

# **The Mirror of the Dhamma**

**A Manual of  
Buddhist Chanting and  
Devotional Texts**

**by**

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and  
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## Preface to the Revised Edition

This booklet has now quite a long history, having gone through seven editions and two impressions since it was originally printed in 1926. With the permission of Ven. Nārada Mahāthera, this new edition has been thoroughly revised and a slight rearrangement of material made, a few things being added and others dropped.

The aim has been to give English translations of Pali devotional passages and verses which can be used by themselves. There are now many Buddhists throughout the world who have not had the chance to learn Pali but who would welcome some devotional element in their practice. The English verse translations here are an attempt to supply this need. The references to the texts from which the Pali passages and verses come, have also been added. All passages and verses which are the words of the Buddha are prefixed by an asterisk so that they can be distinguished from the later compositions.

Chanting has been used traditionally as an aid to meditation, usually as a preparation for it, as has been explained in *Lay Buddhist Practice*, Wheel No. 206–207. May this small selection of texts be a help for stilling the mind and bring both calm and insight!

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## From the Preface to the Fifth Edition

*The Mirror of the Dhamma* was first published by the *Servants of the Buddha* (Colombo) in 1926 as a special number of their publication *The Blessing*. It was edited by Dr. Cassius A. Pereira, later ordained as Bhikkhu Kassapa. The Pali stanzas contained herein were versified by him, except those following the formula of the virtues of the Triple Gem which were by the English Thera, Ānanda Metteyya.

Nārada

Vajirarama,

Colombo, Ceylon.

Vesak, 2500/1956.



## The Pāli Alphabet

vowels

a, ā, i, ī, u, ū, e, o

Consonants

k, kh, g, gh, ṅ

c, ch, j, jh, ñ

ṭ, ṭh, ḍ, ḍh, ṇ

t, th, d, dh, n

p, ph, b, bh, m

y, r, l, v, s, h, ḷ, ṃ

Pronunciation of Letters

a	as	u	in	but	ṭ	as	t	in	cat
a	"	a	"	art	ḍ	"	d	"	bad
i	"	i	"	pin	ḍh	"	d-h	"	red-hot
ī	"	ī	"	seed	ṇ	"	n	"	hint
u	"	u	"	put	p	"	p	"	lip
ū	"	ū	"	rule	ph	"	ph	"	uphill
e	"	a	"	fate	b	"	b	"	rib
o	"	o	"	note	bh	"	bh	"	abhorrence
k	"	k	"	key	m	"	m	"	him
kh	"	ckh	"	blockhead	y	"	y	"	yard
g	"	g-h	"	pig-head	r	"	r	"	rat
ṅ	"	ng	"	ring	l	"	l	"	sell
c	"	ch	"	rich	v	"	v	"	vile
ch	"	ch-h	"	witch-house	s	"	s	"	sit
j	"	j	"	judge	h	"	h	"	hut
jh	"	dge-h	"	sledge- hammer	ḷ	"	ḷ	"	felt
ñ	"	gn	"	Mignon			ng	"	sing
					ṭh	"	t-h	"	cat-head

# The Mirror of the Dhamma

## Homage

(*Vandanā*)

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One. (Three times)  
Formula asking for the Refuges and Precepts

A. Ahaṃ<sup>1</sup> bhante tisaṇaṇena saha pañcasīlāni yācāmi.<sup>1</sup>  
Dutiyampi, ahaṃ bhante tisaṇaṇena saha pañcasīlāni yācāmi.  
Tatīyampi, ahaṃ bhante tisaṇaṇena saha pañcasīlāni yācāmi.

I, Venerable Sir, request the Three Refuges with the Five Precepts.  
For the second time, I, Venerable Sir, request the Three Refuges with the Five Precepts.  
For the third time, I, Venerable Sir, request the Three Refuges with the Five Precepts.

In Sri Lanka, the following formula is used:

B. Okāsa, ahaṃ bhante tisaṇaṇena saddhiṃ pañcasīlaṃ dhammaṃ yācāmi, anuggahaṃ  
katvā sīlaṃ detha me bhante.  
Dutiyampi, okāsa, ahaṃ bhante tisaṇaṇena saddhiṃ pañcasīlaṃ dhammaṃ yācāmi,  
anuggahaṃ katvā sīlaṃ detha me bhante..  
Tatīyampi, okāsa, ahaṃ bhante tisaṇaṇena saddhiṃ pañcasīlaṃ dhammaṃ yācāmi,  
anuggahaṃ katvā sīlaṃ detha me bhante.

