Thus at that very moment, at that instant,
the cry (that the Wheel of Truth is set in motion) spread as far as the Brahma realm.
The system of ten thousand worlds
trembled, quaked and shook.
A boundless sublime radiance surpassing
the divine power of devas appeared in the world.

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53. Atha kho Bhagavā udānam udānesi:
Aññāsi vata bho Kondañño
Aññāsi vata bho Kondañño'ti.

Then the Blessed One uttered this paean of joy:
"Verily Kondañña has realized;
Verily Kondañña has realized (the Four Noble Truths)."

54. Itihi'dam āyasmato Kondaññassa
Aññā Kondañño tveva nāmam ahosī'ti.

Thus the Venerable Kondañña received the name
Anna Kondañña - Kondañña who realizes.

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Girimānanda Sutta

Discourse To Girimānanda Thera

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1. **Evam me sutam:**
   ekam samayam Bhagavā
   Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme.
   Tena kho pana samayena
   āyasmā Girimānando ābādhiko hoti
   dukkhito bālhagilāno.

   Thus have I heard:
   On one occasion the Blessed One
   was dwelling at Anathapindika's monastery in Jeta's Grove, near Savatthi.
   Now at that time,
   the Venerable Girimānanda was afflicted with a disease,
   was suffering therefrom, and was gravely ill.

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2. Atha kho āyasmā Ānando
yena Bhagavā ten'upasankami, upasankamitvā
Bhagavantam abhivādetvā ekamantam nisīdi.
Ekamantam nisinno kho āyasmā Ānando
Bhagavantam etadavoca:
āyasmā, bhante Girimānando
ābādhiko dukkhito bālhagilāno.
Sādhu bhante Bhagavā yenāyasmā Girimānando
ten'upasankamatu, anukampam upādāyā ti.

Thereupon Venerable Ānanda
approached the Buddha,
and having paid homage to Him, sat down on one side.
Sitting thus, Venerable Ānanda
said to the Blessed One:
"Venerable Sir, Venerable Girimānanda
is afflicted with a disease, is suffering therefrom, and is gravely ill.
It is well, Venerable Sir, if the Blessed One would visit the Venerable Girimānanda
out of compassion for him."

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3. **Sace kho tvam Ānanda, Girimānandassa bhikkhuno upasankamitvā dasasaññā bhāseyyāsi.**
   Thānam kho pan'etam vijjati yam Girimānandassa bhikkhuno.
   Dasa saññā sutvā so ābādho thānaso patippassambheyya.
   Thereupon the Buddha said: "Should you, Ānanda, visit the monk Girimānanda, recite to him the ten contemplations.
   Having heard them, the cause of his disease will be found.
   Having heard them, his afflictions will be calmed.

4. **Katame dasa?**
   What are the ten?

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5. Anicca-saññā, anatta-saññā,
asubha-saññā, ādīnava-saññā,
pahāna-saññā, virāga-saññā,
nirodha-saññā, sabbaloke anabhirata-saññā,
sabba-sankhāresu anicca-saññā, ānāpānasati.

Contemplation of impermanence. Contemplation of non-self.
Contemplation of foulness. Contemplation of disadvantage.
Contemplation of abandonment. Contemplation of detachment.
Contemplation of cessation. Contemplation of detachment from the whole world.
Contemplation of impermanence of all component things.
Mindfulness of the in-breath and out-breath.

6. Katamā c'Ānanda 'anicca-saññā'?
Idh'Ānanda bhikkhu
arañňagato vā rukkha-mūlagato vā suňňnā-gāragato vā
iti patisamcikkhati:

And what, Ānanda, is contemplation of impermanence?
Herein, Ānanda, a monk,
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),
contemplates thus:

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7. Rūpam aniccam, vedanā aniccā,
saññā aniccā, sankhārā aniccā,
viññānam aniccan'ti.
Iti imesu pañca-supādana-kkhandhesu aniccānupassi viharati.
Ayam vuccat'Ānanda 'anicca-saññā'.

Matter is impermanent, feeling is impermanent,
perception is impermanent, mental formations are impermanent,
consciousness is impermanent.
Thus he abides contemplating impermanence in these five aggregates.
This, Ānanda, is called contemplation of impermanence.

8. Katamā c'Ānanda 'anatta-saññā'?
Idh'Ānanda bhikkhu
araññāgato vā rukkha-mūlagato vā suññā-gāragato vā
iti patisañcikkhati:

And what, Ānanda, is contemplation of non-self
Herein, Ānanda, a monk,
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),
contemplates thus:

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9. Cakkhum anattā, rūpam anattā,
sotam anattā, saddā anattā,
ghānam anattā, gandhā anattā,
jivhā anattā, rasā anattā,
kāyo anattā, photthabbā anattā,
mano anattā, dhammā anattā'ti,
The eye is not self, sights are not self,
the ear is not self, sounds are not self,
the nose is not self, smells are not self,
the tongue is not self, tastes are not self,
the body is not self, bodily contacts are not self,
the mind is not self, mental objects are not self.

10. Iti imesu chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati.
Ayam vuccat'Ānanda 'anatta-saññā'.
Thus he abides contemplating non-self in these six internal and external sense bases.
This, Ānanda, is called contemplation of non-self.

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11. Katamā c'Ānanda, 'asubha-saññā'?
Idh'Ānanda bhikkhū imam eva kāyam uddham
pādatalā adho kesamatthakā
taca-pariyantam pūram nānāppakārassa
asucino paccavekkhati,

And what, Ānanda, is contemplation of foulness?
Herein, Ānanda, a monk contemplates this body from
the soles of the feet upwards and from the scalp downwards,
enclosed by the skin, as being full of manifold impurities.

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12. Atthi imasmim kāye kesā,
lomā, nakhā, dantā, taco, mamsam, nahāru, atthī,
attimiñjā, vakkam, hadayam, yakanam, kilomakam,
pihakam, papphāsam, antam, antagunam, udariyam,
karīsam, pittam, semham, pubbo, lohitam, sedo,
medo, assu, vasā, khelo, singhānikā, lasikā,
muttam, matthake matthalungan'ti.

In this body, there are head hairs,
body hairs, nails, teeth, skin, flesh, sinews, bones,
bone marrow, kidneys, heart, liver, pleura,
spleen, lungs, intestines, intestinal tract, stomach,
excrement, bile, phlegm, pus, blood, sweat,
fat, tears, grease, saliva, nasal mucus, synovic fluid (oil lubricating the joints)
urine and brain.

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13. Iti imasmim kāye asubhānupassī viharati.
Ayam vuccat'Ānanda 'asubha-saññā'.
Thus he abides contemplating foulness in this body.
This, Ānanda, is called contemplation of foulness.

14. Katamā c'Ānanda 'ādīnava-saññā'?
Idh'Ānanda bhikkhu
arañ̃ñāgato vā rukkha-mūlagato vā suñ̃ñā-gāragato vā
iti patisañcikkhati:
And what, Ānanda, is contemplation of disadvantage?
Herein, Ānanda, a monk
having gone to the forest, or to the foot of a tree, or to an empty house
(a secluded place),
contemplates thus:

15. Bahu dukkho kho ayam kāyo bahu ādīnavo.
Iti imasmim kāye vividhā ābādhā uppajjanti.
Seyyathīdam:
Many are the sufferings, many are the disadvantages of this body,
since diverse diseases are engendered in it.
That is to say:

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16. Cakkhurogo, sotarogo,
ghānarogo, jivhārogo,
kāyarogo, sīsarogo,
kannarogo, mukharogo, dantarogo,
kāso, sāso, pināso, daho, jaro, kucchirogo,
mucchā, pakkhandikā, sūlā, visūcikā,
kuttham, gando, kilāso, soso, apamāro,
daddu, kandu, kacchu, rakhasā, vitacchikā,
lohitapittam, madhumeho,
amsā, pilakā, bhagandalā,

Eye-disease, ear-disease,
nose-disease, tongue-disease.
mumps, mouth disease, toothache.
body-disease, headache,
cough, asthma, catarrh, heart-burn, fever, stomach ailment,
fainting, dysentery, swelling, gripes.
leprosy, boils, scrofula, consumption, epilepsy,
ringworm, itch, eruption, tetter, pustule,
plethora, diabetes,
piles, cancer, fistula,

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17. pitta-samutthānā ābādhā,
semha-samutthānā ābādhā,
vāta-samutthānā ābādhā,
sannipātikā ābādhā,
utupari-nāmajā ābādhā,
visama parihārajā ābādhā,
opakkamikā ābādhā,
kamma-vipākajā ābādhā,
sītam, unham, jigacchā pipāsā, uccāro, passāvo'ti.

and diseases originating from bile,
diseases originating from phlegm,
diseases originating from wind.
diseases originating from conflict of the humours (basic fluids in the body),
diseases originating from changes of weather,
diseases originating from adverse conditions (faulty deportment),
diseases originating from devices (practised by others),
diseases originating from kammavipaka (results of kamma);
and cold, heat, hunger, thirst, excrement and urine.

