



Daily

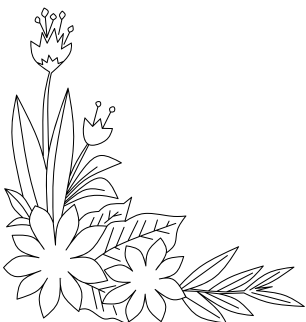
Chanting Book

Gothamachethiya Theravada Buddhist Association, Inc.

gothamachethiya.org



Namo Buddhāya!





Introduction

Welcome to this sacred collection of Buddhist chants, filled with the timeless teachings of the Buddha. In these pages, you'll find important Suttas that act like guiding lights on the path to wisdom and peace. When you chant, do it with confidence and respect for the Dhamma, the Buddha's teachings. Let the words sink into your heart, and try to remember them. It's more than just saying words – it's like having a deep conversation with the wisdom of the Buddha.

As you chant, think about what the words mean, and let them shape how you live your life. This chanting book is here to help you, and may the words bring a sense of connection to the timeless wisdom of the Buddha.

Rev. Piliyandala Mahindavijaya Thero,
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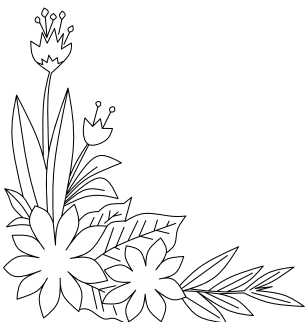
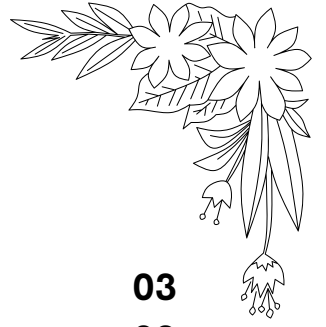
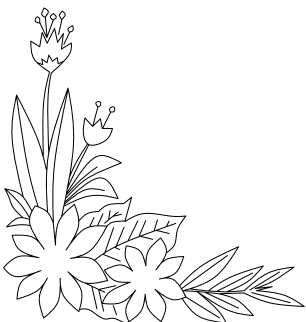


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Salutation to the Buddha

Sādhu! Sādhu! Sādhu!

Namo tassa bhagavato arahato sammāsambuddhassa!

Namo tassa bhagavato arahato sammāsambuddhassa!

Namo tassa bhagavato arahato sammāsambuddhassa!



Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!
Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!
Homage to the Blessed One, the Worthy One, the Supremely Enlightened One!

Going for Refuge

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

I go for refuge to the Supreme Buddha.

I go for refuge to the Supreme Dhamma.

I go for refuge to the Supreme Saṅgha.

Dutiyampi buddhaṃ saraṇaṃ gacchāmi

Dutiyampi dhammaṃ saraṇaṃ gacchāmi

Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

For the second time, I go for refuge to the Supreme Buddha.
For the second time, I go for refuge to the Supreme Dhamma.
For the second time, I go for refuge to the Supreme Saṅgha.

Tatīyampi buddhaṃ saraṇaṃ gacchāmi

Tatīyampi dhammaṃ saraṇaṃ gacchāmi

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time, I go for refuge to the Supreme Buddha.
For the third time, I go for refuge to the Supreme Dhamma.
For the third time, I go for refuge to the Supreme Saṅgha



The Five Precepts



Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

I observe the precept of abstaining from killing beings.

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.

I observe the precept of abstaining from stealing.

Kāmesu micchācāra veramaṇī sikkhāpadaṃ samādiyāmi.

I observe the precept of abstaining from sexual misconduct.

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.

I observe the precept of abstaining from telling lies.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

I observe the precept of abstaining from taking intoxicating drinks and drugs.

With the refuge of the noble triple gem, I observe these precepts for happiness in this life, for rebirth in heaven and to realize the four noble truths in this Gautama Buddha's dispensation.

Sādhu! Sādhu! Sādhu!

Venerating the Triple Gem

Iti'pi so bhagavā araham sammā sambuddho vijjācaranasampanno sugatō lokavidū anuttaro purisadammasārathī satthā dēvamanussānaṃ buddho bhagavā'ti.

Such indeed is the Blessed One, the Arahant, the Supremely Enlightened One, the One Accomplished in Knowledge and Conduct, the Well-Gone One, the Knower of the Worlds, the Supreme Tamer of Persons, the Teacher of Gods and Humans, the Enlightened One, the Blessed One.

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam vēditabbo viññūhī'ti.

Well taught by the Blessed One is the Dhamma, visible here and now, timeless, inviting inspection, to be learned and applied to oneself, understood by the wise for themselves.





Supaṭipanno bhagavato sāvakaṅgho. ujupaṭipanno bhagavato sāvakaṅgho. ñāyapaṭipanno bhagavato sāvakaṅgho. sāmīcipaṭipanno bhagavato sāvakaṅgho. yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esa bhagavato sāvakaṅgho. āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

Of pure conduct is the Order of Disciples of the Blessed One,
of upright conduct is the Order of Disciples of the Blessed One,
of wise conduct is the Order of Disciples of the Blessed One,
of proper conduct is the Order of Disciples of the Blessed One.

Those four pairs of persons, the eight kinds of individuals are the Order of Disciples of the Blessed One.

They are worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutations. They are the unsurpassed field of merit for the world.

Sādhu! Sādhu! Sādhu!

Venerating the Stupas

**Vandāmi cetiyaṃ sabbaṃ - Sabbatthānesupatiṭṭhitaṃ
Sārīrika dhātu mahā bōdhiṃ - Buddha rūpaṃ sakalaṃ sadā**

I express my reverence forever to all the Stupas in all the places where they stand, the Buddha Relics, the great Bodhi Tree, and all the Buddha images.

**Yassa mūle nisinno va - Sabbāri vijayaṃ akā,
Patto sabbaññutaṃ Satthā - Vande taṃ bodhi pādapaṃ.**

I express my reverence to the Bodhi tree seated under which the Teacher attained full Enlightenment by overcoming all defilements.

**Ime ete mahā-bodhi - Loka-nāthena pūjitā,
Aham-pi te namassāmi - Bodhi-rājā nam'atthu te!**

This great Bodhi tree was revered by the Teacher himself. O great Bodhi tree, I too will revere you. May my reverence be unto you!



Buddha Pūja



**Saddhāya sampadittena – Dīpena tamadhaṁsinā
Tiloka dīpam sambuddhaṁ – Pūjayāmi tamonudaṁ**

By offering these brightly shining lights, dispelling darkness here, to the light of the three worlds, the Perfect Buddha, the dispeller of darkness, I revere.

**Sugandhikāya vadaṇaṁ – Ananta guṇa gandhinā
Sugandhināhaṁ gandhena – Pujayāmi tathāgataṁ**

By offering this fragrance to the Fragrant One, the Tathāgata with a fragrant body and words, possessing infinite fragrant virtues, I revere.

