

Daily Chanting



Sirimangalo
International

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Tisaraṇa Vandana

namo tassa bhagavato arahato sammā-sambuddhassa.
namo tassa bhagavato arahato sammā-sambuddhassa.
namo tassa bhagavato arahato sammā-sambuddhassa.

itipi so bhagavā arahamaṃ sammā-sambuddho, vijjā-caraṇa-sampanno sugato lokavidū,
anuttaro purisa-damma-sārathi satthā deva-manussānaṃ buddho bhagavāti.

buddhaṃ jīvitamaṃ yāva nibbānaṃ saraṇamaṃ gacchāmi
ye ca buddhā atītā ca—ye ca buddhā anāgatā
paccuppannā ca ye buddhā—ahaṃ vandāmi sabbadā
natthi me saraṇamaṃ aññaṃ—buddho me saraṇamaṃ varaṃ
etena saccavajjena—hotu me jayamaṅgalaṃ
uttamaṅgena vande’ham—pāda-paṃsu varuttamaṃ
buddhe yo khalito doso—buddho khamatu taṃ mamaṃ

svākkhāto bhagavatā dhammo, sandiṭṭhiko akāliko ehipassiko,
opanayiko paccattaṃ veditabbo viññūhīti.

dhammaṃ jīvitamaṃ yāva nibbānaṃ saraṇamaṃ gacchāmi
ye ca dhammā atītā ca—ye ca dhammā anāgatā
paccuppannā ca ye dhammā—ahaṃ vandāmi sabbadā
natthi me saraṇamaṃ aññaṃ—dhammo me saraṇamaṃ varaṃ
etena saccavajjena—hotu me jayamaṅgalaṃ
uttamaṅgena vande’ham—dhammañ ca tividhaṃ varaṃ
dhamme yo khalito doso—dhammo khamatu taṃ mamaṃ

supaṭipanno bhagavato sāvaka-saṅgho,
uju-paṭipanno bhagavato sāvaka-saṅgho,
ñāya-paṭipanno bhagavato sāvaka-saṅgho,
sāmīci-paṭipanno bhagavato sāvaka-saṅgho,
yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā:
esa bhagavato sāvaka-saṅgho —
āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo,
anuttaraṃ puññakkhettaṃ lokassāti.

saṅghamaṃ jīvitamaṃ yāva nibbānaṃ saraṇamaṃ gacchāmi
ye ca saṅghā atītā ca—ye ca saṅghā anāgatā
paccuppannā ca ye saṅghā—ahaṃ vandāmi sabbadā
natthi me saraṇamaṃ aññaṃ—saṅgho me saraṇamaṃ varaṃ
etena saccavajjena—hotu me jayamaṅgalaṃ
uttamaṅgena vande’ham—saṅghañ ca tividh’uttamaṃ
saṅghe yo khalito doso—saṅgho khamatu taṃ mamaṃ

Homage

**Homage to the Sublime One, the Worthy One, the Fully Enlightened One.
Homage to the Sublime One, the Worthy One, the Fully Enlightened One.
Homage to the Sublime One, the Worthy One, the Fully Enlightened One.**

Such indeed is the Sublime One, worthy, perfectly enlightened, perfect in true knowledge and conduct, well-gone, knower of the worlds, supreme trainer of persons to be tamed, teacher of gods and humans, enlightened and exalted.

**To the Buddha I go for refuge all my life until nibbāna.
No other refuge do I seek, the Buddha is my refuge true:
by the speaking of this Truth may peaceful victory be mine!
Those Buddhas of the ages past, those of the times to come,
those Buddhas of the present time, forever do I reverence.
I revere with my head the dust on his holy feet;
if the Buddha I have wronged, may the Buddha bear with me.**

**Well expounded is the Dhamma by the Sublime One, directly visible,
unaffected by time, calling one to come and see, leading onwards, to be realized by the wise.**

**To the Dhamma I go for refuge all my life until nibbāna.
No other refuge do I seek, the Dhamma is my refuge true:
by the speaking of this Truth may peaceful victory be mine!
Those Dhammas of the ages past, those of the times to come,
those Dhammas of the present time, forever do I reverence.
I revere with my head the triple Dhamma true.
If Dhamma I have wronged, may Dhamma bear with me.**

The order of the Sublime One's disciples is practicing well; the order of the Sublime One's disciples is of upright conduct; the order of the Sublime One's disciples has entered the right path; the order of the Sublime One's disciples is practicing correctly; that is, the four pairs of persons, the eight kinds of individuals. This order of the Sublime One's disciples is worthy of offerings and hospitality, worthy of gifts and salutation, supreme field of merit for the world.

**To the Saṅgha I go for refuge all my life until nibbāna.
No other refuge do I seek, the Saṅgha is my refuge true:
by the speaking of this Truth may peaceful victory be mine!
Those Saṅghas of the ages past, those of the times to come,
those Saṅghas of the present time, forever do I reverence.
I revere with my head the Saṅgha peerless in three ways,
if the Saṅgha I have wronged, may the Saṅgha bear with me.**

Cetiya Vandanā

vandāmi cetiyaṃ sabbaṃ sabbaṭṭhānesu patiṭṭhitam
sārīrikadhātu mahā-bodhiṃ buddharūpaṃ sakalam sadā

Bodhi Vandanā

yassa mūle nisinno va sabbāri vijayaṃ akā
patto sabbaññutaṃ satthā vande taṃ bodhi-pādapam
ime ete mahā-bodhi loka-nāthena pūjitā
ahaṃ pi to namassāmi bodhirāja namatthu te

paṭthamaṃ bodhi-pallaṅkaṃ
dutiyañ ca animmisam
tatiyañ caṅkamaṃ seṭṭham
catutthaṃ ratanāgharam
pañcamaṃ ajapālañ ca
mucalindena chaṭṭhamaṃ
sattamaṃ rājāyatanaṃ
vande taṃ mūnisevitaṃ

Āmisa Pūjā

ghanasārappadittena dīpena tama-dhaṃsinā
tiloka-dīpaṃ sambuddhaṃ pūjayāmi tamo-nudaṃ

sugandhikāya vanaṃ - ananta guṇa gandhinam
sugandhināham gandhena - pūjayāmi tathāgataṃ

pūjemi buddhaṃ kusumena' nena puññaena etena labhāmi mokkhaṃ;
pupphaṃ milāyāti yathā idaṃ me kāyo tathā yāti vināsa-bhāvaṃ

sugandhaṃ sītalaṃ kappam pasanna-madhuraṃ subhaṃ
pāṇiyam etaṃ bhagavā patigaṇhātumuttamaṃ

adhivāsetu no bhante - bhojanaṃ / pāṇiyaṃ parikappitaṃ
anukampaṃ upādāya - patigaṇhātumuttamaṃ

adhivāsetu no bhante - byañjanaṃ parikappitaṃ / gilānapaccayaṃ imaṃ
anukampaṃ upādāya - patigaṇhātumuttamaṃ

adhivāsetu no bhante - sabbaṃ saddhāya pūjitaṃ
anukampaṃ upādāya - patigaṇhātumuttamaṃ

Salutation to the Pagodas

**I salute every pagoda that stands in any place,
The bodily relics, the great Bodhi tree and all images of the Buddha.**

Salutation to the Bodhi Tree

**Seated at whose base the Teacher overcame all foes
Attaining omniscience that very Bodhi Tree do I adore.
These great trees of Enlightenment venerated by the Lord of the world;
I, too, shall salute you; ay my homage be to you — O, Great Bodhi!**

**First, the seat under the Bodhi Tree,
Second, the place of gazing at the Bodhi Tree,
Third, the walking meditation path,
Fourth, the jewelled chamber,
Fifth, the Ajapāla Tree,
Sixth, the Mucalinda Tree,
And seventh the Rājāyatana Tree -
I pay homage to the locations partaken of by the sage.**

Veneration Through Offerings

**With candle lights dispelling dark, I venerate the perfect Buddha,
The light of the triple world, who dispels the darkness of delusion.**

**Well-favoured of countenance and form, fragrant with infinite virtue,
with fragrance I worship the fragrant one, the Tathāgata.**

**With these flowers I venerate the Buddha, by this merit may I gain liberation.
As these flowers fade and wither, so will this body be destroyed.**

**Pure, cool liquid, clear and sweet:
may the Lord accept this reverent offering.**

**Please allow, venerable sir, this food / water prepared by us;
out of compassion, accept it in the highest sense.**

**Please allow, venerable sir, this curry prepared by us / requisite for the afflicted;
out of compassion, accept it in the highest sense.**

**Please allow, venerable sir, all that is offered out of faith;
out of compassion, accept it in the highest sense.**

Taṅkhaṇika-paccavekkhaṇa-pāṭha

paṭisaṅkhā yoniso cīvaram paṭisevāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, daṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva hirikopina-paṭicchādan'attham.

paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, neva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā brahma-cariyānuggahāya, ilti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

paṭisaṅkhā yoniso senāsanam paṭisevāmi,
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
Ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,
Yāvadeva utuparissaya-vinodanam paṭisallānārām'attham.

paṭisaṅkhā yoniso gilāna-paccaya-bhesajja-parikkhāram paṭisevāmi, yāvadeva uppanānam veyyābādhikānam vedanānam paṭighātāya, abyāpajjha-paramatāyāti.