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ASSOCIATION SELANGOR

Girimānanda Sutta…

Discourse To Girimānanda Thera…

18. Iti imasmiṃ kāye ādīnavānupassī viharati.
Ayaṃ vuccat'Ānanda 'ādīnava-saññā'.

Thus he abides contemplating disadvantages in this body.
This, Ānanda, is called contemplation of disadvantage.

19.Katamā c'Ānanda 'pahāna-saññā'?
Idh'Ānanda bhikkhu
uppannaṃ kāmavitakkaṃ nādhivāseti pajahati
vinodeti byantīkaroti anabhāvaṃ gameti.

And what, Ānanda, is contemplation of abandonment?
Herein, Ānanda, a monk
does not tolerate a thought of sense desire that has arisen in him, but abandons it, dispels it, makes an end of it, and annihilates it.

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Girimānanda Sutta…

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20. Uppannaṃ vyāpāda-vitakkaṃ nādhivāseti pajahati
vinodeti byantīkaroti anabhāvaṃ gameti.
Uppannaṃ vihimsā-vitakkaṃ nādhivāseti pajahati
vinodeti byantīkaroti anabhāvaṃ gameti.
Uppannuppanne pāpake akusale dhamme
nādhivāseti pajahati
vinodeti byantīkaroti anabhāvaṃ gameti.
Ayaṃ vuccat'Ānanda 'pahāna-saññā'.

He does not tolerate a thought of ill-will that has arisen in him, but abandons it,
dispels it, makes an end of it, and annihilates it.
He does not tolerate a thought of cruelty that has arisen in him, but abandons it,
dispels it, makes an end of it, and annihilates it.
He does not tolerate evil, unprofitable mental states that arise in him from time to time
but abandons them,
dispels them, makes an end of them, and annihilates them.
This, Ānanda, is called contemplation of abandonment.

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21. Katamā c'Ānanda 'virāga-saññā'?
Idh'Ānanda bhikkhu
arañ̃ñāgato vā rukkha-mūlagato vā suñ̃ñā-gāragato vā
iti patisañcikkhati:
Etam santam etam panītam
yadidam sabbasankhāra samatho
sabbū-padhi'patinissaggo
tanhakkhayo virāgo nirodho Nibbānan'ti.
Ayam vuccat'Ānanda 'virāga-saññā'.

And what, Ānanda, is contemplation of detachment?
Herein, Ānanda, a monk
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),
contemplates thus:
This is peaceful, this is sublime,
namely the calming of all conditioned things,
that is the giving up of all substratum of becoming,
the destruction of craving, detachment, cessation and Nibbana.
This, Ānanda, is called contemplation of detachment.

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Girimānanda Sutta…

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22. Katamā c'Ānanda 'nirodha-saññā'?
Idh'Ānanda bhikkhu
arañ̃ñāgato vā rukkha-mūlagato vā suñ̃ñā-gāragato vā
iti patisancikkhati:
Etam santam etam panītam
yadidam sabba-sankhāra-samatho
sabbū-padhi patinissaggo
tanhakkhayo virāgo nirodho Nibbānan'ti.
Ayam vuccat'Ānanda 'nirodha-saññā'.

And what, Ānanda, is contemplation of cessation?
Herein, Ānanda, a monk
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place),
contemplates thus:
This is peaceful, this is sublime,
namely the calming of all conditioned things, that is
the giving up of all substratum of becoming,
the destruction of craving, detachment, cessation and Nibbana.
This, Ānanda, is called contemplation of cessation.

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Girimānanda Sutta…

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23. Katamā c'Ānanda 'sabbaloke anabhirata-saññā'?
Idh'Ānanda bhikkhu
ye loke upāy'upādānā-cetaso
adhitthānā'bhi nivesānusayā
te pajahanto viramati na upādiyanto.
Ayam vuccat'Ānanda 'sabbaloke anabhirata-saññā'.

And what, Ānanda, is contemplation of detachment from the whole world?
Herein, Ānanda, a monk
by abandoning any concern and clinging to this world, by abandoning mental prejudices, wrong views and latent tendencies concerning this world,
by not grasping them, but by giving them up, becomes detached.
This, Ānanda, is called contemplation of detachment from the whole world.

24. Katamā c'Ānanda 'sabba-sankhāresu anicca-saññā'?
Idh'Ānanda bhikkhu
sabba-sankhārehi attīyati harāyati jigucchati.
Ayam vuccat'Ānanda 'sabba-sankhāresu anicca-saññā'.

And what, Ānanda, is contemplation of impermanence of all component things?
Herein, Ānanda, a monk
is wearied, humiliated and disgusted with all conditioned things.
This, Ānanda, is contemplation of impermanence of all component things.

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25. Katamā c'Ānanda 'ānāpānasati'?
Idh'Ānanda bhikkhu
araññāgato vā rukkha-mūlagato vā suññā-gāragato vā
nisīdati pallankam ābhujitvā
ujum kāyam panidhāya parimukham satim upatthapetvā
so sato'va assasati, sato passasati.

And what, Ānanda, is mindfulness of the in-breath and out-breath?
Herein, Ānanda, a monk
having gone to the forest, or to the foot of a tree, or to an empty house (a secluded place)
sits down, cross legged,
keeping the body erect, having established mindfulness before him,
mindfully he breathes in, mindfully he breathes out.

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26. Dīgham vā assasanto, dīgham assasāmī ti pajānāti.
Dīgham vā passasanto, dīgham passasāmī ti pajānāti.
Breathing in a long breath, he knows he is breathing in a long breath.
Breathing out a long breath, he knows he is breathing out a long breath.

27. Rassam vā assasanto, rassam assasāmī ti pajānāti.
Rassam vā passasanto, rassam passasāmī'ti pajānāti.
Breathing in a short breath, he knows he is breathing in a short breath.
Breathing out a short breath, he knows he is breathing out a short breath.

28. Sabba-kāya-patisamvedī assasissāmī'ti sikkhati.
Sabba-kāya-patisamvedi passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, conscious of the whole body.'
He trains himself, thinking: 'I will breathe out, conscious of the whole body.'

29. Passam-bhayam kāya-sankhāram assasissāmī'ti sikkhati.
Passam-bhayam kāya-sankhāram passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, calming the whole bodily process.'
He trains himself, thinking: 'I will breathe out, calming the whole bodily process.'

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30. Pīti-patisamvedī assasissāmī'ti sikkhati.
Pīti-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing rapture.'
He trains himself, thinking: 'I will breathe out, experiencing rapture,'

31. Sukha-patisamvedī assasissāmī'ti sikkhati.
Sukha-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing bliss.'
He trains himself, thinking: 'I will breathe out, experiencing bliss.'

32. Citta-sankhāra-patisamvedī assasissāmī'ti sikkhati.
Citta-sankhāra-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing the mental formations.'
He trains himself, thinking: 'I will breathe out, experiencing the mental formations.'

33. Passam-bhayam citta-sankhāram assasissāmī'ti sikkhati.
Passam-bhayam citta-sankhāram passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, calming the mental formations.'
He trains himself, thinking: 'I will breathe out, calming the mental formations.'

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34. Citta-patisamvedī assasissāmī'ti sikkhati.
Citta-patisamvedī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, experiencing the mind.'
He trains himself, thinking: 'I will breathe out, experiencing the mind.'

35. Abhippa-modayam cittam assasissāmī'ti sikkhati.
Abhippa-modayam cittam passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, exceedingly gladdening the mind.'
He trains himself, thinking: 'I will breathe out, exceedingly gladdening the mind.'

36. Samādaham cittam assasissāmī'ti sikkhati.
Samādaham cittam passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, concentrating the mind.'
He trains himself, thinking: 'I will breathe out, concentrating the mind.'

37. Vimocayam cittam assasissāmī'ti sikkhati.
Vimocayam cittam passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, liberating the mind.'
He trains himself, thinking: 'I will breathe out, liberating the mind.'

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38. Aniccānupassī assasissāmī'ti sikkhati.
Aniccānupassī passasissāmī'ti sikkhati
He trains himself, thinking: 'I will breathe in, contemplating impermanence.'
He trains himself, thinking: 'I will breathe out, contemplating impermanence.'

39. Virāgānupassī assasissāmī'ti sikkhati.
Virāgānupassī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in, contemplating detachment.'
He trains himself, thinking: 'I will breathe out, contemplating detachment.'