**Vaṇṇa gandha guṇopetaṁ – Etaṁ kusuma santatiṁ
Pūjayāmi munindassa – Sirīpāda saroruhe**

By offering these colorful, fragrant, and excellent flowers to the lotus-like sacred feet of the Lord of Sages, I revere.

**Pūjemi Buddhaṁ kusumenanena – Puñña metena labhāmi mokkhaṁ
Pupphaṁ milāyāti yathā idaṁ me – Kāyo tathā yāti vināsabhāvaṁ**

I revere the Buddha with varied flowers; through this act of merit, may there be liberation. Even as this flowers fade away, so will my body be impermanent.

**Sugandhaṁ sītalaṁ kappam – Pasanna madhuraṁ subhaṁ
Panīyameṭaṁ bhagavā – Paṭiggaṇhātu muttamaṁ**

Please accept this fragrant, cool, clear, sweet, and pure water that has been prepared, O Blessed One!

**Adivāse tu no bhante – gilānapaccayaṁ imaṁ
anukampaṁ upādāya – paṭiggaṇhātu muttamaṁ**

Out of compassion for us, O Blessed One, please accept the beverages we offer to you!

**Adivāse tu no bhante – sabbaṁ saddāya pūjitaṁ
anukampaṁ upādāya – paṭiggaṇhātu muttamaṁ**

Please, out of compassion for us, accept all offerings made with faith, O Blessed One!

Sādhu! Sādhu! Sādhu!



Chattamāṇavaka verses



**Yo vadatāṃ pavaro manujesu,
Sakyamunī bhagavā katakicco;
Pāragato balaviriyasamaṅgī,
Taṃ sugatāṃ saraṇatthamupemi.**

The Sage of the Sakyan clan, the Supreme Buddha, who completed the journey to Nibbana, is the best among humans who speak. The Blessed One crossed over Samsara with his excellent wisdom and effort. I go for refuge to the One who has well escaped Samsara, the Supreme Buddha.

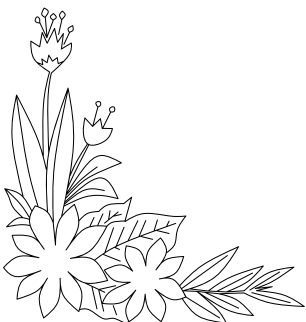
**Rāga-virāga-maneja-masokaṃ,
Dhamma-masaṅkhata-mappaṭikūlaṃ;
Madhuramimaṃ paguṇaṃ suvibhattaṃ,
Dhammamimaṃ saraṇatthamupemi.**

The Dhamma, taught by the Supreme Buddha, helps beings remove desires, craving, and sorrows. This sweet, well explained, well analyzed Dhamma is never disagreeable. I go for refuge to this great teaching, the Supreme Dhamma.

**Yattha ca dinna mahapphalaṃ māhu,
Catūsu sucīsu purisayugesu;
Aṭṭha ca puggala-dhammasā te,
Saṅghamimaṃ saraṇatthamupemi**

The Blessed One's noble disciples consist of the Four Pairs and the Eight Individuals. Those who offer gifts to these noble disciples gain immensely fruitful results. I go for refuge to these excellent disciples, the Supreme Sangha.

Sādhu! Sādhu! Sādhu!



Invitation to the Deities



**Samantā cakkavālesu - Atrāgacchantu devatā
Saddhammaṃ munirājassa - Sunantu saggamokkhadaṃ
Parittassavaṇa kālo ayaṃ bhadantā
Parittassavaṇa kālo ayaṃ bhadantā
Parittadhammassavaṇa kālo ayaṃ bhadantā**

Throughout the entire universe, may the celestial beings gather here to listen to the noble teachings of the King of Sages, which bring both heavenly bliss and liberation. Now is the time to listen to the protective Dhamma discourses.

Sādhu! Sādhu! Sādhu!

Mahā Maṅgala Sutta

Evaṃ me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā tenupasaṅkami. Upasaṅkamtvaṃ Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi.

Thus have I heard. On one occasion, the Blessed One was living in Sāvatti in 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 acintayum
Ākaṅkhamānā sotthānaṃ – Brūhi maṅgalamuttamaṃ**

Many deities and humans, yearning for happiness, have pondered the questions about blessings. Kindly, tell me, what are the highest blessings?

**2. Asevanā ca bālānaṃ – Paṇḍitānaṃ ca sevanā
Pūjā ca pujaṇiyanānaṃ – Etaṃ maṅgalamuttamaṃ**

Not to associate with the foolish but to associate with the wise and to honor those worthy of honor, these are the highest blessings.





**3. Patirūpadesavāso ca – Pubbe ca katapuññatā
Attasammāpaṇīdhi ca – Etaṃ maṅgalamuttamaṃ**

Living in a fitting environment, having done meritorious deeds in the past, and aligning oneself in the right direction, these are the highest blessings.

**4. Bāhusaccaṅca sippaṅca – Vinayo ca susikkhito
Subhāsītā ca yā vācā – Etaṃ maṅgalamuttamaṃ**

Vast learning, proficiency in various disciplines, firmly rooted in self-control, and possessing pleasant speech, these are the highest blessings.

**5. Mātāpitū upaṭṭhānaṃ – Puttadārassa saṅgho
Anākulā ca kammantā – Etaṃ maṅgalamuttamaṃ**

To support one's father and mother, to cherish one's wife and children, and to work with meticulousness, these are the highest blessings.

**6. Dānaṅca dhammacariyā ca – Ñātakānaṅ ca saṅgho Anavajjāni
kammāni – Etaṃ maṅgalamuttamaṃ**

Generosity, righteous conduct, giving assistance to relatives, and doing blameless deeds, these are the highest blessings.

**7. Ārati virati pāpā – Majjapānā ca saññaṃ
Appamādo ca dhammesu – Etaṃ maṅgalamuttamaṃ**

To cease and abstain from evil, to abstain from intoxicating drinks, and to be diligent in practicing the Dhamma, these are the highest blessings.

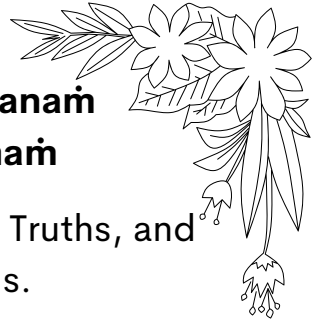
**8. Gāravo ca nivāto ca – Santuṭṭhī ca kataññutā
Kālena dhammasavanaṃ – Etaṃ maṅgalamuttamaṃ**

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 – Samaṇānaṅca dassanaṃ
Kālena dhammasākacchā – Etaṃ maṅgalamuttamaṃ**

Patience, obedience, meeting monks and engaging in timely Dhamma discussions, these are the highest blessings.