Atīta-paccavekkhaṇa-pāṭha

ajja mayā apaccavekkhitvā yaṃ cīvaram paribhuttaṃ,
taṃ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,
yāvadeva hirikopina-paṭicchādan'attham.

ajja mayā apaccavekkhitvā yo piṇḍapatto paribhutto,
so neva davāya na madāya na maṇḍanāya na vibhūsanāya,
yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsuparatiyā
brahma-cariyānuggahāya,
iti purāṇaṅca vedanaṃ paṭihaṅkhāmi navaṅca vedanaṃ na uppādessāmi,
yātrā ca me bhavissati anavajjatā ca phāsu-vihāro cāti.

ajja mayā apaccavekkhitvā yaṃ senāsanam paribhuttaṃ,
taṃ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya,
yāvadeva utuparissaya-vinodanam paṭisallānārām'attham.

ajja mayā apaccavekkhitvā yo gilāna-paccaya-bhesajja-parikkhāro paribhutto,
so yāvadeva uppanānam veyyābādhikānam vedanānam paṭighātāya,
abyāpajjha-paramatāyāti.

Reflection at the Moment of Using Requisites

Considering it thoughtfully, I use the robe, simply to counteract the cold, to counteract the heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

Considering it thoughtfully, I use alms food, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification, but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, (thinking,) Thus will I destroy old feelings and not create new feelings. I will maintain myself, be blameless, & live in comfort.

Considering it thoughtfully, I use the lodging, simply to counteract the cold, to counteract the heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Considering them thoughtfully, I use medicinal requisites for curing the sick, simply to counteract any pains of illness that have arisen, and for maximum freedom from disease.

Reflection After Using Requisites

**Whatever robe I used today without consideration,
Was simply to counteract the cold, to counteract the heat,
To counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Simply for the purpose of covering the parts of the body that cause shame.**

**Whatever alms food I used today without consideration,
Was not used playfully, nor for intoxication, nor for putting on bulk, nor for beautification,
But simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life,
(Thinking,) Thus will I destroy old feelings and not create new feelings.
I will maintain myself, be blameless, & live in comfort.**

**Whatever lodging I used today without consideration,
Was simply to counteract the cold, to counteract the heat,
To counteract the touch of flies, mosquitoes, wind, sun, & reptiles;
Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.**

**Whatever medicinal requisite for curing the sick I used today without consideration,
was simply to counteract any pains of illness that had arisen,
And for maximum freedom from disease.**

Dasadhamma Sutta

1. Vevaṇṇiy'amhi ajjhupagato'ti
2. Parapaṭibaddhā me jīvikā'ti
3. Añño me ākappo karaṇīyo'ti
4. Kacci nu kho me attā sīlato na upavadatī'ti
5. Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantī'ti
6. Sabbehi me piyehi manāpehi nānā-bhāvo vinā-bhāvo'ti
7. Kammassako'mhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-
paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakaṃ vā tassa
dāyādo bhavissāmī'ti
8. Kathaṃ bhūtassa me rattin-divā vītipatantī'ti
9. Kacci nu kho'haṃ suññāgāre abhīramāmī'ti
10. Atthi nu kho me uttari-manussa-dhammā alam ariya-ñāṇa-dassana-viseso
adhigato so'haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku
bhavissāmī'ti

Ime kho bhikkave dasa dhammā pabbajitena abhiṇhaṃ paccavekkhitabbā

- pubbabhāgaṃ niṭṭhitaṃ -

Discourse on the Ten Dhammas

1. **"I am now changed into a different mode of life [from that of a lay-person],"**
2. **"My life depends on others,"**
3. **"I must now behave in a different manner,"**
4. **"Does my mind upbraid me regarding the state of my virtue?"**
5. **"Do my discerning fellow bhikkhus, having tested me, upbraid me regarding the state of my virtue?"**
6. **"All that is mine, dear and delightful, will change and vanish,"**
7. **"I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma. Whatever kamma I shall do, whether good or evil, of that I shall be the heir,"**
8. **"How do I spend my nights and days?"**
9. **"Do I take delight in solitude?"**
10. **"Have I gained superhuman knowledge which can be specially known to noble ones, so that later when I am questioned by fellow bhikkhus I will not be embarrassed?"**

"These, bhikkhus, are ten things which one who has gone forth should reflect upon always."

- end of preliminary chanting -

Mahāmaṅgala Sutta

evaṃ me sutamaṃ, ekaṃ samayaṃ bhagavā sāvattiyamaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā ten'upasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ʘhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi: bahū devā manussā ca maṅgalāni acintayumaṃ ākaṅkhamānā sotthānaṃ, brūhi maṅgalaṃ uttamaṃ.

asevanā ca bālānaṃ paṇḍitānaṃ ca sevanā
pūjā ca pūjanīyānaṃ, etaṃ maṅgalaṃ uttamaṃ.

patirūpa-desa-vāso ca pubbe ca katapuññatā
atta-sammā-paṇidhi ca, etaṃ maṅgalaṃ uttamaṃ.

bāhu-saccaṃ ca sippaṃ ca vinayo ca susikkhito
subhāsītā ca yā vācā, etaṃ maṅgalaṃ uttamaṃ.

mātā-pitu upaṭṭhānaṃ putta-dārassa saṅgaho
anākulā ca kammantā, etaṃ maṅgalaṃ uttamaṃ.

dānaṃ ca dhammacariyā ca ñātakānaṃ ca saṅgaho
anavajjāni kammāni, etaṃ maṅgalaṃ uttamaṃ.

ārati virati pāpā majjapānā ca saññamo
appamādo ca dhammesu, etaṃ maṅgalaṃ uttamaṃ.

gāravo ca nivāto ca santuṭṭhī ca kataññutā
kālena Dhamma-savaṇaṃ, etaṃ maṅgalaṃ uttamaṃ.

khantī ca sovacassatā samaṇānaṃ ca dassanaṃ
kālena Dhamma-sācakchā, etaṃ maṅgalaṃ uttamaṃ.

tapo ca brahmacariyā ca ariya-saccāna dassanaṃ
nibbāna-sacchikiriyā ca, etaṃ maṅgalaṃ uttamaṃ.

phuṭṭhassa loka-dhammehi cittaṃ yassa na kampati
asokaṃ virajaṃ khemaṃ, etaṃ maṅgalaṃ uttamaṃ.

etādisāni katvāna sabbattham-aparājītā
sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalaṃ uttaman'ti.

etena sacca-vajjena hotu me jaya-maṅgalaṃ.
etena sacca-vajjena sabbarogo vinassatu.
etena sacca-vajjena sotthi me hotu sabbadā.

Great Discourse on Blessings

Thus have I heard. On one occasion, the Sublime One was living near Sāvattḥi, at Jeta's grove in the park of Anāthapiṇḍika. Then, in the middle of the night, a certain deity of astounding beauty, lighting up the entire Jeta's grove, approached the Sublime One. Drawing near, she paid homage to the Sublime One and stood to one side. Standing thus the deity addressed the Sublime One in verse: "many deities and humans have pondered on blessings, desiring their well-being. tell me the blessing supreme."