40. Nirodhānupassī assasissāmī'ti sikkhati.
Nirodhānupassī passasissāmī'ti sikkhati.
He trains himself, thinking: 'I will breathe in. contemplating cessation.'
He trains himself, thinking: 'I will breathe out, contemplating cessation.'

41. Patinissaggā-nupassī assasissāmī'ti sikkhati
Patinissaggā-nupassī passasissāmī'ti sikkhati
Ayam vuccat'Ānanda 'ānāpānasati'
He trains himself, thinking: 'I will breathe in, contemplating abandonment.'
He trains himself, thinking: 'I will breathe out, contemplating abandonment.'
This, Ānanda, is called mindfulness of the in-breath and out-breath.

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Girimānanda Sutta…

Discourse To Girimānanda Thera…

42. Sace kho tvam Ānanda Girimānandassa bhikkhuno
upasankamitvā imā dasa-saññā bhāseyyāsi
thānam kho pan'etam vijjatiyam Girimānandassa bhikkhuno
imā dasa-saññā sutvā so ābādho
thānaso patippha-ssambheyyā'ti.

Should you, Ānanda, visit the monk Girimānanda
and recite to him these ten contemplations,
then the monk, Girimānanda, having heard them,
his affliction will be immediately calmed."

43. Atha kho āyasmā Ānando
Bhagavato santike imā dasa-saññā uggahe'tvā
yenāyasmā Girimānando te nupasankami
upasankamitvā āyasmato Girimānandassa imā dasa saññā abhāsi.

Thereupon Venerable Ānanda,
having learnt these ten contemplations from the Blessed One,
visited Venerable Girimānanda,
and recited to him these ten contemplations.

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Girimānanda Sutta.

Discourse To Girimānanda Thera.

44. Atha kho āyasmato Girimānandassa
imā dasa saññā sutvā so ābhādho thānaso patippassambhi.
Vutthāhi cā'yasmā Girimānando tamhā ābādhā
tathā pahīno ca panāyasmato,
Girimānandassa so ābādho ahosī tī.

When Venerable Girimānanda had heard them,
his afflictions were immediately calmed.
He recovered from that disease,
and thus disappeared the disease of the Venerable Girimānanda.

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Jaya Mangala Gāthā

Stanzas Of Joyous Victory

SAMBODHI
SETIA ALAM SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Jaya Mangala Gāthā…

Stanzas Of Joyous Victory…

1. **Bāhum sahassa mabhi nim-mita sāyu dhantam,**
   Giri mekhalam udita ghora sasena māram,
   Dānādi dhamma vidhinā jitavā Munindo,
   Tam tejasā bhavatu me/te jaya mangalāni.
   Creating a form with 1,000 arms, each equipped with a weapon,
   Māra, on the elephant Girimekhala, uttered a frightening roar together
   with his troops. The Lord of Sages defeated him by means of such qualities as generosity:
   By the majesty of this, may you have the highest victory blessing.

2. **Mārātireka mabhi yujjhita sabba rattim,**
   Ghoram panālavaka makkha mathaddha yakkham,
   Khantī sudanta vidhinā jitavā Munindo,
   Tam tejasā bhavatu me/te jaya mangalāni.
   Even more frightful than Māra,
   making war all night was Āḷavaka, the arrogant unstable ogre.
   The Lord of Sages defeated him by means of well-trained endurance:
   By the majesty of this, may you have the highest victory blessing.

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Jaya Mangala Gāthā…

Stanzas Of Joyous Victory…

3. **Nālāgirim gaja varam atimatta bhūtam**
   Dāvaggi cakka masanīva su dārunantam
   Mettambu seka vidhinā jitavā Munindo
   Tam tejasā bhavatu me/te jaya mangalāni.

   Nāḷāgiri, the excellent elephant, when maddened, was very horrific,
   like a forest fire, a flaming discus, a lightning bolt.
   The Lord of Sages defeated him by sprinkling the water of goodwill:
   By the majesty of this, may you have the highest victory blessing.

4. **Ukkhitta khagga matihattha sudārunantam**
   Dhāvanti yojana pathangulimāla vantam
   Iddhibhi sankhata mano jitavā Munindo
   Tam tejasā bhavatu me/te jaya mangalāni.

   Very horrific, with a sword upraised in his expert hand,
   Garlanded-with-Fingers ran three leagues along the path.
   The Lord of Sages defeated him with mind-fashioned marvels:
   By the majesty of this, may you have the highest victory blessing.

SANGHA BODHI
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Jaya Mangala Gāthā…

Stanzas Of Joyous Victory…

5. **Katvāna kattha' mudaram iva gabbhi nīyā**
   Cincāya duttha vacanam janakāya majjhe
   Santena soma vidhinā jitavā Munindo
   Tam tejasā bhavatu me/te jaya mangalāni.
   Having made a wooden belly to appear pregnant,
   Ciñcā made a lewd accusation in the midst of the gathering.
   The Lord of Sages defeated her with peaceful, gracious means:
   By the majesty of this, may you have the highest victory blessing.

6. **Saccam vihāya mati saccaka vāda ketum**
   Vādā-bhiropita manam ati-andha bhūtam
   Paññā padīpa jalito jitavā Munindo
   Tam tejasā bhavatu me/te jaya mangalāni.
   Saccaka, whose provocative views had abandoned the truth,
   his mind delighting in argument, had become thoroughly blind.
   The Lord of Sages defeated him with the light of discernment:
   By the majesty of this, may you have the highest victory blessing.

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Jaya Mangala Gāthā…

Stanzas Of Joyous Victory…

7. Nando-pananda bhujagam vibudham mahiddhim
Puttena thera bhujagena damāpayanto
Iddhūpadesa vidhinā jitavā Munindo.
Tam tejasā bhavatu me/te jaya mangalāni.

Nandopananda was a serpent with great power but wrong views.
The Lord of Sages defeated him by means of a display of marvels,
sending his son (Moggallāna), the serpent-elder, to tame him:
By the majesty of this, may you have the highest victory blessing.

8. Duggāha ditthi bhujagena sudattha hattham
Brahmam visuddhi juti middhi Bakā bhidhānam
Nānā gadena vidhinā jitavā Munindo.
Tam tejasā bhavatu me/te jaya mangalāni.

His hands bound tight by the serpent of wrongly held views,
Baka, the Brahmā, thought himself pure in his radiance & power.
The Lord of Sages defeated him by means of his words of knowledge:
By the majesty of this, may you have the highest victory blessing.

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Jaya Mangala Gāthā.

Stanzas Of Joyous Victory.

9. Etāpi Buddha jaya mangala attha gāthā
Yo vācako dina dine sarate matandi
Hitvāna neka vividhāni c'upaddavāni
Mokkham sukham adhi gameyya naro sapañño.

These eight verses of the Buddha's victory blessings:
Whatever person of discernment
recites or recalls them day after day without lapsing,
destroying all kinds of obstacles, will attain emancipation & happiness.

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Jaya Paritta

The Protective Chant Of Victory

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Jaya Paritta...

The Protective Chant Of Victory...

1. **Siridhitimati tejo jayasiddhi mahiddhi**
   mahāgunam aparimita puññādhi kārassa
   sabbantarāya nivārana samatthassa.
   Bhagavato Arahato Sammā Sambuddhassa.

   He, possesses the power to bring about happiness, glory, victory, wisdom and mindfulness,
   possessor of endless virtues and merit
   and is capable of averting all dangers.
   Such indeed is the Blessed One, the Supreme Enlightened Buddha.

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Jaya Paritta...

The Protective Chant Of Victory...

2. Dvattimsa mahāpurisa lakkhanānu bhāvena
asītyanu-byañjana lakkhanānu-bhāvena
atthuttara sata-mangala lakkhanānu-bhāvena
chabbanna ramsyānu-bhāvena, ketumālānu-bhāvena
dasa pāramitānu-bhāvena, dasa upapāra-mitānu-bhāvena
dasa paramattha pāramitānu-bhāvena

Due to the power of His thirty-two personality characteristics,
due to the power of His eight subsidiary symbols,
one-hundred-and-eight auspicious signs,
due to the power of His sixfold rays, due to the power of His halos,
due to the power of His ten perfections, His ten subsidiary perfections,
due to the power of His ten absolute perfections,

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Jaya Paritta...

The Protective Chant Of Victory...