**10. Tapo ca brahmacariyañca – Ariyasaccānadassanañ
Nibbāṇasacchikiriyā ca – Etañ maṅgalamuttamañ**

dispelling defilements, chastity, comprehending the Noble Truths, and achieving Nibbāna these are the highest blessings.

**11. Phuṭṭhassa lokadhammehi – Cittañ yassa na kampati
Asokañ virajañ khemañ – Etañ maṅgalamuttamañ**

The mind that is not affected 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 – Sabbatthamaparājitā
Sabbattha sotthiñ gacchanti tañ – Tesañ maṅgalamuttamañ'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 saccena suvatthi hotu!

By this truth, may there be well-being!

Ratana Sutta

**1. Yānīdha bhūtāni samāgatāni
Bhummāni vā yā niva antaḷikkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca sunantu bhāsitañ**

Whatever beings are assembled here, whether on the earth or in the sky, may all these beings have happy minds. Listen closely to my words.

**2. Tasmā hi bhūtā nisāmetha sabbe
Mettañ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim
Tasmā hi ne rakkhatha appamattā**

Pay attention all you beings. Show kindness to those humans who, by day and by night, offer much merit to you. Therefore, guard them diligently.





**3. Yaṃ kiñci vittaṃ idha vā huraṃ vā
Saggesu vā yaṃ ratanaṃ paṇītaṃ
Na no samaṃ atthi Tathāgatena
Idampi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Whatever treasure in this world or in other worlds; or whatever precious jewel is in the heavens, none is equal to the Buddha. In the Buddha is this precious jewel. By this truth may there be well-being!

**4. Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā Sakyamunī samāhito
Na tena Dhammena samatthi kiñci
Idampi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

The calm Sakyan Sage found the undefiled, dispassionate, deathless, Nibbāna; there is nothing equal to that state. In the Dhamma is this precious jewel. By this truth may there be well-being!

**5. Yaṃ Buddhaseṭṭho parivaṇṇayī sucim
Samādi-mānantarik-añña-māhu
Samādhinā tena samo na vijjati
Idampi Dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

That pure concentration praised by the Buddha is called the Samādi, unattached anywhere; that has no equal. In the Dhamma is this precious jewel. By this truth may there be well-being!

**6. Ye puggalā aṭṭha sataṃ pasatthā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā Sugatassa sāvaka
Etesu dinnāni mahapphalāni
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

The Eight Persons praised by the wise, these Four Pairs are the giftworthy disciples of the Well-Gone One. Gifts given to them yield abundant fruit. In the Saṅgha is this precious jewel. By this truth may there be well-being!





**7. Ye suppayuttā manasā daḷhena
Nikkāmino Gotama sāsanamhi
Te pattipattā amataṃ vigayha
Laddhā mudhā nibbutiṃ bhuñjamānā
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Those who are well trained, freed from all defilements, and with minds firm in Gotama Buddha's training, upon attaining Nibbāna, they plunge into the Deathless, freely enjoying the liberation they have gained. In the Saṅgha is this precious jewel. By this truth may there be well-being!

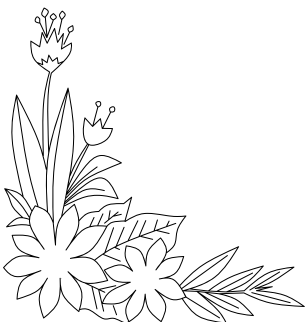
**8. Yathindakhīlo paṭhavimsito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi
Yo ariyasaccāni avecca passati
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

As a stone post firmly grounded in the earth, cannot be shaken by the four winds, so is the superior person, I say, who clearly sees the Noble Truths. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**9. Ye ariyasaccāni vibhāvayanti
Gambhīrapaññena sudesitāni
Kiñcāpi te honti bhusappamattā
Na te bhavaṃ aṭṭhamaṃ ādiyanti
Idam'pi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Those who comprehend the Noble Truths, well taught by the Buddha of deep wisdom, no matter how negligent, would not take an eighth existence. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**10. Sahāva'ssa dassana sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāyadiṭṭhi vicikicchitañ ca
Sīlabbataṃvā'pi yadatthi kiñci
Catūhapāyehi ca vippamutto,
Cha cābhiṭṭhānāni abhabbo kātuṃ
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**





For one who has attained to right view, three fetters are at once abandoned: self-centred view, doubt and clinging to wrong practices. Freed from the four planes of misery, he is incapable of committing the six major wrong-doings that lead to hell. In the Saṅgha is this precious jewel.

By this truth may there be well-being!

**11. Kiñcā'pi so kammaṃ karoti pāpakam
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya
Abhabbatā diṭṭha padassa vuttā
Idampi Saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

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

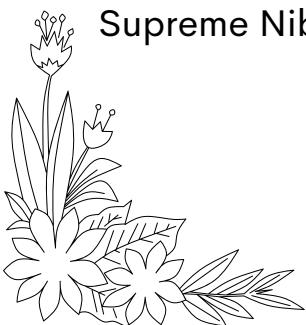
**12. Vanappagumbe yathā phussitagge
Gimhānamāse paṭhamasmim̐ gimhe
Tathūpamaṃ Dhamma varaṃ adesayi
Nibbānagāmiṃ paramaṃ hitāya
Idampi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

Like woodland groves in blossom in the first heat of summer, the sublime Dhamma taught by the Buddha leads to Nibbāna, offering the highest happiness. In the Buddha is this precious jewel. By this truth may there be well-being!

**13. Varo varaññū varado varāharo
Anuttaro Dhamma varaṃ adesayi
Idampi Buddhē ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu**

The excellent Supreme Buddha, the knower of Supreme Nibbāna, the giver of Supreme Nibbāna, the bringer of Supreme Nibbāna, taught the excellent Dhamma. In the Buddha is this precious jewel.

By this truth may there be well-being!



**14. Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ
virattacittā āyatike bhavaṣmiṃ
Te khīṇabījā avirūḥicchanda
Nibbanti dhīrā yathāyaṃ paḍīpo
Idampi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu**



The Liberated Ones' old kamma is destroyed with no new arising, their minds not drawn to future birth. Their old seeds destroyed with no more growing. The Arahants fade away, much like the flame of this lamp. In the Saṅgha is this precious jewel. By this truth may there be well-being!

**15. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussa pūjitaṃ
Buddhaṃ namassāma suvatthi hotu**

Whatever beings are assembled here, whether on the earth or in the sky, we respectfully worship the Buddha, honored by gods and humans.
May there be well-being!

**16. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussa pūjitaṃ
Dhammaṃ namassāma suvatthi hotu**

Whatever beings are assembled here, whether on the earth or in the sky, we respectfully worship the Dhamma, honored by gods and humans.
May there be well-being!