Permit me, Venerable Sir, I request the five Precepts together with the Threefold Refuge, Out  
of kindness, Venerable Sir, grant me the Precepts.  
For the second time... For the third time...

## The Three Refuges

(*Tisaṇa*)

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

---

<sup>1</sup> If asking on behalf of many people, use *mayāṃ* (we) and *yācāma* (request, 1<sup>st</sup> person plural).

**Tatiyampi Dhammaṃ saraṇaṃ gacchāmi**

**Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi**

**To the Buddha I go for Refuge**

**To the Dhamma I go for Refuge**

**To the Saṅgha I go for Refuge**

**For the second time to the Buddha I go for Refuge**

**For the second time to the Dhamma I go for Refuge**

**For the second time to the Saṅgha I go for Refuge**

**For the third time to the Buddha I go for Refuge**

**For the third time to the Dhamma I go for Refuge**

**For the third time to the Saṅgha I go for Refuge**

## **The Five Precepts**

**(Pañca Sīla)**

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

- 1. I undertake the training-rule to abstain from killing living creatures.**
- 2. I undertake the training-rule to abstain from taking what is not given.**
- 3. I undertake the training-rule to abstain from wrong conduct in sexual desires.**
- 4. I undertake the training-rule to abstain from false speech.**
- 5. I undertake the training-rule to abstain from intoxicants (such as those) distilled and fermented causing carelessness.**

## **The Eight Precepts**

**(Aṭṭhaṅga Sīla)**

The same formula as before is repeated in asking for the Eight and Ten Precepts but substituting *aṭṭhaṅga-sīlāni* and *dasa-sīlāni* respectively, for *pañca-sīlāni*.

- 1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi**
- 2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi**
- 3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi**
- 4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi**
- 5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi**
- 6. Vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi**
- 7. Nacca-gīta-vādita-visūkadassanā-mālāgandha-vilepana dhāraṇa-mañḍana-vibhūsaṇaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi**
- 8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi**

1. I undertake the training-rule to abstain from killing living creatures.
2. I undertake the training-rule to abstain from taking what is not given.
3. I undertake the training-rule to abstain from unchaste conduct.
4. I undertake the training-rule to abstain from false speech.
5. I undertake the training-rule to abstain from intoxicants (such as those) distilled and fermented causing carelessness.
6. I undertake the training-rule to abstain from eating beyond the time.<sup>2</sup>
7. I undertake the training-rule to abstain from dancing, singing, music, seeing entertainments; from wearing garlands, smartening with perfumes and beautifying with cosmetics.
8. I undertake the training-rule to abstain from using high or large beds.<sup>3</sup>

## The Ten Precepts

*(Dasa Sīla)*

For the first six, see Eight Precepts, Then:

7. *Nacca-gīta-vādita-visūkadassanā veramaṇī sikkhāpadaṃ samādiyāmi*
8. *Mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsaṇaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi*
9. *Uccāsayana mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi*
10. *Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī sikkhāpadaṃ samādiyāmi*

7. I undertake the precept to abstain from dancing, singing, music and seeing entertainments.
8. I undertake the precept to abstain from wearing garlands, smartening with perfumes and beautifying with cosmetics.
9. I undertake the precept to abstain from high and large beds.
10. I undertake the precept to abstain from accepting gold and silver (-money).

## Homage to the Buddha

*Iti pi so bhagavā: araham, sammāsambuddho, vijjācaraṇa sampanno, sugato, lokavidū, anuttaro purisadammasārathi, satthā devamanussānaṃ, buddho, bhagavā'ti.*

Thus, indeed, is that Blessed One: he is the Holy One, fully enlightened, endowed with clear vision and virtuous conduct, sublime, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed.

**Namo tassa Sammāsambuddhassa**

**Homage to that Perfectly Enlightened One!**

<sup>2</sup> After midday until the light of dawn.

<sup>3</sup> Neither soft nor large enough for two.