3. Sīla samādhi paññānu-bhāvena
Buddhānu-bhāvena, Dhammānu-bhāvena, Sanghānu-bhāvena
tejānu-bhāvena, iddhyānu-bhāvena, balānu-bhāvena
ñeyya-dhammānu-bhāvena
caturāsīti sahassa dhamma-kkhandhānu-bhāvena
nava lokuttara dhammānu-bhāvena,
atthangika-maggānu-bhāvena
atthasamā-pattyānu-bhāvena, chalabhiññānu-bhāvena

due to His moral power, meditative concentration, His wisdom,
due to the power of the Buddha, the Dhamma and the Sangha
due to the power of His glory, His miraculous efficacy, His vigour
due to the power of His knowledge,
the eighty-four-thousandfold Teachings,
due to the power of His nine transcendental Dhamma,
the Eightfold Noble Path,
due to the power of the eight psychic achievements, His six higher knowledge,

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Jaya Paritta…

The Protective Chant Of Victory...

4. **Mettā karunā muditā upekkhānu-bhāvena**
sabba pāramitānu-bhāvena, ratanattaya saranānu-bhāvena
tuyham sabba rogā soka upaddava dukkha
domanassu-pāyāsā vinassantu.
Sabba-samkappā tuyham samijjhantu.
Dīghāyuko hotu.
Sata-vassa-jīvena samaṅgiko hotu sabbadā.
due to the power of His Kindness, Compassion, Altruistic joy and Equanimity,
due to the power of His Perfections and the Triple Gems,
may all your sicknesses, sorrows, troubles,
griefs and despairs, be eradicated.
May all your expectations be fulfilled.
May you live well.

5. **Ākāsa pabbata vana bhūmi tatāka gangā**
mahā-samudda ārakkhaka devatā sadā tumhi anurakkhantu.
May these gods and deities who protect skies, rivers, forests,
mountains, lakes, seas and oceans protect you and me.

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Jaya Paritta…

The Protective Chant Of Victory...

6. Sabba Buddhānu-bhāvena, sabba Dhammānu-bhāvena
sabba Sanghānu-bhāvena
Buddha ratanam Dhamma ratanam Sangha ratanam
tinnam ratanānam ānubhāvena
caturāsīti sahassa dhamma-kkhandhānu bhāvena
pitakattayānu bhāvena, jinasāvakānu bhāvena
sabbe te rogā, sabbe te bhayā, sabbe te antarāyā,
sabbe te upaddavā, sabbe te dunnimittā,
sabbe te avamangalā vinassantu.

Due to the power of all the Buddhas, all the Dhammas,
all the Sanghas
due to the power of the Buddha, Dhamma and Sangha,
due to the power of the Three Gems,
due to the power of eighty-four-thousandfold Teaching,
due to the power of the Three Baskets (Tipitaka), due to the power of the Buddha's disciples,
may all the diseases, all the dangers, all the menaces,
all the inauspicious influences,
all evil events of yours be eradicated.

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Jaya Paritta.

The Protective Chant Of Victory.

7. **Āyu-vaddhako, dhana-vaddhako, siri-vaddhako, yasa-vaddhako, bala-vaddhako, vanna-vaddhako sukha-vaddhako hotu sabbadā.**
   May you live long. May your wealth increase. May your luck increase.
   May your glory increase. May your power increase. May your complexion be bright.
   May your happiness increase.

8. **Dukkhā roga bhayā verā — Sokā sabbe uppaddavā anekā antarāyāpī — Vinassantu ca tejasā.**
   May your comfort increase. May your sorrow, your illnesses,
   your hatred, your despair, your dangers, your menaces get eradicated.

9. **Jaya siddhi dhanam lābham — Sotthi bhāgyam sukham balam sirī āyu ca vanno ca — Bhogam vuddhī ca yasavā.**
   Sata vassā ca āyū ca — Jīva siddhi bhavantu te.
   May your victory, wealth, profit, happiness, power,
   glory, complexion, possessions thrive. May you be glorious.
   May your life increase to a hundred years.

SAMBODHI BUDDHIST ASSOCIATION SELANGOR

Karaṇīya Mettā Sutta

Discourse on Loving Kindness

SAMBODHI
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Karaṇīya Mettā Sutta…

Discourse on Loving Kindness…

1. **Karaṇīya mattha kusalena - Yantaṃ santaṃ padaṃ abhisamecca**
   Sakko ujū ca sūjū ca - Suvaco cassa mudu anatimānī
   He who is skilled in good, and wishes to attain that state of Peace, should act thus:
   he should be able, upright, perfectly upright, amenable to corrections, gentle and humble.

2. **Santussako ca subharo ca - Appakicco ca sallahukavutti**
   Santindriyo ca nipako ca - Appagabbho kulesu ananu giddho
   He should be contented, easy to support, unbusy, simple in livelihood,
   with senses controlled, discreet, not impudent, and not greedily attached to families.

3. **Na ca khuddaṃ samācare kiñci - Yena viññū pare upavadeyyuṃ**
   Sukhino vā khemino hontu - Sabbe sattā bhavantu sukhitattā
   He would not commit any slight misdeeds that other wise men might find fault in him.
   May all beings be well and safe, may their hearts rejoice.

Karaṇīya Mettā Sutta…

Discourse on Loving Kindness…

4. **Ye keci pāṇa bhūtatthi - Tasāvā thāvarā vā anava sesā**
   Dīghā vā ye mahantā vā - Majjhimā rassa kāṇuka thūlā
   Whatever beings there are —weak or strong,
   long or short, big, medium-sized or small, subtle or gross

5. **Diṭṭhā vā yeva addiṭṭhā - Ye ca dūre vasanti avidūre,**
   Bhūtā vā sambhavesī vā - Sabbe sattā bhavantu sukhitattā
   Those visible or invisible, residing near or far,
   those that have come to be or have yet to come, (without exceptions) may all beings be joyful.

6. **Na paro paraṃ nikubbetha - Nāti maññetha katthaci naṃ kañci**
   Byāro sanā paṭigha saññā - Nāñña maññassa dukkha miccheyya
   Let one not deceive nor despise another person, anywhere at all.
   In anger and ill-will, let him not wish any harm to another.

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Karaṇīya Mettā Sutta…

Discourse on Loving Kindness…

7. **Mātā yathā niyaṃ puttaṃ - Āyusā eka putta manu rakkhe**
   Evampi sabba bhūtesu - Mānasaṃ bhāvaye aparimāṇaṃ
   Just as a mother would protect her only child with her own life,
   even so, let him cultivate boundless thoughts of loving kindness towards all beings.

8. **Mettañ ca sabba lokasmiṃ - Mānasaṃ bhāvaye aparimāṇaṃ**
   Uddhaṃ adho ca tiriyañ ca - Asambādhaṃ averaṃ asapattaṃ
   Let him cultivate boundless thoughts of loving kindness towards the whole world —
   above, below and all around, unobstructed, free from hatred and enmity.

9. **Tiṭṭhaṃ caraṃ nisinno vā - Sayāno vā yāva tassa vigata middho**
   Etaṃ satiṃ adhiṭṭheyya - Brahmametaṃ vihāraṃ idha-māhu
   Whether standing, walking, seated or lying down, as long as he is awake,
   he should develop this mindfulness. This they say, is the divine abiding here.

Karaṇīya Mettā Sutta.

Discourse on Loving Kindness.

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

Not erroneous with views, endowed with virtues and insight,
with sensual desires abandoned, he would come no more to be conceived in a womb.

Etena sacca-vajjena sotthi te hotu sabbadā
Etena sacca-vajjena sotthi te hotu sabbadā
Etena sacca-vajjena sotthi te hotu sabbadā

By this declaration of the truth may you be safe at all times
By this declaration of the truth may you be safe at all times
By this declaration of the truth may you be safe at all times

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Mahā Jaya Mangala Gāthā

Stanzas Of Great Joyous Victory

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Mahā Jaya Mangala Gāthā…

Stanzas Of Great Joyous Victory…

1. **Mahā kāruniko nātho - Hitāya sabba pāninam**
   Pūretvā pāramī sabbā - Patto Sambodhi-muttamam
   Etena sacca vajjena - Hotu me/te jaya mangalam.
   The Great Merciful Lord, full of compassion and for the benefit of all living beings,
   had practised and perfected all Perfections and attained supreme Enlightenment.
   By these words of Truth, may joyous victory be mine/yours.

2. **Jayanto Bodhiyā mūle - Sakyānam nandi-vaddhano.**
   Evam tuyham jayo hotu - Jayassu jaya mangalam.
   He enhanced the happiness of the Sakyas; and was victorious at the foot of the Bodhi tree.
   Likewise may there be victory for me and may I ever be blessed.

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Mahā Jaya Mangala Gāthā…

Stanzas Of Great Joyous Victory…

3. **Sakkatvā Buddha ratanam - Osadham uttamam varam**
   Hitam deva manussānam - Buddha tejena sotthinā
   Nassantu' paddavā sabbe - Dukkhā vūpa samentu me/te.
   I revere the Buddha, highest jewel, the best and noblest balm ever;
   the benefactor of gods and men. By the Buddha's glory, safely,
   may all my/your obstacles be nullified and sufferings ceased.