**17. Yānīdha bhūtāni samāgatāni
Bhummāni vā yāniva antaḷikkhe
Tathāgataṃ devamanussa pūjitaṃ
Saṅghaṃ namassāma suvatthi hotu**

Whatever beings are assembled here, whether on the earth or in the sky, we respectfully worship the Saṅgha, honored by gods and humans.
May there be well-being!



Etena saccena suvatthi hotu!
By this truth, may there be well-being!

Karaṇīya Metta Sutta



**1. Karaṇīyamatthakusalena
Yaṃ taṃ santaṃ padaṃ abhisamecca
Sakko ujū ca sūjū ca
Suvaco cassa mudu anatimānī**

One skilled in good, wishing to attain that state of peace Nibbāna should act thus: he should be clever upright, exceedingly upright, obedient, gentle and humble.

**2. Santussako ca subharo ca
Appakicco ca sallahukavutti
Santindriyo ca nipako ca
Appagabbho kulesu ananugiddho**

He should be content, easy to support, with few duties, living lightly, controlled in senses, discerning, courteous and unattached to families.

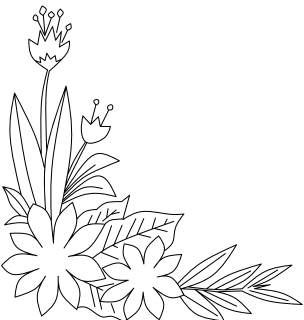
**3. Na ca khuddhaṃ samācare kiñci
Yena viññū pare upavadeyyuṃ
Sukhino vā khemino hontu
Sabbe sattā bhavantu sukhittā**

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!

**4. Ye keci pāṇabhūtattī
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjhimā rassakāṇuka-thūlā**

Whatever living beings there may be without exception: timid or fearless; long or large, medium, short, tiny or massive

**5. Diṭṭhā vā yeva addiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhittā**





Visible or invisible, living near or far, born or coming to birth, may all beings have happy minds!

**6. Na paro paraṃ nikubbetha
Nātimaññetha katthaci naṃ kanci
Byārosanā paṭighasaññā
Nāññamaññassa dukkhamiccheyya**

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

**7. Mātā yathā niyaṃ puttaṃ
Āyusā eka-putta-manurakkhe
Evam'pi sabbabhūtesu
Mānasam bhāvaye aparimāṇam**

As a mother would protect her only child above her own life, even so towards all living beings, one should cultivate boundless loving-kindness.

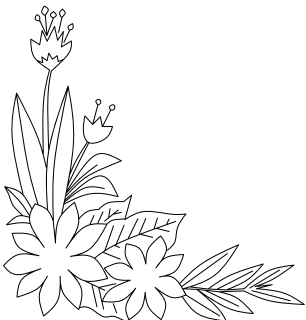
**8. Mettaṃ ca sabba lokasmiṃ
Mānasam bhāvaye aparimāṇam
Uddham adho ca tiriyaṇca
Asambādham averam asapattam**

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

**9. Tiṭṭham caraṃ nisinno vā
Sayāno vā yāvata'ssa vigatamiddho
Etaṃ satim adhiṭṭheyya
Brahmametaṃ vihāraṃ idhamāhu**

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

**10. Diṭṭhim ca anupagamma sīlavā
Dassanena sampanno
Kāmesu vineyya gedham
Na hi jātu gabbha-seyyam punare tī'ti.**





Not falling into wrong views, but virtuous and possessing right view, removing desire for sensual pleasures, one comes never again to birth in the womb.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Dhajagga Sutta

Evam me sutam. Ekam samayam Bhagava Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho bhagava bhikkhū āmantesi. Bhikkhavo'ti. Bhadante'ti te bhikkhū bhagavato paccassosum. Bhagava etadavoca.

Thus have I heard. On one occasion, the Blessed One was living in Sāvatti at Jetavana at Anāthapiṇḍika's monastery. There the Blessed One addressed the bhikkhus thus, "Bhikkhus!". "Venerable sir!" those bhikkhus replied. The Blessed One said this.

Bhūtapubbam, bhikkhave, devāsurasangāmo samupabyūho ahoṣi. Atha kho, bhikkhave, sakko devānamindo deve tāvatimse āmantesi.

Bhikkhus, once in the past the devas and the asuras were arrayed for battle. Then Sakka, lord of the devas, addressed the Tavatimsa devas thus.

Sace, mārisā, devānam saṅgāmagatānam uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā, mameva tasmim samaye dhajaggaṃ ullokeyyātha. Mamañhi vo dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahiyissati.

Dear sirs, when the devas are engaged in battle, if fear or trepidation or terror should arise, on that occasion you should look up at my flagpole's finial. For when you look up at my flagpole's finial, whatever fear or trepidation or terror you may have will be abandoned.

No ce me dhajaggaṃ ullokeyyātha, atha pajāpatissa devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā, so pahiyissati.





If you cannot look up at my flagpole's finial, then you should look up at the finial of the deva-king Pajapati's flagpole. For when you look up at the finial of his flagpole, whatever fear or trepidation or terror you may have will be abandoned.

No ce pajāpatissa devarājassa dhajaggaṃ ullokeyyātha, atha varuṇassa devarājassa dhajaggaṃ ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

If you cannot look up at the finial of the deva-king Pajapati's flagpole, then you should look up at the finial of the deva-king Varuṇa's flagpole. For when you look up at the finial of his flagpole, whatever fear or trepidation or terror you may have will be abandoned.

No ce varuṇassa devarājassa dhajaggaṃ ullokeyyātha, atha īsānassa devarājassa dhajaggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissatī.

If you cannot look up at the finial of the deva-king Varuṇa's flagpole, then you should look up at the finial of the deva-king Īsana's flagpole. For when you look up at the finial of his flagpole, whatever fear or trepidation or terror you may have will be abandoned.

Taṃ kho pana, bhikkhave, sakkassa vā devānamindassa dhajaggaṃ ullokayataṃ, pajāpatissa vā devarājassa dhajaggaṃ ullokayataṃ, varuṇassa vā devarājassa dhajaggaṃ ullokayataṃ, īsānassa vā devarājassa dhajaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyethāpi nopi pahīyetha.

Bhikkhus, for those who look up at the finial of the flagpole of Sakka, lord of the devas; or of Pajapati, the deva-king; or of Varuṇa, the deva-king; or of Īsana, the deva-king, whatever fear or trepidation or terror they may have may or may not be abandoned.

Taṃ kissa hetu? Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīrucchambhī utrāsī palāyīti.

For what reason? Because Sakka, lord of the devas, is not devoid of lust, not devoid of hatred, not devoid of delusion. he can be timid, petrified, frightened and quick to flee.





Ahañca kho, bhikkhave, evaṃ vadāmi: sace tumhākaṃ, bhikkhave, araññagatānaṃ vā rukkhamūlagatānaṃ vā suññāgāragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim̐ samaye anussareyyātha.