Ye ca buddhā atītā ca—ye ca buddhā anāgatā  
Paccuppannā ca ye buddhā—ahaṃ vandāmi sabbadā

Those Buddhas of the ages past,  
Those of the times to come,  
Those Buddhas of the present time,  
Forever do I reverence.

Natthi me saraṇaṃ aññaṃ—buddho me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me jayamaṅgalaṃ

No other refuge do I seek, The Buddha is my refuge true:  
By the speaking of this Truth  
May peaceful victory be mine!

Uttamaṅgena vande'ham—pāda-paṃsu varuttamaṃ  
Buddhe yo khalito doso—buddho khamatu taṃ mamaṃ

I revere with my head  
The dust on his holy feet;  
If the Buddha I have wronged  
May the Buddha bear with me.

Buddhaṃ jīvitapariyantaṃ saraṇaṃ gacchāmi

Until life's end, to the Buddha I go for Refuge.

## Homage to the Dhamma

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

The Dhamma of the Blessed One is perfectly expounded ; to be seen here and now, not  
delayed in time, inviting one to come and see ; onward leading (to Nibbāna); to be known by  
the wise, each for himself.

Namo tassa niyyānikassa dhammassa

Homage to that Dhamma leading out (of suffering)!

Ye ca dhammā atītā ca—ye ca dhammā anāgatā  
paccuppannā ca ye dhammā—ahaṃ vandāmi sabbadā

The Dhamma of the ages past,  
The Dhamma of the times to come,

The Dhamma of the present time,  
Forever do I reverence.

Natthi me saraṇaṃ aññaṃ—dhammo me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me jayamaṅgalaṃ

No other Refuge do I seek,  
The Dhamma is my Refuge true;  
By the speaking of this Truth  
May peaceful victory be mine!

Uttamaṅgena vande'haṃ—dhammañ ca tividhaṃ varaṃ  
Dhamme yo khalito doso—dhammo khamatu taṃ mamaṃ

I revere with my head  
The triple Dhamma true.<sup>4</sup>  
If Dhamma I have wronged—  
May Dhamma bear with me.

Dhammaṃ jīvitapariyaṇtaṃ saraṇaṃ gacchāmi

Until life's end to the Dhamma I go for Refuge.

## Homage to the Saṅgha

Supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho,  
ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ  
cattāri purisayugāni aṭṭhapurisapuggalā esa bhagavato sāvakaśaṅgho āhuneyyo, pāhuneyyo,  
dakkhiṇeyyo, añjalikaraṇīyo, anuttaraṃ puññaṅkhettaṃ lokassā'ti.

The Saṅgha of the Blessed One's disciples has entered on the good way; the-Saṅgha of the Blessed One's disciples has entered on the straight way; the Saṅgha of the Blessed One's disciples has entered on the true way ; the Saṅgha of the Blessed One's disciples has entered on the proper way, that is to say: the Four Pairs of Men,<sup>5</sup> the Eight Types of Persons;<sup>6</sup> the Saṅgha of the Blessed One's disciples is fit for gifts, fit for hospitality, fit for offerings, and fit for reverential salutation, as the incomparable field of merit for the world.

Namo tassa aṭṭha-ariyapuggala-mahāśaṅghassa

Homage to that Great Community of the Eight Noble persons.

---

<sup>4</sup> The true or supreme Dhamma as (1)Virtue, (2) meditation, and (3) insight-wisdom.

<sup>5</sup> The four Pairs of Persons are the four kinds of Noble (*ariya*) disciples who have attained the four Paths and the four Fruits of Nobility in Dhamma namely, Sotāpatti (Stream-Winner), Sakadāgāmi (Once-Returner), Anāgāmi (Non-Returner) and Arahatta (One of supreme worth). Though the word 'Men' is used, the meaning is 'human beings (and devas) who have won one of the above Noble Paths and Fruits'.

Ye ca saṅghā atītā ca—ye ca saṅghā anāgatā  
Paccuppannā ca ye saṅghā—ahaṃ vandāmi sabbadā

The Saṅghas of the ages past,  
Those of the times to come,  
The Saṅghas of the present time,  
Forever do I reverence.

Natthi me saraṇaṃ aññaṃ—saṅgho me saraṇaṃ varam  
Etena saccavajjena—hotu me jayamaṅgalaṃ

No other Refuge do I seek.  
The Saṅgha is my Refuge true,  
By the speaking of this Truth  
May peaceful victory be mine!