4. **Sakkatvā Dhamma ratanam - Osadham uttamam varam**
   Parilāhūpa samanam - Dhamma tejena sotthinā
   Nassantu' paddavā sābbe - Bhayā vūpa samentu me/te.
   I revere the Dhamma, highest jewel, the best and noblest balm ever;
   the alleviator of distress. By the power of that Dhamma, safely,
   may all my/your obstacles be nullified and fears dispelled.

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Mahā Jaya Mangala Gāthā…

Stanzas Of Great Joyous Victory…

5. **Sakkatvā Sangha ratanam - Osadham uttamam varam**
   Āhuneyyam pāhuneyyam - Sangha tejena sotthinā
   Nassantu'paddavā sabbe - Rogā vūpa samentu me/te.
   I revere the Sangha, the best and noblest balm ever;
   worthy of offerings, worthy of hospitality. By the power of that Sangha, safely,
   may all my/your obstacles be nullified and maladies be eradicated.

6. **Yam kinci ratanam loke - Vijjati vividhā puthu**
   Ratanam Buddha samam natthi - Tasmā sotthi bhavantu me/te.
   Whatever diverse precious jewels there be in this universe,
   there is no jewel equal to the Buddha. By this Truth, may there be blessing to me/you.

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Mahā Jaya Mangala Gāthā…

Stanzas Of Great Joyous Victory…

7. **Yam kinci ratanam loke - Vijjati vividhā puthu**
   Ratanam Dhamma samam natthi - Tasmā sotthi bhavantu me/te.
   Whatever diverse precious jewels there be in the universe,
   there is no jewel equal to the Dhamma. By this Truth, may there be blessing to me/you.

8. **Yam kinci ratanam loke - Vijjati vividhā puthu**
   Ratanam Sangha samam natthi - Tasmā sotthi bhavantu me/te.
   Whatever diverse precious jewels there be in the universe,
   there is no jewel equal to the Sangha. By this Truth, may there be blessing to me/you.

9. **Natthi me saranam aññam - Buddho me saranam varam.**
   Etena sacca vajjena - Hotu me/te jaya mangalam.
   There is no other refuge for me. The Buddha is my highest refuge.
   By these words of Truth, may joyous victory be mine/yours!

Mahā Jaya Mangala Gāthā…

Stanzas Of Great Joyous Victory…

10. **Natthi me saranam aññam - Dhammo me saranam varam.**
    Etena sacca vajjena - Hotu me/te jaya mangalam.
    There is no other refuge for me. The Dhamma is my highest refuge.
    By these words of Truth, may joyous victory be mine/yours!

11. **Natthi me saranam aññam - Sangho me saranam varam.**
    Etena sacca vajjena - Hotu me/te jaya mangalam.
    There is no other refuge for me. The Sangha is my matchless refuge.
    By these words of Truth, may joyous victory be mine/yours!

12. **Sabbhītiyo vivajjantu - Sabba rogo vinassatu.**
    Mā me/te bhavatvan-tarāyo - Sukhī dīghāyu kho bhava.
    May all misfortunes be averted, may all sickness be healed.
    May no danger befall me/you, may I/you live long and happily.

Mahā Jaya Mangala Gāthā…

Stanzas Of Great Joyous Victory…

13. **Bhavatu sabba mangalam - Rakkhantu sabba devatā:**
    Sabba Buddhānu-bhāvena - Sadā sotthi bhavantu me/te.
    May all blessings be with me/you, may all devas protect me/you;
    By the power of all the Buddhas, may I/you be well and happy.

14. **Bhavatu sabba mangalam - Rakkhantu sabba devatā:**
    Sabba Dhammānu-bhāvena - Sadā sotthi bhavantu me/te.
    May all blessings be with me/you, may all devas protect me/you;
    By the power of all the Dhamma, may I/you be well and happy.

15. **Bhavatu sabba mangalam - Rakkhantu sabba devatā:**
    Sabba Sanghānu-bhāvena - Sadā sotthi bhavantu me/te.
    May all blessings be with me/you, may all devas protect me/you;
    By the power of all the Sangha, may I/you be well and happy.

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ON SELANGOR

Mahā Jaya Mangala Gāthā.

Stanzas Of Great Joyous Victory.

16. Nakkhatta yakkha bhūtānam - Pāpaggaha nivāranā
Parittassānu-bhāvena - Hantu maiham/tuiham upaddave.

By the power of this Protection, may I/you be free from all dangers arising from malign influences of the planets, demons and spirits.
May my/your misfortunes cease to exist.

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Mahā Kassapa Thera Bojjhanga

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera

Mahā Kassapa Thera Bojjhanga…

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera…

Evam me sutam, ekam samayam Bhagavā,
Rājagahe viharati Veluvane Kalandakanivāpe, Tena kho pana samayena
Āyasmā Mahā Kassapo Pipphali guhāyam viharati, ābādhiko, dukkhito, bālhagilāno.

Thus have I heard, on one occasion the Blessed One,
was residing at the Squirrels' feeding ground in the Bamboo Grove, near Rajagaha.
At that time, the Venerable Mahā Kassapa who was living in the Pipphali Cave,
was afflicted with a disease, was suffering, and was gravely ill.

1. **Atha kho, Bhagavā, sāyanha-samayam, patisallānā vutthito,**
   Yenāyasmā Mahā Kassapo ten'upasankami,
   Upasankamitvā paññatte āsane nisīdi.
   Nisajja kho Bhagavā āyasmantam Mahā Kassapam etadavoca:
   Kacci te Kassapa khamanīyam?

   Then the Blessed One, arising from His solitude at even tide,
   Visited the Venerable Mahā Kassapa and sat down on a seat made ready for Him.
   Thus seated, the Blessed One spoke to the Venerable Mahā Kassapa:
   "Well Kassapa, how is it with you? Are you enduring your suffering?

Mahā Kassapa Thera Bojjhanga…

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera…

2. **Kacci yāpanīyam?**
   Kacci dukkhā vedanā patikkamanti no, abhikkamanti?
   Patikkamosānam paññāyati no, abhikkamo'ti?
   Are you bearing up?
   Do your painful feeling decrease or increase?
   Are there signs of decreasing and not increasing?"

3. **Na me bhante khamanīyam na, yāpanīyam**
   Bālhā me dukkhā vedanā.
   Abhikkamanti no, patikkamanti
   Abhikkamosānam paññāyati no, patikkamo'ti.
   "No. Venerable Sir, I am not enduring. I am not bearing up,
   The painful feeling is very great.
   There is a sign of pain not decreasing,
   but of their increasing."

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Mahā Kassapa Thera Bojjhanga…

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera…

4. **Sattime Kassapa, bojjhangā**
   Mayā sammadakkhātā, bhāvitā, bahulīkatā
   Abhiññāya sambodhāya nibbānāya samvattanti.
   Kassapa, these seven factors of Enlightenment
   Are well expounded by Me, and are cultivated and fully developed by Me.
   They are conducive to perfect understanding, to full realization and to Nibbana.

5. **Katame satta?**
   What are the seven?

6. **Sati-sambojjhango kho Kassapa**
   Mayā sammadakkhāto, bhāvito, bahulīkato
   Abhiññāya sambodhāya nibbānāya samvattati.
   Mindfulness, the factor of Enlightenment, Kassapa,
   Is well expounded by Me, and is cultivated and fully developed by Me.
   It conduces to perfect understanding, to full realization and to Nibbana.

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Mahā Kassapa Thera Bojjhanga…

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera…

7. **Dhamma-vicaya-sambojjhango kho Kassapa**
   Mayā sammadakkhāto, bhāvito, bahulīkato
   Abhiññāya sambodhāya nibbānāya samvattati.
   Investigation of the dhamma, the factor of Enlightenment, Kassapa,
   Is well expounded by Me, and is cultivated and fully developed by Me.
   It conduces to perfect understanding, to full realization and to Nibbana.

8. **Viriya-sambojjhango kho Kassapa**
   Mayā sammadakkhāto, bhāvito, bahulīkato
   Abhiññāya sambodhāya nibbānāya samvattati.
   Persevering effort, the factor of Enlightenment, Kassapa,
   Is well expounded by Me, and is cultivated and fully developed by Me.
   It conduces to perfect understanding, to full realization and to Nibbana.

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Mahā Kassapa Thera Bojjhanga…

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera…

9. Pīti-sambojjhango kho Kassapa
Mayā sammadakkhāto, bhāvito, bahulīkato
Abhiññāya sambodhāya nibbānāya samvattati.
Rapture, the factor of Enlightenment, Kassapa,
Is well expounded by Me, and is cultivated and fully developed by Me.
It conduces to perfect understanding, to full realization and to Nibbana.