But, bhikkhus, I say this: If you have gone to a forest or to the foot of a tree or to an empty hut, and fear or trepidation or terror should arise in you, on that occasion you should recollect me thus.

itipi so bhagavā araham̐ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

Such indeed is the Blessed One, the Arahant, the Supremely Enlightened One, the One Accomplished in Knowledge and Conduct, the Well-Gone One, the Knower of the Worlds, the Supreme Tamer of Persons, the Teacher of Gods and Humans, the Enlightened One, the Blessed One.

Mamañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

For when you recollect me, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha.

If you cannot recollect me, then you should recollect the Dhamma thus.

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti.

Well taught by the Blessed One is the Dhamma, visible here and now, timeless, inviting inspection, to be learned and applied to oneself, understood by the wise for themselves.

Dhammañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

For when you recollect the Dhamma, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha.





If you cannot recollect the Dhamma, then you should recollect the Saṅgha thus.

Suppaṭipanno bhagavato sāvakaṅgho ujuppaṭipanno bhagavato sāvakaṅgho ñāyappaṭipanno bhagavato sāvakaṅgho sāmīcippaṭipanno bhagavato sāvakaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

The Saṅgha of the Blessed One's disciples is practicing the pure way, practicing the upright way, practicing the wise way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutations. They are the unsurpassed field of merit for the world.

Saṅghañhi vo, bhikkhave, anussarataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

For when you recollect the Saṅgha, bhikkhus, whatever fear or trepidation or terror you may have will be abandoned.

Taṃ kissa hetu? Tathāgato hi, bhikkhave, arahāṃ sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsī apalāyī'ti.

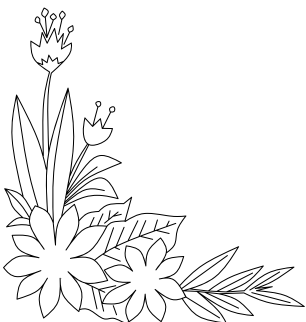
For what reason? Because, bhikkhus, the Tathagata, the Arahant, the Perfectly Enlightened One is devoid of lust, devoid of hatred, devoid of delusion; he is brave, courageous, bold, ready to stand his place.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā.

This is what the Blessed One said. Having said this, the Fortunate One, the Teacher, further said this.

**Araññe rukkhamūle vā,
suññāgāreva bhikkhavo;
Anussaretha sambuddhaṃ,
bhayaṃ tumhāka no siyā.**

In a forest, at the foot of a tree,
Or in an empty hut, O bhikkhus,
You should recollect the Buddha:
No fear will then arise in you.





**No ce buddhaṃ sareyyātha,
lokajēṭṭhaṃ narāsabhaṃ;
Atha dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ.**

But if you cannot recall the Buddha,
Best in the world, the greatest of men,
Then you should recall the Dhamma,
Emancipating, well expounded.

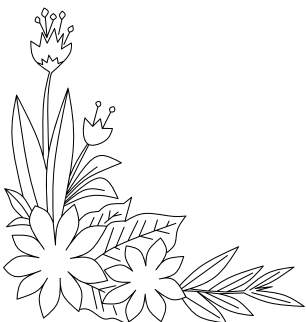
**No ce dhammaṃ sareyyātha,
niyyānikaṃ sudesitaṃ;
Atha saṅghaṃ sareyyātha,
puññakkhettaṃ anuttaraṃ.**

But if you cannot recall the Dhamma,
Emancipating, well expounded,
Then you should recall the Saṅgha,
The unsurpassed field of merit.

**Evaṃ buddhaṃ sarantānaṃ,
Dhammaṃ saṅghaṇca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā,
Lomahaṃso na hessatī'ti.**

For those who thus recall the Buddha,
The Dhamma, and the Saṅgha, bhikkhus,
No fear or trepidation will arise,
Nor any grisly terror.

Etena saccena suvatthi hotu!
By this truth, may there be well-being!



Ālavaka Sutta



**Evaṃ me sutāṃ. Ekaṃ Samayaṃ Bhagavā Ālaviyaṃ viharati
Ālavakassa yakkhassa bhavane. Atha kho Ālavako yakkho yena
Bhagavā tenupasāṅkami. Upasāṅkamitvā Bhagavāntaṃ etada'voca.**

Thus have I heard. On one occasion the Blessed One was living at Ālavi, in the abode of the demon Ālavaka. At that time, the demon Ālavaka approached the Blessed One, and on arrival, said to the Blessed One:

Nikkhama samaṇā'ti. Sādhā'vuso'ti Bhagavā nikkhami.

"Get out, you recluse." Saying, "Very well, friend," the Blessed One went out.

Pavisa samaṇā'ti. Sādhā'vuso'ti Bhagavā pāvisi.

"Come in, you recluse." Saying, "Very well, friend," the Blessed One went in.

**Dutiyam'pi kho Ālavako yakkho Bhagavantaṃ etada'voca. Nikkhama
samaṇā'ti. Sādhā'vuso'ti Bhagavā nikkhami.**

"Get out, you recluse," said the demon Ālavaka to the Blessed One a second time. Saying, "Very well, friend," the Blessed One went out.

Pavisa samaṇā'ti. Sādhā'vuso'ti Bhagavā pāvisi.

"Come in, you recluse." Saying, "Very well, friend," the Blessed One went in.

**Tatīyam'pi kho Ālavako yakkho Bhagavantaṃ etada'voca. Nikkhama
samaṇā'ti. Sādhā'vuso'ti Bhagavā nikkhami.**

"Get out, you recluse," said the demon Ālavaka to the Blessed One a third time. Saying, "Very well, friend," the Blessed One went out.

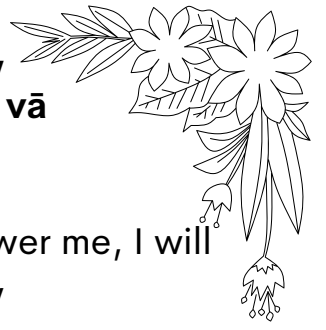
Pavisa samaṇā'ti. Sādhā'vuso'ti Bhagavā pāvisi.

"Come in, you recluse." Saying, "Very well, friend," the Blessed One went in.

**Catuttham'pi kho Ālavako yakkho Bhagavantaṃ etada'voca. Nikkhama
samaṇā'ti. Nakhvā'haṃ taṃ āvuso nikkhamissāmi. Yan te karaṇīyaṃ taṃ
karohī'ti.**

"Get out, you recluse," said the demon Ālavaka to the Blessed One a fourth time. "No, oh friend, I will not go out. Do what you will."





Pañham taṃ samaṇa pucchissāmi. Sace me na vyākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāyaṃ khipissāmi'ti.