**"To associate not with the foolish, to be with the wise,
to honor the worthy ones: this is a blessing supreme.**

**"To reside in a suitable location, to have good past deeds done,
to set oneself in the right direction: this is a blessing supreme.**

**"Great learning and craft, and a discipline well-trained in,
and whatever utterance is well-spoken: this is a blessing supreme.**

**"To be well caring of mother, of father, looking after spouse and children,
to engage in a harmless occupation: this is a blessing supreme.**

**"Selfless giving, living the just life, supporting all relatives,
and blameless action: this is a blessing supreme.**

**"To cease and abstain from evil, complete restraint from intoxicants,
to be diligent in virtuous practices: this is a blessing supreme.**

**"To be reverent and humble, content and grateful,
to hear the dhamma at the right time: this is a blessing supreme.**

**"To be patient and obedient, the seeing of recluses,
to discuss the dhamma at the right time: this is a blessing supreme.**

**"To live austere and purely, to see the noble truths,
and to realize nibbāna: this is the blessing supreme.**

**"A mind unshaken when touched by the worldly states,
sorrowless, stainless, and secure: this is the blessing supreme.**

**"Those who have fulfilled all these are everywhere invincible.
they find well-being everywhere; theirs is the blessing supreme."**

**By the power of this truth, may joyous victory be mine.
By the power of this truth, may all disease disappear.
By the power of this truth, may there be well-being for me always.**

Ratana Sutta

yānidha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe
sabbe'va bhūtā sumanā bhavantu atho pi sakkacca suṇantu bhāsitaṃ.

tasmā hi bhūtā nisāmetha sabbe mettaṃ karotha mānusiya pajāya,
divā ca ratto ca haranti ye baliṃ tasmā hi ne rakkhatha appamattā.

yaṃ kiñci vittaṃ idha vā huraṃ vā saggesu vā yaṃ ratanaṃ paṇitaṃ
na no samaṃ atthi tathāgatena. idam pi buddhe ratanaṃ paṇitaṃ,
etena saccena suvatthi hotu.

khayaṃ virāgaṃ amataṃ paṇitaṃ yad ajjhagā sakyamunī samāhito,
na tena dhammena sam'atthi kiñci. idam pi dhamme ratanaṃ paṇitaṃ,
etena saccena suvatthi hotu.

yaṃ buddha-seṭṭho parivaṇṇayi suciṃ samādhim ānantarikaññaṃ āhu,
samādhinā tena samo na vijjati. idam pi dhamme ratanaṃ paṇitaṃ,
etena saccena suvatthi hotu.

ye puggalā aṭṭha sataṃ pasatthā cattāri etāni yugāni honti,
te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni.
idam pi saṅghe ratanaṃ paṇitaṃ, etena saccena suvatthi hotu.

ye suppayuttā manasā daḷhena nikkāmino gotama-sāsanamhi,
te pattipattā amataṃ vigayha laddhā mudhā nibbutiṃ bhuñjamānā.
idam pi saṅghe ratanaṃ paṇitaṃ, etena saccena suvatthi hotu.

yath'inda-khīlo paṭhaviṃ sito siyā catubbhi vātebhi asampakampiyo,
tath'ūpamaṃ sappurisaṃ vadāmi yo ariya-saccāni avecca passati.
idam pi saṅghe ratanaṃ paṇitaṃ, etena saccena suvatthi hotu.

ye ariya-saccāni vibhāvayanti gambhīra-paññaṃ sudesitāni,
kiñcāpi te honti bhusappamattā na te bhavaṃ aṭṭhamaṃ ādiyanti.
idam pi saṅghe ratanaṃ paṇitaṃ, etena saccena suvatthi hotu.

sahāv'assa dassana-sampadāya tayassu dhammā jahitā bhavanti:
sakkāya-diṭṭhi vicikicchitaṃ ca sīlabbataṃ vā pi yad atthi kiñci,
catūh'apāyehi ca vippamutto cha c'ābhiṭṭhānāni abhabbo kātuṃ.
idam pi saṅghe ratanaṃ paṇitaṃ, etena saccena suvatthi hotu.

Jewels Discourse

Whatever beings are here assembled, whether terrestrial or celestial, may all these beings be happy, and listen closely to my words.

**pay attention, all you beings, show kindness to the humans.
day and night they bring you offerings; therefore guard them diligently.**

**Whatever treasure is here or beyond, or precious jewel in the heavens—
none is equal to the perfect one. In the buddha is this precious jewel.
By this truth may there be well-being.**

**The calm sakyā sage found cessation, dispassion, the deathless, the sublime—
there is nothing equal to that state. In the dhamma is this precious jewel.
by this truth may there be well-being.**

**That purity praised by the supreme buddha, called concentration with immediate
result— that concentration has no equal. In the dhamma is this precious jewel.
By this truth may there be well-being.**

**The eight persons, praised by the good— these four pairs are the gift-worthy
disciples of the well-gone one. Gifts to them yield abundant fruit.
In the sangha is this precious jewel. By this truth may there be well-being.**

**With mind well established, free from sense pleasures, firm in gotama's teaching,
on attaining their goal they plunge into the deathless, freely enjoying the perfect
peace they've gained. In the sangha is this precious jewel. By this truth may there
be well-being.**

**As a post firmly grounded in the earth cannot be shaken by the four winds, so is the
superior person, i say, who definitely sees the noble truths.
In the sangha is this precious jewel. By this truth may there be well-being.**

**Those who comprehend the noble truths well taught by him of deep wisdom,
even if they were slightly negligent would not take an eighth existence.
In the sangha is this precious jewel. By this truth may there be well-being.**

**For one who has attained to vision, three states are at once abandoned:
view of self, doubt, and clinging to needless rules and rituals.
Freed from the four states of misery, he cannot do six kinds of evil deeds.
In the sangha is this precious jewel. By this truth may there be well-being.**

**kiñcāpi so kammaṃ karoti pāpakaṃ kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā.
idam pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

**vanappagumbe yathā phussitagge gimhānamāse paṭhamasmiṃ gimhe,
tath'ūpamaṃ dhamma-varaṃ adesayi nibbānagāmiṃ paramaṃ-hitāya.
idam pi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

**varo varaññū varado varāharo anuttaro dhamma-varaṃ adesayi.
idam pi buddhe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

**khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ virattacittā āyatike bhavasmiṃ,
te khīṇabijā avirūḥhicchandā nibbanti dhīrā yathā'yaṃ padīpo.
idam pi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu.**

**yānidha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe,
tathāgataṃ deva-manussa-pūjitaṃ buddhaṃ namassāma suvatthi hotu.**

**yānidha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe,
tathāgataṃ deva-manussa-pūjitaṃ dhammaṃ namassāma suvatthi hotu.**

**yānidha bhūtāni samāgatāni bhummāni vā yāni va antalikkhe,
tathāgataṃ deva-manussa-pūjitaṃ saṅghaṃ namassāma suvatthi hotu.**

**etena sacca-vajjena hotu me jaya-maṅgalaṃ.
etena sacca-vajjena sabbarogo vinassatu.
etena sacca-vajjena sotthi me hotu sabbadā.**

**Though one might do some evil deed by body, speech, or mind,
He cannot hide it; such is impossible for one who has seen the path.
In the Sangha is this precious jewel. By this truth may there be well-being.**

**Like woodland groves in blossom in the first heat of summer,
So is the most excellent Dhamma that he taught, leading to Nibbāna, the highest
good. In the Buddha is this precious jewel. By this truth may there be well-being.**

**He, the best one, beyond compare, knower, giver and bringer of the best,
Taught the most excellent Dhamma. In the Buddha is this precious jewel.
By this truth may there be well-being.**

**Their past is extinct with no new arising, their minds not drawn to future birth.
Their old seeds destroyed, their desires no more growing, the wise go out just like
this lamp. In the Sangha is this precious jewel. By this truth may there be
well-being.**

**Whatever beings are here assembled, whether terrestrial or celestial,
Gods and humans revere the Perfect One. Let us bow to the Buddha—may there be
well-being.**

**Whatever beings are here assembled, whether terrestrial or celestial,
Gods and humans revere the Perfect One. Let us bow to the Dhamma—may there be
well-being.**

**Whatever beings are here assembled, whether terrestrial or celestial,
Gods and humans revere the Perfect One. Let us bow to the Sangha—may there be
well-being.**

**By the power of this truth, may joyous victory be mine.
By the power of this truth, may all disease disappear.
By the power of this truth, may there be well-being for me always.**

Karaṇīyametta Sutta

karaṇīyam atthakusulena yaṃ taṃ santaṃ padaṃ abhisamecca
sakko ujū ca sūjū ca suvaco c'assa mudu anatimānī.

santussako ca subharo ca appakicco ca sallahukavutti
santindriyo ca nipako ca appagabbho kulesu ananugiddho.

na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ
sukhino vā khemino hontu sabbe sattā bhavantu sukhittā.

ye keci pāṇabhūt'atthi tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā majjhimā rassakā aṇuka-thūlā.

diṭṭhā vā yeva addiṭṭhā ye ca dūre vasanti avidūre
bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhittā.

na paro paraṃ nikubbetha n'ātimaññetha katthacinaṃ kañci
byārosanā paṭighasaññā nāññam-aññassa dukkham iccheyya.

mātā yathā niyaṃ puttaṃ āyusā ekaputtam anurakkhe
evam pi sabba-bhūtesu mānasaṃ bhāvaye aparimāṇaṃ.

mettañ ca sabbalokasmiṃ mānasaṃ bhāvaye aparimāṇaṃ
uddhaṃ adho ca tiriyañ ca asambādhaṃ averaṃ asapattaṃ.

tiṭṭhaṃ caraṃ nisinno vā sayāno vā yāvat'assa vigatamiddho
etaṃ satim adhiṭṭheyya brahmam etaṃ vihāram idhamāhu.

diṭṭhiñ ca anupagamma silavā dassanena sampanno
kāmesu vineyya gedhaṃ na hi jātu gabbhaseyyaṃ punar eti'ti.

etena sacca-vajjena hotu me jaya-maṅgalaṃ.
etena sacca-vajjena sabbarogo vinassatu.
etena sacca-vajjena sotthi me hotu sabbadā.