Uttamaṅgena vande'haṃ—saṅghañ ca tividh'uttamaṃ  
Saṅhe yo khalito doso—saṅgho khamatu taṃ mamaṃ

I revere with my head  
The Saṅgha peerless in three ways,<sup>7</sup>  
If the Saṅgha I have wronged  
May the Saṅgha bear with me.

Saṅghaṃ jīvitapariyaṇtaṃ saraṇaṃ gacchāmi

Until life's end, to the Saṅgha I go for Refuge.

## The Triple Gem

*(Tiratana)*

Yo vadataṃ pavaro manujesu  
Sakyamunī bhagavā katakicco  
Pāragato bala-viriya-samaṅgi  
Taṃ sugataṃ saraṇattham-upemi.

“Who is the Foremost Speaker 'mongst mankind,  
Sakya Sage, O Holy One, whose task is done,  
Gone beyond, possessed of power and energy;  
To you, the Welcome One, I go for Refuge!”<sup>8</sup>

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<sup>6</sup> The above four Pairs become eight when the Paths and Fruits are regarded separately.

<sup>7</sup> It is difficult to think how the Saṅgha is “peerless in three ways”. The Thai version reads “in two ways” (*duvidhuttamaṃ*): those who are in the higher training (*sekha*, referring to the first three Noble Persons), and those beyond training (*asekha*)—the Arahants.

Rāgavirāgam-anejam-asokaṃ  
Dhammam-asaṅkhatam-appaṭikūlaṃ  
Madhuram-imaṃ paguṇaṃ suvibhattaṃ  
Dhammam-imaṃ saraṇattham-upemi.

“Exempt from lust—from craving, sorrow-free,  
Law unconditioned and delectable,  
Sweet, potent, profoundly analytic,  
To this very Dhamma I go for Refuge!”

Yattha ca dinna-mahapphalaṃ-āhu  
Catusu sucīsu purisayugesu  
Aṭṭha ca puggala dhammadāsā te  
Saṅghamimaṃ saraṇatthamupemi.

“Whate’er is given bears great fruit ‘tis said,  
To four Pure Pairs of Persons; and these Eight  
Are people who have realized the Truth;  
To this very Saṅgha I go for Refuge!”

## Flower-Offering

Vaṇṇagandha-guṇopetaṃ—etaṃ kusuma-santatiṃ  
Pūjayāmi munindassa—sirīpāda-saroruhe.

With these flowers, as long as they last,  
Colourful, fragrant and excellent,  
The Sacred Feet on the lotus  
Of the Lord of sages, I revere.

Pūjemi buddhaṃ kusumenanena  
Puñña-metena ca hotu mokkhaṃ  
Pupphaṃ milāyati yathā idam-me  
Kāyo tathā yāti vināsabhāvaṃ.

The Buddha I revere with varied flowers  
By this, my merit, may there be Release.  
Even as this flower fades away  
So will my body be destroyed.

Idāni pupphāni vaṇṇenapi suvaṇṇaṃ, gandhenapi sugandhaṃ,  
saṅṭhānenapi susaṅṭhānaṃ, khippameva dubbaṇṇaṃ

---

<sup>8</sup> Translated by ex-Bhikkhu Ānanda Metteyya. These three verses were taught by the Buddha to young Chatta who was later killed by robbers. See the 53<sup>rd</sup> story in the Vimānavatthu (The Stories of the Mansions, in *Minor*

duggandhaṃ dussaṅṭhānaṃ pappoti.  
Imameva kāyaṃ suvaṇṇaṃ sugandhaṃ susaṅṭhānaṃ,  
khippameva dubbaṇṇaṃ duggandhaṃ dussaṅṭhānaṃ pappoti.  
Ayampi kho kāyo evaṃ dhammo evaṃ bhāvi evaṃ anatīto'ti.

These flowers, bright and beautiful, fragrant and good-smelling, handsome and well-formed, soon indeed discoloured, ill-smelling and ugly they become. This very body, beautiful, fragrant and well-formed, soon indeed discoloured, ill-smelling and ugly it becomes. This body of mine too is of the same nature, will become like this, and has not escaped from this.