"Oh recluse, I am going to ask you questions. If you do not answer me, I will drive you insane, or split your heart, or grab your feet and throw you across the river."

Nakhvā'haṃ taṃ āvuso passāmi sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya, pādessu vā gahetvā pāragaṅgāya khipeyya, Apica tvaṃ āvuso puccha yadākaṅkhasī'ti.

"Well, oh friend, I do not see anyone in this world with its devās, with its Māras and Brahmas, in this generation with its recluses and brāhmīns, with its devās and humans, who could either drive me insane, or split my heart, or grab my feet and throw me across the river. Nevertheless, friend, ask what you will."

Atha kho Ālavako yakkho Bhagavantaṃ gāthāya ajjhabhāsi.

Then the demon Ālavaka addressed the Blessed One in verse.

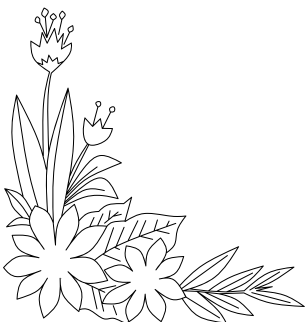
**1. Kiṃsū'dha vittaṃ purisassa-seṭṭhaṃ?
Kiṃsū suciṅṇo sukhamā'vahāti?
Kiṃsū have sādhutaraṃ rasānaṃ?
Kathaṃ jīviṃ jīvitamāhu seṭṭhaṃ'ti?**

What wealth here is best for man? What well practiced will bring happiness?
What is the sweetest of all tastes? How lived is the life they say is best?

**2. Saddhī'dha vittaṃ purisassa-seṭṭhaṃ
Dhammo suciṅṇo sukhamā'vahāti
Saccaṃ have sādhutaraṃ rasānaṃ
Paññājīviṃ jīvitamāhu seṭṭhaṃ'ti.**

Faith is the wealth here best for man; Dhamma well practiced shall bring happiness; truth indeed is the sweetest of all tastes; one living life with wisdom, is said to be the best.

**3. Kathaṃsu taratī oghaṃ?
Kathaṃsu taratī aṇṇavaṃ?
Kathaṃsu dukkhaṃ acceti?
Kathaṃsu parisujjhati?**





How does one cross over the flood? How does one cross over the ocean? How does one overcome suffering? How is one's life purified?

**4. Saddhāya taratī oghaṃ – Appamādena aṇṇavaṃ
Viriyena dukkhaṃ acceti – Paññāya parisujjhati**

By faith one crosses over the flood; by diligence is the ocean crossed; by effort one overcomes suffering; by wisdom one's life is purified.

**5. Kathaṃsu labhate paññaṃ? – Kathaṃsu vindate dhaṇaṃ?
Kathaṃsu kittiṃ pappoti? – Kathaṃ mittāni ganthati?
Asmā lokā paraṃ lokaṃ – Kathaṃ pecca na socati?**

How does one gain wisdom? How does one obtain wealth? How does one achieve fame? How does one win many friends? When passing from this world to the next, how does one not sorrow?

**6. Saddahāno arahataṃ – Dhammaṃ Nibbānapattiyā
Sussūsā labhate paññaṃ – Appamatto vicakkhaṇo**

If one listens to the Dhamma of the Arahants leading to Nibbāna with close attention and a confident mind, and investigates that Dhamma diligently, then, in this way, one gains wisdom.

**7. Patirūpakārī dhuravā – Uṭṭhātā vindate dhaṇaṃ
Saccena kittiṃ pappoti – Dadaṃ mittāni ganthati**

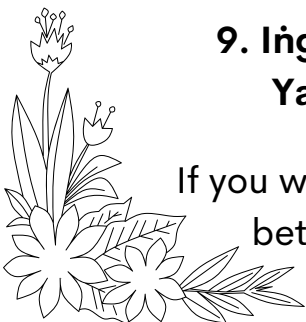
Doing what is proper, being dutiful, and exerting effort, one obtains wealth. By truthfulness one achieves fame; by giving gifts one wins many friends.

**8. Yasse'te caturo dhammā – Saddhassa gharamesino
Saccaṃ dhammo dhitī cāgo – Sa ve pecca na socati**

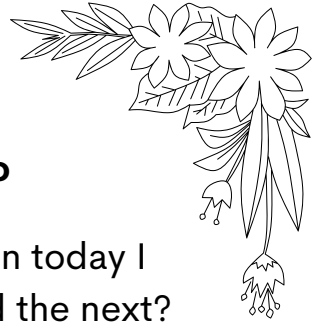
If a faithful householder is truthful, in accordance with the Dhamma, energetic, and fond of giving, by virtue of these four qualities, he will not sorrow when he passes on.

**9. Iṅgha aññe'pi pucchassū – Puthu samaṇa-brāhmaṇe
Yadi saccā damā cāgā – Khantiyā bhiyyo na vijjati**

If you wish, ask other recluses and brāhmins, if there is anything better in this world than truth, self-control, generosity, and patience.



**10. Kathannu'dāni puccheyyāṃ
Puthu samaṇa-brāhmaṇe
So'haṃ ajja pajānāmi – Yo attho saṃparāyiko**



Why should I now ask other recluses and brāhmins, when today I learned of all factors that lead to happiness in this life and the next?

**11. Atthāya vata me Buddho – Vāsāyā'lavi-māgamī
So'haṃ ajja pajānāmi – Yattha dinnāṃ mahapphalāṃ**

Indeed, out of compassion for me, the Buddha came to my dwelling at Ālavi. On this day, I learned to whom a gift should be given to gain the highest fruit.

**12. So'haṃ vicarissāmi – gāmā gāmaṃ purā purāṃ
Namassamāno Sambuddhaṃ – Dhammassa ca sudhammatan'ti.**

From village to village and town to town, I shall now travel about worshipping the Supreme Buddha and praising the excellence of the Dhamma.

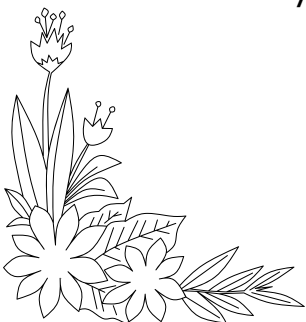
Evam vutte Ālavako yakkho Bhagavantam etada'voca. Abhikkantam bho Gotama, abhikkantam bho Gotama, Seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhinti'ti. Evaṃevam bhotā Gotamena anekapariyāyena Dhammo pakāsito. Esā'haṃ bhavantam Gotamam saraṇam gacchāmi. Dhammaṅca Bhikkhusaṅghaṅca. Upāsakam maṃ bhavam Gotamo dhāretu ajjatagge paṇupetaṃ saraṇam gatan'ti.