Discourse on Loving-Kindness

One skilled in good, wishing to attain that state of peace, should act thus: one should be able, straight, upright, obedient, gentle, and humble.

One should be content, easy to support, with few duties, living lightly, controlled in senses, discreet, not impudent, unattached to families.

One should not do any slight wrong which the wise might censure. May all beings be happy and secure. May all beings have happy minds.

Whatever living beings there may be, without exception: weak or strong, long or large, medium, short, subtle or gross,

visible or invisible, living near or far, born or coming to birth— may all beings have happy minds.

Let no one deceive another, nor despise anyone anywhere. Neither from anger nor ill will should anyone wish harm to another.

As a mother would risk her own life to protect her only child, even so towards all living beings, one should cultivate a boundless heart.

One should cultivate for all the world a heart of boundless loving-friendliness, above, below, and all around, unobstructed, without hatred or resentment.

Whether standing, walking, or sitting, lying down or whenever awake, one should develop this mindfulness. this is called divinely dwelling here.

Not falling into erroneous views, but virtuous and endowed with vision, removing desire for sensual pleasures, one comes never again to birth in the womb.

By the power of this truth, may joyous victory be mine.

By the power of this truth, may all disease disappear.

By the power of this truth, may there be well-being for me always.

Khandha Paritta

virūpakkhehi me mettaṃ
mettaṃ erāpathehi me,
chabyāputtehi me mettaṃ
mettaṃ kaṇhāgotamakehi ca.

apādakehi me mettaṃ
mettaṃ dvipādakehi me,
catuppadehi me mettaṃ
mettaṃ bahuppadehi me.

mā maṃ apādako hiṃsi
mā maṃ hiṃsi dvipādako,
mā maṃ catuppado hiṃsi
mā maṃ hiṃsi bahuppado.

sabbe sattā sabbe pāṇā
sabbe bhūtā ca kevalā,
sabbe bhadrāni passantu
mā kañci pāpam āgamā.

appamāṇo buddho.
appamāṇo dhammo.
appamāṇo saṅgho.
pamāṇavantāni sirimṣapāni
ahi vicchikā satapadī
uṇṇānābhi sarabū mūsikā.

katā me rakkhā.
katā me parittā.
paṭikkamantu bhūtāni.
so'haṃ namo bhagavato.
namo sattannaṃ sammā-sambuddhānaṃ

The Aggregated Protection

**There is mettā from me for Virūpakkhas;
For Erāpathas, there is mettā from me;
There is mettā from me for Chabyaputtas;
For Kanhāgotamakās, there is mettā from me.**

**From me there is mettā for those with no feet;
For those with two feet, there is mettā from me;
From me there is mettā for those with four feet;
For those with many feet, there is mettā from me.**

**May those with no feet not hurt me;
May those with two feet not hurt me;
May those with four feet not hurt me;
May those with many feet not hurt me.**

**May all beings, all those with life;
May all who have become, all in their entirety;
May all see what is good;
May suffering not come to anyone.**

**Infinite is the Buddha;
Infinite is the Dhamma;
Infinite is the Sangha.
Finite are creeping things:
Snakes, scorpions, centipedes,
Spiders, lizards, rats.**

**I have made the protection;
I have made the safeguard;
May the (harmful) beings depart.
I pay homage to the Sublime One,
I pay homage to the seven Buddhas.**

Tilakkhaṇa Gāthā

Sabbe saṅkhārā aniccā'ti
Yadā paññāya passati
Atha nibbindati dukkhe
Esa maggo visuddhiyā.

Sabbe saṅkhāra dukkhā'ti
Yadā paññāya passati
Atha nibbindati dukkhe
Esa maggo visuddhiyā.

Sabbe dhammā anattā'ti
Yadā paññāya passati
Atha nibbindati dukkhe
Esa maggo visuddhiyā.

Pāragāmino Gāthā

Appakā te manussesu
Ye janā pāragāmino,
Athā'yaṃ itarā pajā
Tīramevānudhāvati.

Ye ca kho sammadakkhāte
Dhamme dhammānuvattino
Te janā pāramessanti,
Maccudheyyaṃ suduttaraṃ.

Kaṇhaṃ dhammaṃ vipphāya
Sukkaṃ bhāvētha paṇḍito,
Okā anokam āgamma
Viveke yattha dūramaṃ.

Tatrābhiratimiccheyya
hitvā kāme akiñcano,
Pariyodapeyya attānaṃ
cittaklesehi paṇḍito.

Yesam sambodhi-aṅgesu
sammā cittaṃ subhāvitam,
Ādāna-paṭinissagge
anupādāya ye ratā,
Khiṇāsavā jutimanto
te loke parinibbutā.

Verses on the Three Characteristics

**Impermanent is all that is conditioned.
When one sees this with wisdom,
One turns away from suffering.
This is the path to purity.**

**Unsatisfactory is all that is conditioned.
When one sees this with wisdom,
One turns away from suffering.
This is the path to purity.**

**Without self are all dhammas.
When one sees this with wisdom,
One turns away from suffering.
This is the path to purity.**

Those Who Cross Over

**There are few among humans
Who go to the further shore;
The rest of them run about
Here, on this shore.**

**But those well established in Dhamma,
Those who practice Dhamma,
Are among those who will cross over
Beyond the realm of death so difficult to escape.**

**Abandoning the way of darkness,
Cultivating the bright,
The wise go from home to homelessness,
Which for others is hard to enjoy.**

**Desiring that rare delight,
Renouncing pleasure,
Owning nothing of defilements of the mind,
The wise person should cleanse himself.**

**Those whose minds are well established
In the factors of enlightenment,
Relinquish attachments
And delight not in clinging.
They, untainted and radiant,
In this very world attain Nibbāna.**

Ovāda Pātimokkha

Sabbapāpassa akaraṇaṃ
Kusalassa upasampadā
Sacitta-pariyodapanāṃ
Etaṃ Buddhāna'sāsaṇaṃ.

Khantī paramaṃ tapo titikkhā
Nibbānaṃ paramaṃ vadanti Buddhā
Na hi pabbajito parūpaghātī
Samaṇo hoti paraṃ viheṭṭhayanto.

Anūpavādo anūpaghāto
Pātimokkhe ca saṃvaro
Mattaññutā ca bhattasmiṃ
Pantañ ca sayanāsaṇaṃ
Adhicitte ca āyogo
Etaṃ Buddhāna'sāsaṇaṃ.

Aṭṭha Mahāpurisa Vitakka

1. Appicchassāyaṃ Dhammo, nāyaṃ Dhammo mahicchassa.
2. Santuṭṭhassāyaṃ Dhammo, nāyaṃ Dhammo asantuṭṭhassa.
3. Pavivittassāyaṃ Dhammo, nāyaṃ Dhammo Saṅghaṇikārāmassa.
4. Āraddhaviriyassāyaṃ Dhammo, nāyaṃ Dhammo kusītassa.
5. Upaṭṭhitasatissāyaṃ Dhammo, nāyaṃ Dhammo muṭṭhassatissa.
6. Samāhitassāyaṃ Dhammo, nāyaṃ Dhammo asamāhitassa.
7. Paññāvato ayaṃ Dhammo, nāyaṃ Dhammo duppaññassa.
8. Nippapañcārāmassāyaṃ Dhammo nippapañcaratino nāyaṃ Dhammo papañcārāmassa papañcaratino.

Daily Advice to Bhikkhus

**Abstaining from all evil,
Doing what is good,
Cleansing one's mind,
This is the teaching of all the Buddhas.**

**Patience is the highest practice,
Nibbāna is supreme, say the Buddhas,
A mendicant does not harm others,
A recluse oppresses no one.**

**Not insulting, not harming,
Restrained according to the moral code,
Moderating in food,
Dwelling in solitude,
Engaging in higher mental development,
This is the teaching of all the Buddhas.**

Eight Reflections of a Great One

- 1. This Dhamma is for reducing desire, not for increasing desire.**
- 2. This Dhamma is for increasing contentment, not for increasing discontentment.**
- 3. This Dhamma is for cultivating seclusion, not for becoming sociable.**
- 4. This Dhamma is for becoming energetic, not for becoming lazy.**
- 5. This Dhamma is for developing mindfulness, not developing unmindfulness.**
- 6. This Dhamma is for developing composure, not for making restlessness.**
- 7. This Dhamma is for increasing wisdom, not for decreasing wisdom.**
- 8. This Dhamma is for delighting in freedom from impediments, not for delighting in impediments.**

Bhaddekaratta Sutta

Atītaṃ nānvāgameyya
Nappaṭikaṅkhe anāgataṃ
Yad atītaṃ pahīnaṃ taṃ
Appattañ ca anāgataṃ.