### Offering of Light

Ghanasārappadittena—dīpena tamadaṃsinā  
Tiloka-dīpaṃ sambuddhaṃ—pūjayāmi tamonudaṃ

With lights of camphor brightly shining  
Destroying darkness here,  
The three world's light, the Perfect Buddha,  
Dispeller of darkness, I revere.

### Offering of Perfume

Sugandhikāyā vadaṇaṃ—anantaḡaṇa-gandhinaṃ  
Sugandhinā'ham gandhena—pūjayāmi tathāgataṃ

Fragrant of voice and form,  
Fragrant with virtues infinite,  
The Fragrant One, Tathāgata,  
With fragrance I revere.

### Offering of Incense

Gandhasambhāra-yuttena—dhūpenāhaṃ sugandhinā  
Pūjaye pūjaneyyaṅtaṃ—pūjābhājanamuttamaṃ

With this incense sweetly scented  
Prepared from blended fragrances  
Him I revere who is rightly revered,  
Worthy of highest reverence.

---

*Anthologies of the Pali Canon IV, P.T.S. 1974).*

## For Recitation at the Bodhi-Tree

Yo sannisinno varabodhimūle  
Māraṃ sasenaṃ sujitaṃ jinitvā  
Sambodhim-āgacchi anantañāṇo  
Lokuttamo taṃ paṇamāmi buddhaṃ  
Aṭṭhaṅgiko ariyapatho janānaṃ  
Mokkhappavesāya ujū ca maggo  
Dhammo ayaṃ santikaro paṇito  
Niyyaniko taṃ paṇamāmi dhammaṃ  
Saṅgho visuddho varadakkhiṇeyyo  
Santindriyo sabbamalappahīno  
Guṇehinekehi samiddhipatto  
Anāsavo taṃ paṇamāmi saṅghaṃ  
Iccevam-accanta-namassa-neyyaṃ  
Namassamāno ratanattayaṃ yaṃ  
Puññabhisandaṃ vipulaṃ alatthaṃ  
Tassānubhāvena hatantarāyo.

Seated serene at the Sacred Bodhi's root  
Having conquered Mara and his serried hosts,  
Attained to Sambodhi, with wisdom that is infinite,  
Highest in the Universe, that Buddha I revere.  
Eight-factored Noble Path for people everywhere.  
For those seeking Freedom, the Way that is straight,  
This Dhamma fine and subtle, making for peace,  
Leading out of dukkha, that Dhamma I revere.  
Right worthy of gifts is the Saṅgha purified,  
With pacified senses, all mental stains removed,  
One quality alone with which all powers won:  
Gone beyond desire, that Saṅgha I revere.  
Thus indeed the Highest which is the Triple Gem  
Should be venerated as revered by me,  
And then by the power of this vast amount of merit,  
Very beneficial, may danger be destroyed.

## Homage to the Three Symbols

Vandāmi cetiyaṃ sabbaṃ—sabbatṭhānesu patiṭṭhitaṃ  
Sārīrika-dhātu-mahābodhiṃ—buddharūpaṃ sakalaṃ sadā

All the stupas in every place  
Wherever they are found,  
The bodily relics, the great Bo-tree,  
And Buddha-images I revere.

## Concluding Homage to the Triple Gem

Imāya dhammānudhamma-paṭipattiyā buddhaṃ pūjemi.

Imāya dhammānudhamma-paṭipattiyā dhammaṃ pūjemi.

Imāya dhammānudhamma-paṭipattiyā saṅghaṃ pūjemi.

By practising Dhamma according with Truth the Buddha I revere.

By practising Dhamma according with Truth the Dhamma I revere.

By practising Dhamma according with Truth the Saṅgha I revere.

## Dedication of Good Karma to Devas, etc.

Ākāsaṭṭhā ca bhumaṭṭhā—devā nāgā mahiddhikā

Puññaṃ taṃ anumoditvā<sup>9</sup>—ciraṃ rakkhantu sāsanaṃ<sup>10</sup>

May beings who dwell in space, on earth,

Devas and Nāgas of wondrous might,

Rejoice now with this merit made

And long protect the Sāsana!

Ettāvatā ca amhehi—sambhataṃ puñña-sampadaṃ

Sabbe satt'ānumodantu—sabba-sampatti-siddhiyā.