When this was said, the demon Ālavaka said to the Blessed One. "Magnificent, Master Gotama! Magnificent, Master Gotama! Just as a man were to set upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way the Dhamma has been made clear in many ways by Master Gotama. I go for refuge to Master Gotama, to the

Dhamma, and to the community of monks. May Venerable Gotama accept me as a lay follower who has gone for refuge to the Triple Gem, from today onwards, for as long as life lasts."

Etena saccena suvatthi hotu!

By this truth, may there be well-being!



Mora Paritta



**Udet'ayaṃ cakkhumā ekarājā
Harissavaṇṇo paṭhavippabhāso
Taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ.
Tay'ajja guttā viharemu divasaṃ.**

The sun, the one king with eyes, rises, spreading golden rays, and illuminating the great earth. I pay homage to you the sun, spreading golden rays, and illuminating the great earth. Guarded today by you, may I live through the day.

**Ye brāhmaṇā vedagū sabbadhamme
Te me namo te ca maṃ pālayantu
Namatthu Buddhānaṃ namatthu bodhiyā
Namo vimuttānaṃ namo vimuttiyā.**

Those Arahants who are knowers of all truths, I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Enlightenment. Homage to the Liberated Ones. Homage to their Liberation.

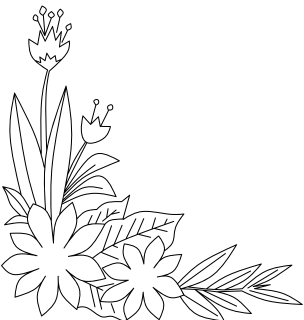
Imaṃ so parittaṃ katvā moro carati esanā.

Having made this protection, the Bodisatta-peacock sets out in search of food.

**Apet'ayaṃ cakkhumā ekarājā
Harissavaṇṇo paṭhavippabhāso
Taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ.
Tay'ajja guttā viharemu rattim.**

The sun, the one king with eyes, descends, spreading golden rays, and illuminating the great earth. I pay homage to you the sun, spreading golden rays, and illuminating the great earth. Guarded today by you, may I live through the night.

**Ye brāhmaṇā vedagu sabbadhamme
Te me namo te ca maṃ pālayantu.
Namatthu Buddhānaṃ namatthu bodhiyā
Namo vimuttānaṃ namo vimuttiyā**





Those Arahants who are knowers of all truths, I pay homage to them. May they keep watch over me. Homage to the Enlightened Ones. Homage to the Four-fold Enlightenment. Homage to the Liberated Ones. Homage to their Liberation.

Imaṃ so parittaṃ katvā moro vāsamakappayī'ti.

Having made this protection, the Bodhisatta-peacock lived happily.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Āṅgulimāla Paritta

**Parittaṃ yaṃ bhaṇantassa – nisinnaṭṭhāna dhovanāṃ
Udaka'mpi vināseti – sabbameva parissayaṃ
Sotthinā gabbha vuṭṭhānaṃ – yañ ca sādheti taṃ khaṇe
Therassaṅgulimālassa – lokanāthena bhāsitaṃ
Kappaṭṭhāyi-mahātejaṃ – parittaṃ taṃ bhaṇāmahe**

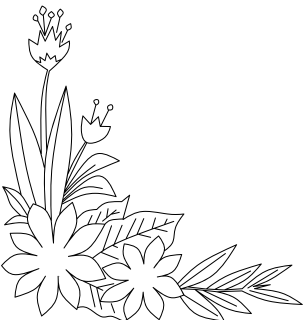
Even the water used to wash the seat on which Arahant Āṅgulimāla sat and recited this Paritta has the power to quell all perils. If a pregnant mother suffers from any pain, she will be well and be strong enough to stand instantly. Now we shall recite that very powerful Paritta taught by the Buddha, to Arahant Āṅgulimāla which will hold its power for an aeon.

Yato'haṃ bhagini, ariyāya jātiya jāto nā'bhijānāmi saṃcicca pāṇaṃ jīvitaṃ voropetā, tena saccena sotthi te hotu, sotthi gabbhassā'ti.

"Sister, from the day I was born in the Noble Birth which leads to supreme Nibbāna, from that day on I am not aware of myself killing any living beings deliberately. By this truth may you be well! May the delivery of your child be peaceful!"

Etena saccena suvatthi hotu!

By this truth, may there be well-being!



Khandha Paritta



1. Virūpakkehi me mettaṃ – Mettaṃ Erāpathehi me Chabyāputtehi me mettaṃ – Mettaṃ Kaṇhāgotamakehi ca

May I have mettā towards Virūpakkhas, towards Erāpathas may I have mettā.
May I have mettā towards Chabyāputtas, towards Kaṇhā Gotamakas also may I
have mettā.

2. Apādakehi me mettaṃ – Mettaṃ dipādakehi me Catuppadehi me mettaṃ – Mettaṃ bahuppadehi me

May I have mettā towards the footless. May I have mettā towards those with
two feet. May I have mettā towards those with four. May I have mettā towards
the many-footed.

3. Mā maṃ apādako hiṃsi – Mā maṃ hiṃsi dipādako Mā maṃ catuppado hiṃsi – Mā maṃ hiṃsi bahuppado

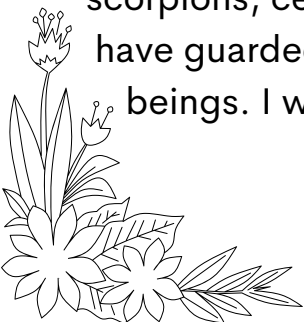
Let not the footless do me harm; nor those that have two feet. Let not the four-
footed do me harm; nor those endowed with many feet.

4. Sabbe sattā sabbe pāṇā – Sabbe bhutā ca kevalā Sabbe bhadraṇi passantu – Mā kañci pāpamāgamā

All beings, all living creatures, all beings who have come to birth may good
fortune bless them all. May no harm come to them.

**Appamaṇo Buddho appamaṇo Dhammo appamaṇo Saṅgho.
Pamaṇavantāni sirimsapāni ahi vicchikā satapadī uṇṇānābhī sarabū
mūsikā. Katā me rakkhā. Katā me parittā. Paṭikkamantu bhūtāni. So'haṃ
namo Bhagavato namo sattannaṃ Sammā Sambuddhāna'ti.**

Immeasurable in virtue is the Buddha; immeasurable is the Dhamma;
immeasurable is the Saṅgha. Measurable are creeping creatures, snakes,
scorpions, centipedes, spiders, lizards and rats, due to their defilements. I
have guarded myself. I have made my protection. Depart from me, all you
beings. I worship the Blessed One, and the Seven Supreme Buddhas.



Etena saccena suvatthi hotu!

By this truth, may there be well-being!

Loving-Kindness Meditation



1. May I be free from anger.
May I be free from ill will.
May I be free from suffering. .
May I live in peace.
May I live happily.

2. May all beings in this house
be free from anger.
be free from ill will.
be free from suffering.
May they live in peace.
May they live happily.