Paccuppannañ ca yo dhammaṃ
Tattha tattha vipassati,
Asaṃhīraṃ asaṅkappaṃ
Taṃ viddhā manubrūhaye.

Ajj'eva kiccaṃ ātappaṃ,
Ko jaññā maraṇaṃ suve?
Na hi no saṅgamaṃ tena
Mahāsenena maccunā.

Evaṃ vihāriṃ ātāpiṃ
Ahorattaṃ atandītaṃ
Taṃ ve bhaddekaratto'ti
Santo ācikkhate munī.

Satipaṭṭhāna

Ekāyano ayaṃ bhikkhave maggo sattānaṃ visuddhiyā soka-paridevānaṃ
samattikkamāya dukkha-domanassaṇaṃ atthaṅgamāya ñāyassa adhigamāya
Nibbānassa sacchikiriyāya—yadidaṃ cattāro satipaṭṭhānā.

Katame cattāro? Idha bhikkhave bhikkhu kāye kāyānupassī viharati,
ātāpī sampajāno satimā vineyya loke abhiññhā-domanassaṃ. Vedanāsu
vedanānupassī viharati, ātāpī sampajāno satimā vineyya loke abhiññhā-
domanassaṃ. Citte cittānupassī viharati, ātāpī sampajāno satimā vineyya
loke abhiññhā-domanassaṃ. Dhammesu dhammānupassī viharati, ātāpī
sampajāno satimā vineyya loke abhiññhā-domanassaṃ.

Discourse On A Single Excellent Night

**Let not a person revive the past,
Or on the future build his hopes;
For the past has been left behind,
And the future has not been reached.**

**Instead with insight let him see
Each presently arisen state;
Let him know that and be sure of it,
Invincibly, unshakably.**

**Today the effort must be made;
Tomorrow Death may come, who knows?
No bargain with Mortality
Can keep him and his hordes away.**

**But one who dwells thus ardently,
Relentlessly, by day, by night;
It is he, the Peaceful Sage has said,
Who has had a single excellent night.**

Satipaṭṭhāna

“Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realization of Nibbāna—namely, the four establishments of mindfulness.

“What four? Here, bhikkhus, a bhikkhu dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating feelings in feelings, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having subdued longing and grief for the world. He dwells contemplating phenomena in phenomena, ardent, clearly comprehending, mindful, having subdued longing and grief for the world.

Dhammacakkappavattana Sutta

Evaṃ me suttaṃ, ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi:

Dve’me bhikkhave, antā pabbajitena na sevitabbā. Katame dve? Yo cā’yaṃ kāmesu kāma-sukhallikānuyogo hīno gammo pothujjaniko anariyo anatta-saṃhito; yo cā’yaṃ attakilamathānuyogo dukkho anariyo anatta-saṃhito. Ete kho bhikkhave ubho ante anupagamma, majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati? Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā, cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya Nibbānāya saṃvattati.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ: jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkho, maraṇam pi dukkhaṃ. Appiyehi sampayogo dukkho, piyehi vippayogo dukkho. Yam p’icchaṃ na labhati tam pi dukkhaṃ. Saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana bhikkhave dukkha-samudayaṃ ariya-saccaṃ: yāyaṃ taṇhā ponobhavikā nandi-rāga-sahagatā, tatra tatrābhinandini, seyyathidaṃ: kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

Idaṃ kho pana bhikkhave dukkha-nirodhaṃ ariya-saccaṃ: yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo.

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

Setting in Motion the Wheel of the Dhamma

Thus have I heard. On one occasion the Sublime One was living at Bārāṇasī, in the Deer Park at Isipatana. There the Sublime One addressed the bhikkhus of the group of five thus:

“Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness: the pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering towards either of these extremes, the Tathāgata has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“And what, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna? It is the Noble Eightfold Path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, bhikkhus, is that middle way awakened to by the Tathāgata, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to Nibbāna.

“Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

“Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.

“Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

“Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path, that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

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

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

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

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

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

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

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

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

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

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

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

“‘This is the noble truth of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering is to be fully understood.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of suffering has been fully understood.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the origin of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering is to be abandoned.’ Thus bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the origin of suffering has been abandoned.’ Thus bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the cessation of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the cessation of suffering is to be realized.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the cessation of suffering has been realized.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This is the noble truth of the way leading to the cessation of suffering.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“‘This noble truth of the way leading to the cessation of suffering is to be developed.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

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

Yāva kīvaṇ ca me bhikkhave imesu catusu ariya-saccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi, n'eva tāvā'haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya, sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññasiṃ.

Yato ca kho me bhikkhave imesu catusu ariya-saccesu, evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahosi, athā'haṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ, abhisambuddho paccaññasiṃ.

Ñāṇaṇ ca pana me dassanaṃ udapādi: akuppā me cetovimutti. Ayam antimā jāti. Natthidāni punabbhavo'ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.

Imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne, āyasmato Koṇḍaññaassa virajaṃ vīta-malaṃ dhammacakkhuṃ udapādi: yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-dhamman'ti.

Iti ha tena khaṇena, tena layena, tena muhuttana, yāva Brahmaloḅā saddo abbhuggaṇchi. Ayaṇ ca dasa-sahassī lokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturaḅosi, atikkamma devānaṃ devānubhāvan'ti.

Atha kho Bhagavā udānaṃ udānesi: 'Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño'ti. Iti h'idaṃ āyasmato Koṇḍaññaassa Aññā Koṇḍañño tve'va nāmaṃ aḅosī'ti.

“This noble truth of the way leading to the cessation of suffering has been developed.’ Thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truth as they really are in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans.

“But when my knowledge and vision of these Four Noble Truth as they really are, in their three phases and twelve aspects, was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and Brahmins, its devas and humans.

“The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”

This is what the Sublime One said. Elated, the bhikkhus of the group of five delighted in the Sublime One’s statement.

And while this discourse was being spoken, there arose in the Venerable Koṇḍañña the dust-free, stainless vision of the Dhamma: “Whatever is subject to origination is all subject to cessation.”

Thus at that moment, at that instant, at that second, the cry spread as far as the Brahmā world, and this ten thousandfold world system shook, quaked, and trembled, and an immeasurable glorious radiance appeared in the world surpassing the divine majesty of the devas.

Then the Sublime One uttered this inspired utterance: “Koṇḍañña has indeed understood! Koṇḍañña has indeed understood!” In this way the Venerable Koṇḍañña acquired the name “Aññā Koṇḍañña—Koṇḍañña Who Has Understood.”

Anattalakkhaṇa Sutta

Evaṃ me suttaṃ, ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi: Bhikkhavo'ti. Bhadante'ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca:

Rūpaṃ bhikkhave anattā, rūpañ ca h'idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe: Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti. Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe: Evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī'ti.

Vedanā bhikkhave anattā, vedanā ca h'idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbheṭṭha ca vedanāya: Evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti. Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: Evaṃ me vedanaṃ hotu, evaṃ me vedanā mā ahoṣī'ti.

Saññā bhikkhave anattā, saññā ca h'idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ saññā ābādhāya saṃvatteyya, labbheṭṭha ca saññāya: Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī'ti. Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: Evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī'ti.

Saṅkhārā bhikkhave anattā, saṅkhārā ca h'idaṃ bhikkhave attā abhaviṣṣaṃsu, na yidaṃ saṅkhārā ābādhāya saṃvatteyyum, labbheṭṭha ca saṅkhāresu: Evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun'ti. Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: Evaṃ me saṅkhāra hontu, evaṃ me saṅkhārā mā ahesun'ti.

Viññāṇaṃ bhikkhave anattā, viññāṇaṃ ca h'idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe: Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti. Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe: Evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī'ti.

Discourse on the Characteristic of Selflessness

Thus have I heard. On one occasion the Sublime One was living at Bārāṇasī in the Deer Park at Isipatana. There he addressed the group of five bhikkhus thus: “Bhikkhus.” “Venerable Sir,” they replied. The Sublime One said this:

“Bhikkhus, form is not-self. If form were self, then form would not be prone to affliction, and it would be possible to say: ‘Let my form be thus; let my form not be thus.’ Because form is not-self, form is prone to affliction, and it is not possible to say, ‘Let my form be thus; let my form not be thus.’