So much of merits made

A fortune stored by us,

May beings all rejoice

and so obtain all happiness.

## Dedication of Good Karma to the Departed

Idaṃ no ñātinaṃ hotu sukhitā hontu ñātayo.

Let this be for our relatives, and may they be happy!

## Aspiration

(*Patthanā*)

Iminā puñnakammaena—mā me bāla-samāgamo,

sataṃ samāgamo hotu—yāva Nibbāna-pattiyā.

By virtue of this wholesome act

<sup>9</sup> Also recited as “*Puññaṃ no anumodantu.*”

<sup>10</sup> For *sāsanaṃ* (Religion) substitute *desanaṃ* (Teaching) or *me garu* (my teachers) and *maṃ paraṃ* (me and others) in other stanzas. On suitable occasions, the words, *te sadā* (you constantly) may be substituted for *maṃ paraṃ*.

Never may I live with fools  
But with the wise have company  
Until Nibbāna's won.

## Contemplation of Unattractiveness of the Body

(*Asubha-bhāvanā*)

(I) Imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūrā  
nānappakārassa asucino. Atth'imasmim kāye:

1. kesā, 2. lomā, 3. nakhā, 4. dantā, 5. taco, 6. maṃsaṃ, 7. nahāru, 8. aṭṭhī, 9. aṭṭhimiñjaṃ, 10.  
vakkam, 11. hadayaṃ. 12. yakanam, 13. kilomakam, 14. pihakam, 15. papphasam, 16. antam,  
17. antaguṇam, 18. udariyam, 19. karisam, 20. (matthaluṅgam),<sup>11</sup> 21. pittam, 22. semham, 23.  
pubbo, 24. lohitaṃ, 25. sedo, 26. medo, 27. assu, 28. vasā, 29. kheḷo, 30. siṅghāṇikā, 31. lasikā,  
32. muttan'ti.

In this very body from the soles of the feet up, from the crown of the head down, surrounded  
by skin, full of these various mean impurities, there are in this body:

1. hair of the head, 2. hair of the body, 3. nails, 4. teeth, 5. skin, 6. flesh, 7. sinews, 8.  
bones, 9. marrow, 10. kidneys, 11. heart, 12. liver, 13. membranes, 14. spleen, 15. lungs, 16.  
large gut, 17. small gut, 18. gorge, 19. dung, 20. (brain), 21. bile, 22. phlegm, 23. pus, 24. blood,  
25. sweat, 26. fat, 27. tears, 28. skin-grease 29. spittle, 30. snot, 31. oil of the joints, 32. urine.

(II) Aṭṭhī, maṃsaṃ, taco—taco, maṃsaṃ, aṭṭhī.

Bones, flesh and skin—skin, flesh and bones.

## For Contemplation Everyday

Atthi kho tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca ṭhānāni  
sammadakkhātāni, yāni abhiñham paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā  
pabbajitena vā. Katamāni pañca?

1. Jarādhammo'mhi jaraṃ anatīto  
2. Byādhidhamm'mhi byādhiṃ anatīto  
3. Maraṇadhammo'mhi maraṇam anatīto  
4. Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo  
5. Kammassako'mhi kammadāyādo kammayoni kammabandhu kammaṭṭhisaṇaṇo, yaṃ  
kammaṃ karissāmi, kalyāṇam vā pāpakam vā, tassa dāyādo bhavissāmi.

Five things have been well taught by the Blessed One who knows and sees, the Purified One,  
Perfectly Enlightened by himself, that is, the subjects for daily recollection by women and  
men, monks and householders. What are the five?

1. I am of the nature to decay, I have not got beyond decay.

<sup>11</sup> This is not in most lists.

2. I am of the nature to be diseased, I have not got beyond disease.
3. I am of the nature to die, I have not got beyond death
4. All that is mine, dear and delightful, will change and vanish.
5. 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.<sup>12</sup>

## Contemplation of Death

### (*Maraṇassati*)

(I) Aniccā vata saṅkhārā—uppāda-vaya-dhammino  
Uppajjitvā nirujjhanti—tesaṃ vūpasamo sukho<sup>13</sup>

Formations truly they are transient,  
It is their nature to arise and cease,  
Having arisen, then they pass away,  
Their calming and cessation—happiness.