10. Passaddhi-sambojjhango kho Kassapa
Mayā sammadakkhāto, bhāvito, bahulīkato
Abhiññāya sambodhāya nibbānāya samvattati.
Tranquility, the factor of Enlightenment, Kassapa,
Is well expounded by Me, and is cultivated and fully developed by Me.
It conduces to perfect understanding, to full realization and to Nibbana

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Mahā Kassapa Thera Bojjhanga…

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11.Samādhi-sambojjhango kho Kassapa
Mayā sammadakkhāto, bhāvito, bahulīkato
Abhiññāya sambodhāya nibbānāya samvattati.
Concentration, the factor of Enlightenment, Kassapa,
Is well expounded by Me, and is cultivated and fully developed by Me.
It conduces to perfect understanding, to full realization and to Nibbana.

12.Upekkhā-sambojjhango kho Kassapa
Mayā sammadakkhāto, bhāvito, bahulīkato
Abhiññāya sambodhāya nibbānāya samvattati.
Equanimity, the factor of Enlightenment. Kassapa,
Is well expounded by Me, and is cultivated and fully developed by Me.
It conduces to perfect understanding, to full realization and to Nibbana.

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Mahā Kassapa Thera Bojjhanga…

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13. Ime kho Kassapa satta bojjhangā
Mayā sammadakkhātā, bhāvitā, bahulīkatā
Abhiññāya sambodhāya nibbānāya samvattanti.

These seven factors of Enlightenment, Kassapa,
Are well expounded by Me, and are cultivated and fully developed by Me.
They conduce to perfect understanding, to full realization and to Nibbana."

14. Taggha Bhagava bojjhangā
Taggha, Sugata, bojjhangā'ti.

"Most assuredly, O Blessed One, they are factors of Enlightenment.
Most assuredly, O Welcome One (Sugata), they are factors of Enlightenment.

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Mahā Kassapa Thera Bojjhanga.

Discourse On Factors Of Enlightenment To Mahā Kassapa Thera.

15. Idamavoca Bhagavā
Attamano, āyasmā Mahā Kassapo
Bhagavato bhāsitam abhinandi.

Thus said the Buddha,
And also the Venerable Mahā Kassapa, who glad at heart,
Was delighted at the utterances of the Buddha.

16. Vutthāhi cāyasmā Mahā Kassapo tamhā ābādhā
Tathā pahīno cāyasmato Mahākassapassa so ābādho ahosī ti.

Thereupon the Venerable Mahā Kassapa recovered from that affliction,
And that affliction of the Venerable Mahā Kassapa disappeared.

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Mangala Sutta

Discourse on Highest Blessings

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Mangala Sutta…

Discourse on Highest Blessings…

Evaṁ me sutaṁ. Ekaṁ samayaṁ Bhagavā, Sāvatthiyaṁ viharati Jetavane, Anātha piṇḍikassa ārāme. Atha kho aññatarā devata, abhikkantāya rattiyā, abhikkanta vaṇṇā, kevalakappaṁ Jetavanaṁ obhāsetvā, yena Bhagavā tenupasaṅkami, Upasaṅkamitvā, Bhagavantaṁ abhivādetvā, ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho, sā devata, Bhagavantaṁ gāthāya ajjhabhāsi.

Thus have I heard: On one occasion, the Blessed One was living in Sāvatthi at Jetavana at Anāthapiṇḍika's monastery. Now when the night was far advanced, a certain deity, whose surpassing radiance illuminated the whole of Jetavana, approached the Blessed One, respectfully saluted him and stood to one side. Standing thus, he addressed the Blessed One in verse.

1. **Bahū devā manussā ca – Maṅgalāni acintayuṁ**
   Ākaṅkha mānā sotthānaṁ – Brūhi maṅgala muttamaṁ

   Many deities and humans, longing for happiness,
   have pondered on the questions of blessings. Pray, tell me what are the highest blessings?

Mangala Sutta…

Discourse on Highest Blessings…

2. **Asevanā ca bālānaṁ – Paṇḍitānañ ca sevanā**
   Pūjā ca puja nīyānaṁ – Etaṁ maṅgala muttamaṁ
   Not to associate with the foolish, but to associate with the wise
   and to honour those worthy of honour, these are the highest blessings.

3. **Patirūpa desa-vāso ca – Pubbe ca kata puññatā**
   Attasammā paṇidhi ca – Etaṁ maṅgala muttamaṁ
   To reside in a suitable locality, to have performed meritorious actions in the past,
   and to set oneself in the right direction, these are the highest blessings.

4. **Bāhusaccañ ca sippañ ca – Vinayo ca susikkhito**
   Subhāsitā ca yā vācā – Etaṁ maṅgala muttamaṁ
   Vast learning, skill in handicraft, well grounded in discipline
   and pleasant speech, these are the highest blessings.

Mangala Sutta…

Discourse on Highest Blessings…

5. **Mātāpitū upaṭṭhānaṁ – Putta dārassa saṅgaho**
   Anākulā ca kammantā – Etaṁ maṅgala muttamaṁ
   To support mother and father, to cherish wife and children,
   and to be engaged in peaceful occupation, these are the highest blessings.

6. **Dānañ ca dhamma cariyā ca – Ñātakānañ ca saṅgaho**
   Anavajjāni kammāni – Etaṁ maṅgala muttamaṁ
   Generosity, righteous conduct, giving assistance to relatives,
   and doing blameless deeds, these are the highest blessings.

7. **Ārati virati pāpā – Majjapānā ca saññamo**
   Appamādo ca dhammesu – Etaṁ maṅgala muttamaṁ
   To cease and abstain from evil, to abstain from intoxicating drinks,
   and to be diligent in practising the Dhamma, these are the highest blessings

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Mangala Sutta…

Discourse on Highest Blessings…

8. **Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā**
   Kālena dhamma savanaṁ – Etaṁ maṅgala muttamaṁ
   Paying reverence to those who are worthy of reverence, humility, contentment, gratitude,
   and the timely hearing of the Dhamma, these are the highest blessings.

9. **Khantī ca sovacassatā – Samaṇā nañca dassanaṁ**
   Kālena dhamma sākacchā – Etaṁ maṅgala muttamaṁ
   Patience, obedience, meeting monks,
   and timely discussions on the Dhamma, these are the highest blessings.

10. **Tapo ca brahmacariyañ ca – Ariya saccāna dassanaṁ**
    Nibbāṇa sacchi kiriyā ca – Etaṁ maṅgala muttamaṁ
    Self-control, chastity, understanding the Noble Truths,
    and the realization of Nibbāna, these are the highest blessings.

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Mangala Sutta.

Discourse on Highest Blessings.

11. Phuṭṭhassa loka dhammehi – Cittaṁ yassa na kampati
Asokaṁ virajaṁ khemaṁ – Etaṁ maṅgala muttamaṁ
The mind that is not touched by the ups and downs of life;
the mind that is free from sorrow, stainless and secure, these are the highest blessings.

12. Etādisāni katvāna – Sabbattha maparājitā
Sabbattha sotthiṁ gacchanti – Taṁ tesaṁ maṅgala muttaman'ti
Those who have achieved these blessings are victorious everywhere,
and they succeed in all their goals. For them, these are the highest blessings!

Etena saccavajjena hotu te jayamangalaṁ
Etena saccavajjena hotu te jayamangalaṁ
Etena saccavajjena hotu te jayamangalaṁ
By this truth, may joyous victory be yours
By this truth, may joyous victory be yours
By this truth, may joyous victory be yours

Ratana Sutta

Discourse On The Jewels

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Ratana Sutta…

Discourse On The Jewels…

1. **Yānīdha bhūtāni samāgatāni, Bhummāni vā yā niva antalikkhe,**
   Sabb'eva bhūtā sumanā bhavantu, Ath'opi sakkacca sunantu bhāsitam.
   Whatsoever beings are here assembled, Whether terrestial or celestial,
   May every being be happy! Moreover, May they attentively listen to my words!

2. **Tasmā hi bhūtā nisāmetha sabbe, Mettam karotha mānusiyā pajāya,**
   Divā ca rattoca haranti ye balim, Tasmā hi ne rakkhatha appamattā.
   Accordingly give good heed, all ye beings!, Show your loving kindness to humans who,
   Day and night, bring offerings to you, Therefore guard them zealously.

3. **Yan kiñci vittam idha vā huram vā, Saggēsu vā yam ratanam panītam,**
   Na no samam atthi Tathāgatena, Idam'pi Buddhe ratanam panītam,
   Etena saccena suvatthi hotu.
   Whatever treasure there be, either here or in the world beyond, Or whatever precious jewel in the heavens;
   Yet there is none comparable to the Accomplished One, Truly in the Buddha is this precious jewel found,
   By this Truth, may there be happiness.