“Bhikkhus, feeling is not-self. If feeling were self, then feeling would not be prone to affliction, and it would be possible to say, ‘Let my feeling be thus; let my feeling not be thus.’ Because feeling is not-self, feeling is prone to affliction, and it is not possible to say, ‘Let my feeling be thus; let my feeling not be thus.’

“Bhikkhus, perception is not-self. If perception were self, then perception would not be prone to affliction, and it would be possible to say, ‘Let my perception be thus; let my perception not be thus.’ Because perception is not-self, perception is prone to affliction, and it is not possible to say, ‘Let my perception be thus; let my perception not be thus.’

“Bhikkhus, mental formations are not-self. If mental formations were self, then mental formations would not be prone to affliction, and it would be possible to say, ‘Let my mental formations be thus; let my mental formations not be thus.’ Because mental formations are not-self, mental formations are prone to affliction, and it is not possible to say, ‘Let my mental formations be thus; let my mental formations not be thus.’

“Bhikkhus, consciousness is not-self. If consciousness were self, then consciousness would not be prone to affliction, and it would be possible to say, ‘Let my consciousness be thus; let my consciousness not be thus.’ Because consciousness is not-self, consciousness is prone to affliction, and it is not possible to say, ‘Let my consciousness be thus; let my consciousness not be thus.’

**Taṃ kiṃ maññaṭha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā'ti.
Aniccaṃ Bhante.**

**Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.
Dukkhaṃ Bhante.**

**Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ
samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.
No h'etaṃ Bhante.**

**Taṃ kiṃ maññaṭha bhikkhave, vedanā niccā vā aniccā vā'ti.
Aniccā Bhante.**

**Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.
Dukkhaṃ Bhante.**

**Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ
samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.
No h'etaṃ Bhante.**

**Taṃ kiṃ maññaṭha bhikkhave, sañña niccā vā aniccā vā'ti.
Aniccā Bhante.**

**Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.
Dukkhaṃ Bhante.**

**Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ
samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.
No h'etaṃ Bhante.**

**Taṃ kiṃ maññaṭha bhikkhave, saṅkhārā niccā vā aniccā vā'ti.
Aniccā Bhante.**

**Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.
Dukkhaṃ Bhante.**

**Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ
samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti.
No h'etaṃ Bhante.**

“What do you think, bhikkhus? Is form permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”

“What do you think, bhikkhus? Is feeling permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”

“What do you think, bhikkhus? Is perception permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”

“What do you think, bhikkhus? Are mental formations permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”

Taṃ kim maññaṭha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā'ti.

Aniccaṃ Bhante.

Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti.

Dukkhaṃ Bhante.

Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ kallaṃ nu taṃ samanupassituṃ: Etaṃ mama eso'ham asmi eso me attā'ti. No h'etaṃ Bhante.

Tasmā tiha bhikkhave yaṃ kiñci rūpaṃ atītā'nāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ rūpaṃ: N'etaṃ mama n'eso'ham asmi na me so attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītā'nāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre vā santike vā sabbā vedanā: N'esā mama n'esā'ham asmi na me sā attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītā'nāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre vā santike vā sabbā saññā: N'esā mama n'esā'ham asmi na me sā attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītā'nāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre vā santike vā sabbe saṅkhārā: N'ete mama n'ete'ham asmi na me te attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṃ kiñci viññāṇaṃ atītā'nāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ viññāṇaṃ: N'etaṃ mama n'eso'ham asmi na me so attā'ti. Evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Evam passaṃ bhikkhave sutavā ariya-sāvako rūpasmim pi nibbindati vedanāya pi nibbindati saññāya pi nibbindati saṅkhāresu pi nibbindati viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttaṃ iti ñāṇaṃ hoti. Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāti'ti.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandun'ti. Imasmiñ ca pana veyyākaraṇasmim bhaññaṃāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccim'sū'ti. Tena kho pana samayena cha loke arahanto honti.

“What do you think, bhikkhus? Is consciousness permanent or impermanent?”

“Impermanent, Venerable Sir.”

“Is that which is impermanent unsatisfactory or satisfactory?”

“Unsatisfactory, Venerable Sir.”

“Is it correct to consider that which is impermanent, unsatisfactory, and of the nature of changing as ‘this is mine, this am I, this is my self?’”

“No, Venerable Sir.”

“Therefore, bhikkhus, whatever form, whether past, future, or present, internal or external, gross or subtle, low or high, far or near; all forms are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever feeling, whether past, future, or present, internal or external, gross or subtle, low or high, far or near; all feelings are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever perception, whether past, future or present, internal or external, gross or subtle, low or high, far or near; all perceptions are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever mental formations, whether past, future or present, internal or external, gross or subtle, low or high, far or near; all mental formations are not mine, I am not them, nor are they my self. Thus it should be correctly seen with wisdom as it is.

“Whatever consciousness, whether past, future or present, internal or external, gross or subtle, low or high, far or near; all consciousness is not mine, I am not it, nor is it my self. Thus it should be correctly seen with wisdom as it is.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with form, feeling, perception, mental formations and consciousness. And that disciple, through this disenchantment, becomes dispassionate; and by the absence of passion, free; and when free, aware of that freedom, aware that rebirth is exhausted, that the holy life has been lived, that there is nothing more to do.”

Thus spoke the Sublime One. Delighted, the group of five bhikkhus rejoiced in what the Sublime One had said. While this exposition was being delivered, without attachment, the group of five bhikkhus became free from the defilements. Then there were six Arahants in the world.

Ādittapariyāya Sutta

Tatra sudaṃ Bhagavā Gayāyaṃ viharati Gayāsīse saddhiṃ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmantesi: Sabbamaṃ bhikkhave ādittaṃ. Kiñ ca bhikkhave sabbamaṃ ādittaṃ?

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhu-viññāṇaṃ ādittaṃ, cakkhu-samphassa āditto, yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam pi ādittaṃ. Kena ādittaṃ? Rāg’agginā dos’agginā moh’agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Sotaṃ bhikkhave ādittaṃ, saddā ādittā, sota-viññāṇaṃ ādittaṃ, sota-samphassa āditto, yadidaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam pi ādittaṃ. Kena ādittaṃ? Rāg’agginā dos’agginā moh’agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Ghānaṃ bhikkhave ādittaṃ, gandhā ādittā, ghāna-viññāṇaṃ ādittaṃ, ghāna-samphassa āditto, yadidaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tam pi ādittaṃ. Kena ādittaṃ? Rāg’agginā dos’agginā moh’agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Jivhā bhikkhave ādittā, rasā ādittā, jivhā-viññāṇaṃ ādittaṃ, jivhā-samphassa āditto, yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Rāg’agginā dos’agginā moh’agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Kāyo bhikkhave āditto, photthabbā ādittā, kāya-viññāṇaṃ ādittaṃ, kāya-samphassa āditto, yadidaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Rāg’agginā dos’agginā moh’agginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Mano bhikkhave āditto, dhammā ādittā, mano-viññāṇaṃ ādittaṃ, mano-samphassa āditto, yadidaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ? Rāg’agginā dos’agginā moh’agginā ādittaṃ jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Fire Sermon

And there on Gaya, on Gaya Head, the Sublime One lived, together with the thousand bhikkhus. And there the Sublime One addressed the bhikkhus: “All things, bhikkhus, are on fire. And what, bhikkhus, are all these things which are on fire?

“The eye, bhikkhus, is on fire; forms are on fire, eye-consciousness is on fire; eye-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on eye-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“The ear, bhikkhus, is on fire; sounds are on fire; ear-consciousness is on fire; ear-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on ear-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“The nose, bhikkhus, is on fire; smells are on fire; nose-consciousness is on fire; nose-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on nose-contact, that also is on fire. And with what are these on fire? With the fire of passion, I say, the fire of hatred, the fire of delusion; with birth, old age, death, sorrow, lamentation, pain, grief, and despair they are on fire.

“The tongue, bhikkhus, is on fire; tastes are on fire; tongue-consciousness is on fire; tongue-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on tongue-contact, that also is on fire. And with what are these on fire? With the fire of passion ... they are on fire.

“The body, bhikkhus, is on fire; touch is on fire; body-consciousness is on fire; body-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on body-contact, that also is on fire. And with what are these on fire? With the fire of passion ... they are on fire.

“The mind, bhikkhus is on fire; mental objects are on fire; mind-consciousness is on fire; mind-contact is on fire; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on mind-contact, that also is on fire. And with what are these on fire? With the fire of passion ... they are on fire.