3. May all beings in this neighborhood ...

4. May all beings in this city ...

5. May all beings in this state ...

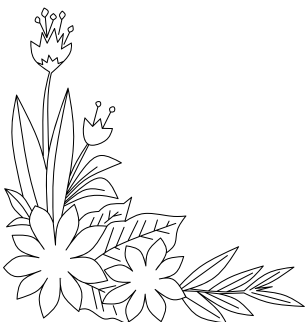
6. May all beings in this country ...

7. May all beings in this world ...

8. May all beings in this entire universe
be free from anger.
be free from ill will.
be free from suffering.
May they live in peace.
May they live happily.

May all beings be well and happy!
be well and happy!
be well and happy!

Sādhu! Sādhu! Sādhu!



Merit Sharing



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

May those residing in the realms of space and on the Earth, including the mighty Devās and Nāgās, find joy in the merit created, and may they long protect the Buddha's dispensation.

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

May those residing in the realms of space and on the Earth, including the mighty Devās and Nāgās, find joy in the merit created, and may they long protect the Buddha's teaching.

**Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā
ciraṃ rakkhantu maṃ paran'ti.**

May those residing in the realms of space and on the Earth, including the mighty Devās and Nāgās, find joy in the merit created, and may they long protect me and others.

Aspiration

**Iminā puññakammaṇa
Mā me bālasamāgamo
Sataṃ samāgamo hotu
Yāva nibbānapattiyā.**

Through this meritorious deed, may I never associate with the foolish.
May I always be in the company of the wise
until the time I attain Nibbāna.



Asking for Forgiveness



**Kāyena vācā cittena
pamādena mayā kataṃ
Accayaṃ khama me bhante
Bhūripañña tathāgata.**

If, through deeds, speech, or thoughts, I have committed any wrong, forgive me, O Bhante, the Thathāgata, the Greatly Wise!

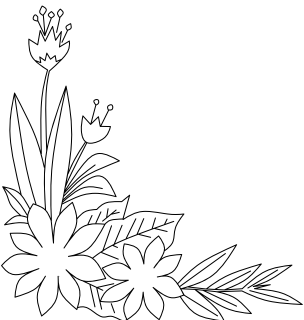
**Kāyena vācā cittena
pamādena mayā kataṃ
Accayaṃ khama me dhamma
Sandiṭṭhika akālika.**

If, through deeds, speech, or thoughts, I have committed any wrong, forgive me, O Dhamma, timeless and visible here and now!

**Kāyena vācā cittena
pamādena mayā kataṃ
Accayaṃ khama me saṅgha
Puññakkhetta anuttara.**

If, through deeds, speech, or thoughts, I have committed any wrong, forgive me, O Saṅgha, the unsurpassed field of merit

Sādhu! Sādhu! Sādhu!



Venerating Bhantes



Okāsa vandāmi Bhante. (bow once)

Please, Bhante, permit me to pay respects.

(Bhantes: Sukhi Hotu! May you be happy!)

Mayā kataṃ puññaṃ, sāminā anumodi tabbaṃ.

Please, Bhante, kindly allow me to share with you the merit I have collected.

(Bhantes: Sādhu, Sādhu, anumodāmi! Good, good, I rejoice!)

Saminā katam puññaṃ, mayhaṃ dātabbaṃ.

Please Bhante, kindly share with me the merit you have collected.

(Bhantes: Sādhu, Sādhu, anumoditabbaṃ! Good, good, I share!)

Sādhu, Sādhu anumodāmi!

Good, good, I appreciate!

Okāsa! Dvārattayena kataṃ sabbaṃ accayaṃ khamatha me Bhante.

Forgive me, oh Bhante, of any offences I may have committed by body, speech,
or mind.

(Bhantes: Kamāmi kamitabbaṃ. I forgive)

Sādhu okāsa khamāmi Bhante! (bow)

I ask for forgiveness, oh Bhante!

(Bhantes: Sukhi Hotu! May you be happy!)

Dutiyam'pi sādhu okāsa khamāmi Bhante!

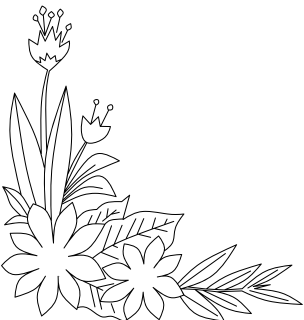
For the second time, I ask for forgiveness, oh Bhante!

(Bhantes: Sukhi Hotu! May you be happy!)

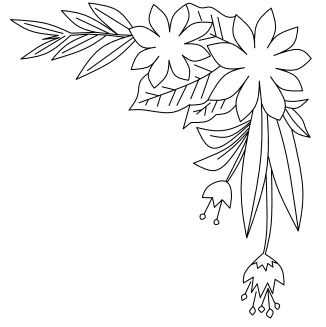
Tatīyam'pi sādhu okāsa khamāmi Bhante!

For the third time, I ask for forgiveness, oh Bhante

(Bhantes: Sukhi Hotu! May you be happy!)



Pāli Alphabet

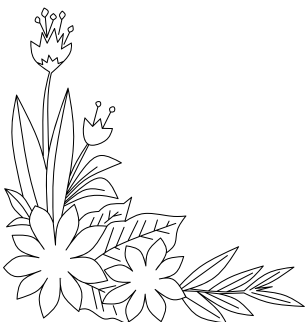


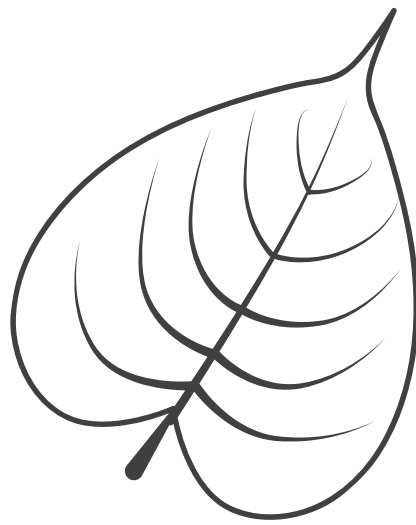
Vowels

a	ā	i	ī	u	ū	e	o
අ	ආ	ඉ	ඊ	උ	ඌ	ඍ	ඎ

Consonants

k	ක	kh	ඛ	g	ග	gh	ඝ	ṅ	ඞ
c	ච	ch	ඡ	j	ජ	jh	ඣ	ñ	ඤ
t	ට	tḥ	ඵ	ḍ	ඪ	ḍh	ඬ	ṇ	ණ
t	ත	th	ඵ	d	ද	dh	ධ	n	න
p	ප	ph	ඵ	b	ඞ	bh	ඟ	m	ම
y	ය	r	ර	l	ල	v	ච	s	ස
h	හ	!	ඳ	ṃ	ං				





May the blessings of the Triple Gem be with you!