Ratana Sutta…

Discourse On The Jewels…

4. **Khayam virāgam amatam panītam, Yadajjhagā Sakyamunī samāhito**
   Na tena Dhammena sam'atthi kiñci, Idam'pi Dhamme ratanam panītam
   Etena saccena suvatthi hotu.
   That cessation, passion free, immortality Supreme, Through concentration, the tranquil Sage of the Sakyas realised,
   There is nought comparable with that Dhamma, Truly, in the Dhamma is this precious jewel.
   By this Truth, may there be happiness!

5. **Yam Buddha settho parivannayī sucim, Samādhi-mānantari-kaññ a-māhu**
   Samādhinā tena samo na vijjati, Idam'pi Dhamme ratanam panītam
   Etena saccena suvatthi hotu.
   That sanctity praised by the Buddha Supreme, Is described as 'concentration without interruption',
   There is nought like that concentration, Truly, in the Dhamma is this precious jewel,
   By this Truth, may there be happiness!

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Ratana Sutta…

Discourse On The Jewels…

6. **Ye puggalā attha satam pasatthā, Cattāri etāni yugāni honti**
   Te dakkhineyyā Sugatassa sāvakā, Etesu dinnāni mahapphalāni,
   Idam'pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.
   Those Eight Individuals, praised by the virtuous, they constitute four pairs.
   They, worthy of offerings, are the disciples of the Welcome One, to these gifts given yield abundant fruit,
   Truly, in the Sangha is this precious jewel, By this Truth, may there be happiness!

7. **Ye suppayuttā manasā dalhena, Nikkāmino Gotama sāsanamhi**
   Te pattipattā amatam vigayha, Laddhā mudhā nibbutim bhuñjamānā
   Idam'pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.
   With steadfast mind, applying themselves, thoroughly in the Dispensation of Gotama,
   Exempt from passion, they have attained to that which should be attained, And plunging into the Deathless, they enjoy the peace obtained without price.
   Truly, in the Sangha is this precious jewel, By this Truth, may there be happiness!

Ratana Sutta…

Discourse On The Jewels…

8. **Yathinda-khīlo pathavim sito siyā, Catubbhi vātebhi asampa-kampiyo**
   Tathūpamam sappurisam vadāmi, Yo ariya-saccāni avecca passati
   Idam'pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.
   Just as a firm post sunk in the earth, cannot be shaken by the four winds;
   Even so do I declare him to be a righteous person, who thoroughly perceives the Noble Truths.
   Truly, in the Sangha is this precious jewel, By this Truth, may there be happiness!

9. **Ye ariya-saccāni vibhāva-yanti, Gambhīra-paññena sudesitāni**
   Kincāpi te honti bhusappa-mattā, Na te bhavam atthamam ādiyanti
   Idam'pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.
   Those who comprehend clearly the Noble Truths, Well taught by Him of wisdom deep,
   Although they may be mightily neglectful, They can never undergo an eighth birth,
   Truly, in the Sangha is this precious jewel, By this Truth. may there be happiness!

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Ratana Sutta…

Discourse On The Jewels…

10. Sahā vassa dassana sampadāya, Tayassu dhammā jahitā bhavanti,
Sakkāya-ditthi vici-kicchi-tañca, Sīlabbatam vāpi yadatthi kiñci,
Catūh'apāyehi ca vippamutto, Cha cābhi-thānāni abhabbo kātum,
Idam'pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.

For him with acquisition of Insight, three things are abandoned, namely,
Self-illusion, doubts and indulgence in wrongful rites and ceremonies, whatever there are.
From the four states of misery, he is absolutely freed and is incapable of committing the six heinous crimes.
Truly, in the Sangha is this precious jewel, By this Truth, may there be happiness!

11. Kiñcāpi so kammam karoti pāpakam, Kāyena vācā uda cetasā vā
Abhabbo so tassa paticchā-dāya, Abhabbatā dittha padassa vuttā
Idam'pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.

Whatever evil actions he does, whether by body, speech or mind,
he is not capable of hiding it; for it has been said that such an act is impossible for one who has seen the Path.
Truly, in the Sangha is this precious jewel, By this Truth, may there be happiness!

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Ratana Sutta…

Discourse On The Jewels…

12. Vanappa gumbe yathā phussitagge, Gimhāna-māse pathamasmin gimhe
Tathūpamam Dhamma varam adesayi, Nibbāna-gāmim paramam hitāya
Idam'pi Buddhe ratanam panītam, Etena saccena suvatthi hotu.

Like unto the woodland groves with blossomed treetops, in the first heat of the summer season,
has the Sublime Doctrine, that leads to Nibbana, been taught for the Highest Good.
Truly, in the Buddha is this precious jewel, By this Truth, may there be happiness!

13. Varō varaññū varado varāharo, Anuttaro Dhamma varam adesayi
Idam'pi Buddhe ratanam panītam, Etena saccena suvatthi hotu.

The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent has expounded the excellent Doctrine.
Truly, in the Buddha is this precious jewel, By this Truth, may there be happiness!

14. Khīnam purānam navam natthi sambhavam, Viratta-cittā āyatike bhavasmiń
Te khīna-bījā avirul-hicchandā, Nibbanti dhīrā yathāyam padīpo,
Idam'pi Sanghe ratanam panītam, Etena saccena suvatthi hotu.

Their past is extinct, a fresh becoming there is not, their minds are not attached to a future birth.
their desires grow not; those wise ones go out even as this lamp.
Truly, in the Sangha is this precious jewel, By this Truth, may there be happiness!

Ratana Sutta.

Discourse On The Jewels.

15. **Yānīdha bhūtāni samāgatāni**, **Bhummā-nivā yāni'va antalikkhe**
Tathāgatam deva-manussa-pūjitam, **Buddham namassāma suvatthi hotu.**
Sakka's exultation: "Whatsoever beings are here assembled, whether terrestial or celestial,
Salute the Buddha, the Tathagata honoured by gods and men, May there be happiness!

16. **Yānīdha bhūtāni samāgatāni**, **Bhummā-nivā yāni'va antalikkhe**
Tathāgatam deva-manussa-pūjitam, **Dhammam namassāma suvatthi hotu.**
Whatsoever beings are here assembled, whether terrestial or celestial,
Salute the Dhamma, of the Tathagata honoured by gods and men, May there be happiness!

17. **Yānīdha bhūtāni samāgatāni, Bhummā-nivā yāni'va antalikkhe**,
Tathāgatam deva-manussa-pūjitam, Sangham namassāma suvatthi hotu.
Whatsoever beings are here assembled, whether terrestial or celestial,
Salute the Sangha, of the Tathagata honoured by gods and men, May there be happiness!"

Paṭicca Samuppāda

Dependent Co-Origination

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Paṭicca Samuppāda…

Dependent Co-Origination…

1. **Avijjā paccayā sankhārā**
   Sankhārā paccayā viññānam.
   Viññāna paccayā nāma-rūpam
   Nāma-rūpa paccayā salāyatanam.
   Ignorance conditions kamma formations
   Kamma formations condition consciousness.
   Consciousness conditions mind-matter
   Mind-matter conditions the six sense bases.

2. **Salāyatana paccayā phasso**
   Phassa paccayā vedanā.
   Vedanā paccayā tanhā
   Tanhā paccayā upādānam.
   The six sense bases condition sense impressions
   Sense impressions condition feeling.
   Feeling conditions craving
   Craving conditions clinging.

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Paṭicca Samuppāda…

Dependent Co-Origination…

3. **Upādāna paccayā bhavo**
   Bhava paccayā jāti.
   Jāti paccayā jarā maranam soka parideva dukkha domanassu-pāyāsā sambhavanti
   Evametassa kevalassa dukkha-khandassa samudayo hoti.
   Clinging conditions becoming
   Becoming conditions birth.
   Birth conditions old age, death, grief, lamentation, pain, depression and despair.
   Thus, the entire mass of suffering arises.

4. **Avijjā-yatveva asesa virāga nirodhā sankhārā nirodho**
   Sankhārā nirodhā viññāna nirodho.
   Viññāna nirodhā nāma-rūpa nirodho
   Nāma-rūpa nirodhā salāyatana nirodho.
   With the total and final cessation of ignorance, the kamma formations cease
   With the cessation of kamma formations, consciousness ceases.
   With the cessation of consciousness, mind-matter ceases
   With the cessation of mind-matter, the six sense bases cease.

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Paṭicca Samuppāda.

Dependent Co-Origination.

5. **Salāyatana nirodhā phassa nirodho.**
   Phassa nirodhā vedanā nirodho.
   Vedanā nirodhā tanhā nirodho.
   Tanhā nirodhā upādāna nirodho.
   With the cessation of the six sense bases, sense impressions cease.
   With the cessation of sense impressions, feeling ceases.
   With the cessation of feeling, craving ceases.
   With the cessation of craving, clinging ceases.