Evam passam bhikkhave sutavā ariya-sāvako cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhu-viññāṇe pi nibbindati, cakkhu-samphasse pi nibbindati, yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tasmिṃ pi nibbindati.

sotasmिṃ pi nibbindati, saddesu pi nibbindati, sota-viññāṇe pi nibbindati, sota-samphasse pi nibbindati, yadidaṃ sota-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tasmिṃ pi nibbindati.

ghānasmिṃ pi nibbindati, gandhesu pi nibbindati, ghāna-viññāṇe pi nibbindati, ghāna-samphasse pi nibbindati, yadidaṃ ghāna-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tasmिṃ pi nibbindati.

jivhāya pi nibbindati, rasesu pi nibbindati, jivhā-viññāṇe pi nibbindati, jivhā-samphasse pi nibbindati, yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tasmिṃ pi nibbindati.

kāyasmिṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāya-viññāṇe pi nibbindati, kāya-samphasse pi nibbindati, yadidaṃ kāya-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tasmिṃ pi nibbindati.

manasmिṃ pi nibbindati, dhammesu pi nibbindati, mano-viññāṇe pi nibbindati, mano-samphasse pi nibbindati, yadidaṃ mano-samphassa-paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ vā, tasmिṃ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmिṃ vimuttan'ti ñaṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānātī'ti.

Imasmिṃ ca pana veyyākaraṇasmिṃ bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccisṃsu.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on eye-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the ear, with sound, with ear-consciousness, with ear-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on ear-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the nose, with smells, with nose-consciousness, with nose-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on nose-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the tongue, with tastes, with tongue-consciousness, with tongue-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on tongue-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the body, with touch, with body-consciousness, with body-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on body-contact, with that also he becomes disenchanted.

“Perceiving this, bhikkhus, the learned and noble disciple becomes disenchanted with the mind, with mental objects, with mind-consciousness, with mind-contact; and whatever sensation, pleasant, unpleasant, or neutral, which originates in dependence on mind-contact, with that also he becomes disenchanted.

“And through this disenchantment, the noble disciple becomes dispassionate; and by the absence of passion, free; and when free, aware of that freedom; aware that rebirth is exhausted, that the holy life has been lived, that what was to be done has been done, and that there is nothing more to do in this body-mind existence.”

While this exposition was being delivered, the minds of the thousand bhikkhus, without attachment, became free from defilements.

Dasa Saññā

Katamā c'Ānanda anicca-saññā?

Idh'Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkharā aniccā, viññāṇaṃ aniccan'ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat'Ānanda anicca-saññā.

Katamā c'Ānanda anatta-saññā?

Idh'Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: cakkhuṃ anattā, rūpaṃ anattā, sotaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti. Iti imesu chasu ajjhattika-bāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat'Ānanda anatta-saññā.

Katamā c'Ānanda asubha-saññā?

Idh'Ānanda bhikkhu imam eva kāyaṃ uddhaṃ pāda-talā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthi imasmiṃ kāye: kesā lomā nakhā dantā taso; maṃsaṃ nahāru aṭṭhī aṭṭhi-miñjaṃ vakkhaṃ; hadayaṃ yakanāṃ kilomakāṃ pihakāṃ papphāsaṃ; antaṃ antaguṇaṃ udariyaṃ karisaṃ matthaluṅgaṃ; pittaṃ semhaṃ pubbo lohitaṃ sedo medo; assu vasā kheḷo siṅghānikā lasikā muttan'ti. Iti imasmiṃ kāye asubhānupassī viharati. Ayaṃ vuccat'Ānanda asubha-saññā.

Katamā c'Ānanda ādīnava-saññā?

Idh'Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: bahu-dukkho kho ayaṃ kāyo bahu ādīnavo'ti. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, danta-rogo, kāso, sāso, pināso, ḍāho, jaro, kucchi-rogo, mucchā, pakkhandikā, sūlā, visūcīkā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, rakhasā, vitacchikā, lohita-pittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vāta-samuṭṭhānā ābādhā, sannipātikā ābādhā, utu-pariṇāmajā ābādhā, visama-parihārajā ābādhā, opakamīkā ābādhā, kamma-vipākajā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā, uccāro, passāvo'ti. Iti imasmiṃ kāye ādīnavānupassī viharati. Ayaṃ vuccat'Ānanda ādīnava-saññā.

Ten Perceptions

“And what, Ānanda, is perception of impermanence?”

“Here, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘Form is impermanent, sensations are impermanent, perception is impermanent, mental formations are impermanent, consciousness is impermanent.’ Thus he dwells reflecting on the impermanence in these five aggregates of grasping. This, Ānanda, is said to be perception of impermanence.

“And what, Ānanda, is perception of absence of self?”

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘Eye is devoid of self, form is devoid of self, ear is devoid of self, sounds are devoid of self, nose is devoid of self, smelling is devoid of self, tongue is devoid of self, tastes are devoid of self, body is devoid of self, tangibles are devoid of self, mind is devoid of self, thoughts are devoid of self.’ Thus in these six internal and external spheres he dwells reflecting on their selflessness. This, Ānanda is said to be perception of absence of self.

“And what, Ānanda, is perception of impurity?”

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers the impurities of various kinds, filling the body from the feet upwards and from the top of the hair downwards, bounded by the skin thus: ‘In this body, there are head-hairs, body-hairs, nails, teeth, skin; flesh, sinews, bones, bone marrow, kidneys; heart, liver, pleura, spleen, lungs; large intestine, small intestine, undigested food in the stomach, feces, brain; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, mucus, synovial fluid, and urine.’ Thus he dwells reflecting on the impurity of this body. This, Ānanda, is said to be perception of impurity.

“And what, Ānanda, is perception of danger?”

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘This body is full of suffering; it has many dangers. Thus, in this body various afflictions arise: eye illness, hearing illness, nose illness, tongue illness, body illness, head illness, ear illness, mouth illness, infirmity of the teeth, coughing, asthma, excess mucus, heat, fever, abdomen illness, fainting, dysentery, acute pain, cholera, leprosy, abscesses, skin disease, consumption, epilepsy, skin eruption, itch, scabs, nail scratch, scabies, affliction through blood and bile, diabetes, paralysis, cancer, ulcers, bile afflictions, phlegm afflictions, wind afflictions, afflictions arising from the union of the humors of the body, changes of seasons afflictions, abuse of the body afflictions, self-mutilation afflictions, kamma resultant afflictions, cold, heat, hunger, thirst, diarrhea, and urinary affliction.’ Thus he dwells reflecting on the dangers of the body. This, Ānanda, is said to be perception of danger.

Katamā c'Ānanda pahāna-saññā?

Idh'Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannaṃ vyāpāda-vitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppannaṃ vihiṃsā-vitakkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti, uppann'uppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ gameti. Ayaṃ vuccat'Ānanda pahāna-saññā.

Katamā c'Ānanda virāga-saññā?

Idh'Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabba-sañkhāra-samatho sabbūpadhi-paṭinissaggo taṇhakkhayo virāgo Nibbānan'ti. Ayaṃ vuccat'Ānanda virāga-saññā.

Katamā c'Ānanda nirodha-saññā?

Idh'Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: etaṃ santaṃ, etaṃ paṇītaṃ, yad idaṃ sabba-sañkhāra-samatho sabbūpadhi-paṭinissaggo taṇhakkhayo nirodho Nibbānan'ti. Ayaṃ vuccat'Ānanda nirodha-saññā.

Katamā c'Ānanda sabba-loke anabhirata-saññā?

Idh'Ānanda bhikkhu ye loke upāy'upādānā cetaso adhiṭṭhānābhī-nivesānusayā, te pajahanto vīramati na upādiyanto. Ayaṃ vuccat'Ānanda sabba-loke anabhirata-saññā.

Katamā c'Ānanda sabba-sañkhāresu anicca-saññā?

Idh'Ānanda bhikkhu sabba-sañkhārehi aṭṭiyati harāyati jigucchati. Ayaṃ vuccat'Ānanda sabba-sañkhāresu anicca-saññā.

Katamā c'Ānanda ānāpāna-sati?

Idh'Ānanda bhikkhu arañña-gato vā rukkha-mūla-gato vā suññāgāra-gato vā, nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā. So sato'va assasati, sato'va passasati.

“And what, Ānanda, is perception of abandoning?”

“Herein, Ānanda, a bhikkhu does not endure a thought concerning any sensuous pleasure which has arisen; he abandons, dispels, gets rid of the same, and causes it to attain non-existence. He does not endure a thought of hatred which has arisen; he abandons, dispels, gets rid of the same, and causes it to attain non-existence. He does not endure a thought of hurting; he abandons, dispels, gets rid of the same, and causes it to attain non-existence. He does not endure whatever evil and unskillful thoughts have arisen; he abandons, dispels, gets rid of the same, and causes them to attain non-existence. This, Ānanda, is said to be perception of abandoning.”

“And what, Ānanda, is perception of dispassion?”

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘This is calm, this is excellent, namely, calming all mental formations, giving up all levels [of rebirth], extinguishing craving, [experiencing] dispassion, Nibbāna.’ This, Ānanda, is perception of dispassion.”

“And what, Ānanda, is perception of cessation?”

“Herein, Ānanda, a bhikkhu who has gone to the forest, or to the foot of a tree, or to an empty abode considers thus: ‘This is calm, this is excellent, namely, calming all mental formations, giving up all levels [of rebirth], extinguishing craving, [experiencing] cessation, Nibbāna.’ This, Ānanda, is perception of cessation.”

“And what, Ānanda, is perception of non-delight in the whole world?”

“Herein, Ānanda, wherever in this world there are deceptions and grasping, decisions, adherence, and tendencies of the mind, a bhikkhu abandons them, does not cling to them, and does not take delight in them. This, Ānanda, is said to be perception of non-delight in the whole world.”

“And what, Ānanda, is perception of impermanence in regard to all the mental formations?”

“Herein, Ānanda, a bhikkhu is worried, ashamed and disgusted, on account of all the mental formations. This, Ānanda, is said to be perception of non-desire in regard to all the mental formations.”

“And what, Ānanda, is mindfulness of in-breathing and out-breathing?”

“Here a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty abode, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, just mindful he breathes out.”

Bāhiya Sutta

“tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ — ‘diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati’ti. evaṃhi te, bāhiya, sikkhitabbaṃ.

yato kho te, bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati, tato tvaṃ, bāhiya, na tena; yato tvaṃ, bāhiya, na tena tato tvaṃ, bāhiya, na tattha; yato tvaṃ, bāhiya, na tattha, tato tvaṃ, bāhiya, nevidha na huraṃ na ubhayamantarena. esevanto dukkhassā”ti.

atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi —

“yattha āpo ca pathavī, tejo vāyo na gādhati.
na tattha sukkā jotanti, ādicco nappakāsati.
na tattha candimā bhāti, tamo tattha na vijjati.
“yadā ca attanāvedī, muni monena brāhmaṇo.
atha rūpā arūpā ca, sukhadukkhā pamuccatī”ti.

ayampi udāno vutto bhagavatā iti me sutanti.

Paṭiccasamuppāda

Avijjā-paccayā saṅkhārā. Saṅkhāra-paccayā viññāṇaṃ. Viññāṇa-paccayā nāma-rūpaṃ. Nāma-rūpa-paccayā saḷāyatanaṃ. Saḷāyatana-paccayā phasso. Phassa-paccayā vedanā. Vedanā-paccayā taṇhā. Taṇhā-paccayā upādānaṃ. Upādāna-paccayā bhavo. Bhava-paccayā jāti. Jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanass’upāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tve’va asesa-virāga-nirodhā saṅkhāra-nirodho. Saṅkhāra-nirodhā viññāṇa-nirodho. Viññāṇa-nirodhā nāma-rūpa-nirodho. Nāma-rūpa-nirodhā saḷāyatana-nirodho. Saḷāyatana-nirodhā phassa-nirodho. Phassa-nirodhā vedanā-nirodho. Vedanā-nirodhā taṇhā-nirodho. Taṇhā-nirodhā upādāna-nirodho. Upādāna-nirodhā bhava-nirodho. Bhava-nirodhā jāti-nirodho. Jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanass’upāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa nirodho hoti’ti

Discourse to Bāhiya (Abridged)

"Herein, Bahiya, you should train yourself thus: 'In the seen will be merely what is seen; in the heard will be merely what is heard; in the sensed will be merely what is sensed; in the cognized will be merely what is cognized.' In this way you should train yourself, Bahiya.

"When, Bahiya, for you in the seen is merely what is seen... in the cognized is merely what is cognized, then, Bahiya, you will not be 'with that.' When, Bahiya, you are not 'with that,' then, Bahiya, you will not be 'in that.' When, Bahiya, you are not 'in that,' then, Bahiya, you will be neither here nor beyond nor in between the two. Just this is the end of suffering."

Then, realizing its meaning, the Lord uttered on that occasion this utterance:

**Where neither water nor yet earth nor fire nor air gain a foothold,
There shine no stars, no sun appears,
There glows no moon, yet there no darkness is.
When a sage, a brahman, has come to know this through his own wisdom,
Then is he freed from form and formlessness, pleasure and pain.**

This inspired utterance was spoken by the Lord also, so I did hear.

Dependent Origination

Dependent on ignorance, volitional formations arise. Dependent on volitional formations, consciousness arises. Dependent on consciousness, mentality and materiality arise. Dependent on mentality and materiality, the sixfold base arises. Dependent on the sixfold base, contact arises. Dependent on contact, feeling arises. Dependent on feeling, craving arises. Dependent on craving, clinging arises. Dependent on clinging, becoming arises. Dependent on becoming, birth arises. Dependent on birth, aging and death arise, and sorrow, lamentation, pain, grief, and despair. Thus there is the arising of this whole mass of suffering.

Through the entire cessation of this ignorance, volitional formations cease. Through the cessation of volitional formations, consciousness ceases. Through the cessation of consciousness, mentality and materiality cease. Through the cessation of mentality and materiality, the sixfold base ceases. Through the cessation of the sixfold base, contact ceases. Through the cessation of contact, feeling ceases. Through the cessation of feeling, craving ceases. Through the cessation of craving, clinging ceases. Through the cessation of clinging, becoming ceases. Through the cessation of becoming, birth ceases. Through the cessation of birth, aging and death cease, and sorrow, lamentation, pain, grief, and despair. Thus there is the cessation of this whole mass of suffering.

Anumodāna

Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
ciraṃ rakkhantu sāsanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
ciraṃ rakkhantu desanaṃ.

Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
ciraṃ rakkhantu maṃ paraṃ.

Pattidāna

Idaṃ me ñātīnaṃ hotu.
Sukhitā hontu ñātayo.

(tikkhattum)

Patthanā

Iminā puñña-kammena
Mā me bāla-samāgamo
Sataṃ samāgamo hotu
Yāva Nibbāna-pattiyā.

Idam me puññaṃ āsavakkhayā vahaṃ hotu sabbadukkhā pamuñcatu

Rejoicing

**May beings who dwell in space, on earth,
Devas and Nagas of wondrous might,
Rejoice now with this merit made
And long protect the Sasana!**

**May beings who dwell in space, on earth,
Devas and Nagas of wondrous might,
Rejoice now with this merit made
And long protect the Teaching!**

**May beings who dwell in space, on earth,
Devas and Nagas of wondrous might,
Rejoice now with this merit made
And long protect me and others!**

Sharing Merits

**Let this merit go to my relatives.
May my relatives be happy.**

(three times)

Aspiration

**By means of this meritorious deed
May I never join with the foolish.
May I join always with the wise
Until the time I attain Nibbāna.**

**May this goodness be for leading me to the destruction of the taints and may it free
me from all suffering.**

Khamā Yācanā

**Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me Bhante
Bhūri-pañña Tathāgata.
Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me Dhamma
Sandiṭṭhika akālika.
Kāyena vācā cittena
Pamādena mayā kataṃ
Accayaṃ khama me Saṅgha
Supaṭipanna anuttara.**

Okāsa vandāmi bhante,

(Suvatthi hotu!)

Mayā kataṃ puññaṃ sāminā anumoditabbaṃ,

(Sādhu! Anumodāmi)

Saminā kataṃ puññaṃ mayā dātabbaṃ,

(Sādhu! Anumodāhi)

Okāsa dvarattayena kataṃ sabbaṃ accāyaṃ khamatha me bhante,

(Khamāmi, khāmitabbaṃ!)

khamāmi bhante!

Asking for Forgiveness

**If, due to negligence, I have done some wrong,
By body, speech, or mind,
Forgive me of that offense, O Bhante,
Perfect One of vast wisdom.**

**If, due to negligence, I have done some wrong,
By body, speech, or mind,
Forgive me of that offense, O Dhamma,
Visible and unaffected by time.**

**If, due to negligence, I have done some wrong,
By body, speech, or mind,
Forgive me of that offense, O Sangha,
Practicing well and supreme.**

With your consent, Venerable Sir, I worship you,

(May you be well!)

If any merit has been made by me I share it with my lord,

(Surely! I share in it!)

The merit made by my lord should be shared with us,

(Surely! You should share in it!)

**Please consent to forgive me, Venerable Sir, for any offenses committed
by way of the three doors (of body, speech, or mind),**

(I forgive you, you should forgive me!)

I forgive you, Venerable Sir!