6. **Upādāna nirodhā bhava nirodho.**
   Bhava nirodhā jāti nirodho.
   Jāti nirodhā jarā maranam soka parideva dukkha domanassu-pāyāsā nirujjhanti.
   Evametassa kevalassa dukkha-khandassa nirodho hoti.
   With the cessation of clinging, becoming ceases.
   With the cessation of becoming, birth ceases.
   With the cessation of birth; old age, death, grief, lamentation, pain, depression and despair cease.
   Thus, the entire mass of suffering ceases.

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Tirokuṭṭa Sutta

Discourse on Outside The Walls

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Tirokuṭṭa Sutta…

Discourse on Outside The Walls…

1. **Tirokuṭṭesu tiṭṭhanti,**
   sandhisiṅghāṭakesu ca,
   Dvārabāhāsu tiṭṭhanti,
   āgantvāna sakaṁ gharaṁ.
   Outside the walls they stand and wait,
   at the junctions and the crossroads.
   Returning to their former homes
   they wait beside the door posts.

2. **Pahūte annapānamhi,**
   khajjabhojje upaṭṭhite;
   Na tesaṁ koci sarati,
   sattānaṁ kammapaccayā.
   But when lavish food and drink
   of many kinds is set out,
   no-one remembers them at all,
   because of those beings's deeds.

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Tirokuṭṭa Sutta…

Discourse on Outside The Walls…

3. Evaṁ dadanti ñātīnaṁ,
ye honti anukampakā;
Suciṁ paṇītaṁ kālena,
kappiyaṁ pānabhojanaṁ.
That's why those who have compassion
give to their relatives
food and drink at the right time,
that's clean, delicious, and suitable.

4. Idaṁ vo ñātīnaṁ hotu,
sukhitā hontu ñātayo;
Te ca tattha samāgantvā,
ñātipetā samāgatā.
"May this be for our relatives!
May our relatives be happy!"
Those ghosts who have gathered there,
the departed relatives who have come.

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Tirokuṭṭa Sutta…

Discourse on Outside The Walls…

5. Pahūte annapānamhi,
sakkaccaṁ anumodare;
Ciraṁ jīvantu no ñātī,
yesaṁ hetu labhāmase.
For the lavish food and drink
gratefully express appreciation:
“May our relatives live long!
For those to whom we owe this gain.

6. Amhākañca katā pūjā,
dāyakā ca anipphalā;
Na hi tattha kasī atthi,
gorakkhettha na vijjati.
Who have given honor to us,
it will not be fruitless for the donor.”
There is no farming there,
no cow pasture can be found;

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Tirokuṭṭa Sutta…

Discourse on Outside The Walls…

7. Vaṇijjā tādisī natthi,
hiraññena kayākayaṁ;
Ito dinnena yāpenti,
petā kālagatā tahiṁ
Likewise there's no trading,
and no commerce in gold.
The departed, the dead in that place
live on what is given here.

8. Unname udakaṁ vuṭṭhaṁ,
yathā ninnaṁ pavattati;
Evamevaṁ ito dinnaṁ,
petānaṁ upakappati.
Just as water that rains on high
flows down to the plains,
so too what is given here
aids the departed ghosts.

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Tirokuṭṭa Sutta…

Discourse on Outside The Walls…

9. Yathā vārivahā pūrā,
paripūrenti sāgaraṁ;
Evamevaṁ ito dinnaṁ,
petānaṁ upakappati.

Just as the rivers full
swell the ocean seas,
so too what is given here
aids the departed ghosts.

10. Adāsi me akāsi me,
ñāti mittā sakhā ca me;
Petānaṁ dakkhiṇaṁ dajjā,
pubbe katamanussaraṁ.

Thinking: “They gave to me, they did for me,
they were my family, friend, companion”,
give offerings to departed kin,
remembering past deeds.

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Tirokuṭṭa Sutta…

Discourse on Outside The Walls…

11. Na hi ruṇṇaṁ vā soko vā,
yā vaññā paridevanā;
Na taṁ petānamatthāya,
evaṁ tiṭṭhanti ñātayo.

For neither tears nor grief
or other lamentations
are of any use to the departed,
so long as their relatives stay like this.

12. Ayañca kho dakkhiṇā dinnā,
saṅghamhi suppatiṭṭhitā;
Dīgharattaṁ hitāyassa,
ṭhānaso upakappati.

This offering that has been given,
well placed in the Saṅgha,
is for their lasting welfare,
and aids them right away.

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Tirokuṭṭa Sutta.

13. So ñātidhammo ca ayaṁ nidassito,
Petāna pūjā ca katā uḷārā;
Balañca bhikkhūnamanuppadinnaṁ,
Tumhehi puññaṁ pasutaṁ anappakanti.

The relative's duty has now been shown
how high honor to departed is performed,
how the mendicants can be kept healthy,
and how no little merit is produced by you.

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Sharing of Merits

After Meditation Practice

(English)

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Sharing of Merits (After Meditation Practice).

With this meditation, acquiring great merits,
We share it with, our protecting Devas, and Devas everywhere,

We share this merits, with our dear departed relatives,
And all beings, seen and unseen, near and far, big and small, strong and weak,

May all beings everywhere,
be well and happy sharing this merits

Sadhu! Sadhu! Sadhu!

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Final Salutation

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Final Salutation…

Imāya Dhammānu-Dhammapatipattiyā Buddhampūjemi
With all my practice, I pay respect to the Buddha

Imāya Dhammānu-Dhammapatipattiyā Dhammampūjemi
With all my practice, I pay respect to the Dhamma

Imāya Dhammānu-Dhammapatipattiyā Sanghampūjemi
With all my practice, I pay respect to the Sangha

Imāya Dhammānu-Dhammapatipattiyā Mātāpitaro pūjemi
With all my practice, I pay respect to my parents

Imāya Dhammānu-Dhammapatipattiyā Ācariye pūjemi
With all my practice, I pay respect to my teachers

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Final Salutation…

Addhā māya patipadāya jarā-maranamhā parimuccissāmi
With this noble practice of Vipassana meditation, may I be liberated from the universal suffering of aging, sickness and death

Idam me puññam āsavakkhayāvaham hotu
May this merit of mine be a good cause for the attainment of Nibbana

Idam me sīlammaggaphala-ñānassa paccayo hotu
May my sila be a good cause for the attainment of Magga and Phala

Imam no puññabhāgam sabbasattānam dema
We share our merit with all beings

Sabbe sattā sukhīta hontu
May they be well and happy

Sādhu! Sādhu! Sādhu!
Excellent! Excellent! Excellent!

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Anumodana

Dedication of Merits

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Anumodana…

Dedication of Merits…

Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā,
Puññantam anumoditvā - Ciram rakkhantu lōka sāsanam.
May all beings inhabiting space and earth - Devas and Nagas of mighty power
Having shared this merit - Long protect the Buddha's Dispensation

Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā,
Puññantam anumoditvā - Ciram rakkhantu desanam.
May all beings inhabiting space and earth - Devas and Nagas of mighty power
Having shared this merit - Long protect the Buddha's Teachings

Ākāsatthā ca bhummatthā - Devā nāgā mahiddhikā,
Puññantam anumoditvā - Ciram rakkhantu mam param.
May all beings inhabiting space and earth - Devas and Nagas of mighty power
Having shared this merit - Long protect me and others

Anumodana.

Dedication of Merits.

Ettāvatā ca Amhehi
Sambhataṁ Punna Sampadaṁ
Sabbe devā Sabbe Bhuta
Sabbe Satta Anumodantu
Sabba Sampatti Siddhiyā.

To that extent by us
Merits has been acquired and collected
May all deities, all creatures
May all beings rejoice
For the achievement of all successes.

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Patti Dana

Transference of Merits to Departed

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Patti Dana.

Transference of Merits to Departed.

Idaṃ Me Natīnam Hotu Sukhitā hontu nātayo
Idaṃ Me Natīnam Hotu Sukhitā hontu nātayo
Idaṃ Me Natīnam Hotu Sukhitā hontu nātayo

Let this merits accrue to my relatives, may they be well and happy
Let this merits accrue to my relatives, may they be well and happy
Let this merits accrue to my relatives, may they be well and happy

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Pattdana

Aspiration

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Pattdana.

Aspiration.

Iminā Punnā Kammena
Māmē Bāla Samāgamo
Satam Samāgamo Hotu
Yāva Nibbāna Pattiyā

By the grace of this merit that I have acquired,
May I never follow the foolish
But only the wise
Until the time I attain final happiness (Nibbana)

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Sadhu! Sadhu! Sadhu!

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