Sabbe sattā maranti ca—maṛiṃsu ca marissare  
Tathevāhaṃ marissāmi—natthi me ettha saṃsayo

In the present every being dies,  
They will die in future, always died,  
In the same way then I shall surely die.  
There is no doubt in me regarding this.

(II) Addhavaṃ jīviṭaṃ, dhuvaṃ maraṇaṃ avassaṃ, mayā maritabbaṃ, maraṇa-  
pariyosānaṃ me jīviṭaṃ. Jīvitameva aniyataṃ, maraṇaṃ niyataṃ, maraṇaṃ niyataṃ.

Uncertain is life, certain is death. I shall surely die. Death will be the termination of my life.  
Life is indeed unsure, but death is sure, death is sure.<sup>14</sup>

(III) Aciraṃ vata'yaṃ kāyo—paṭhaviṃ adhisessati  
Chuddho apetaviññāṇo—niratthaṃ va kaliṅgaram

Not long, alas! and it will lie  
upon the earth! This body here,

<sup>12</sup> From Aṅguttara Nikāya V, 57. See *Wheel* 208–211, pp. 11–14.

<sup>13</sup> This famous verse is found in many places in the Pali Canon. Notably it occurs in the account of the Buddha's Parinibbāna, see *The Last Days of the Buddha*, p. 79, (*Wheel* 67–69).

<sup>14</sup> From the Story of the Weaver's Daughter (Dhammapada Commentary). See *Buddhist Legends*, Vol. III, p.14, (Pali Text Society, London).

Rejected, void of consciousness  
And useless as a rotten log.<sup>15</sup>

### Contemplation on the Death of a Dear One

Anabbhito tato āga—ananuññāto ito gato  
Yathā gato tathā gato—tattha kā paridevanā?

Uncalled he hither came,  
Unbidden soon to go ;  
Even as he came, he went,  
What cause is here for woe!<sup>16</sup>

### Contemplation on the Loss of Children, Wealth, Etc.,

Puttā m'atthi dhanam m'atthi—iti bālo vihaññati  
Attā hi attano natthi—kuto puttā kuto dhanam?

“Sons have I, wealth have I”  
Thus the fool worries:  
He himself is not his own,  
How then are sons, how wealth?<sup>17</sup>

### Contemplation on Non-Self for Fostering Fearlessness, Cultivating Detachment, Enduring Pain Etc.,

N'etaṃ mama; n'eso'hamasmi: na me so attā.

This is not mine; I am not this: this is not myself (soul).<sup>18</sup>

### Contemplation of Loving-Kindness

(*Mettā*)

(1) 1. Attūpamāya sabbesaṃ—sattānaṃ sukhakāmataṃ  
Passivā khamato mettaṃ—sabba-sattesu bhāvaye

Having seen that like oneself  
All beings seek for happiness  
Patiently then cultivate  
Love for beings all:—

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<sup>15</sup> Dhammapada verse 41.

<sup>16</sup> See Jātaka 354 (Uruga Jātaka) in Jātaka Stories III, P.T.S. London, 1973.

<sup>17</sup> Dhammapada verse 62.

2. Sukhī bhaveyyaṃ niddukkho—ahaṃ niccaṃ ahaṃ viya  
Hitā ca me sukhī hontu—majjhataṅga’tha ca verino

Ever happy may I be,  
May I from dukkha ever be free  
With friends and neutral ones also,  
May my foes be happy too.

3. Imamhi gāmakkhettamhi—sattā hontu sukhī sadā  
Tato paraṇ ca rajjesu—cakkavāḷesu jantuno

Within the boundaries of this town,  
May beings ever happy be,  
Likewise those from foreign lands  
And men from other galaxies.

4. Samantā cakkavāḷesu—sattānantesu pāṇino  
Sukhino puggalā bhūtā—attabhāvagatā siyuma

From all around the galaxies,  
All creatures and all breathing things,  
All persons and all entities  
Be happy in their destinies.

5. Tathā itthī pumā c’eva—ariyā anariyā pi ca  
Devā narā apāyaṭṭhā—tathā dasa-disāsu cā’ti

Likewise women, men as well,  
The Noble Ones, the unawake,  
Devas, men, unhappy ones,  
Who in the ten directions dwell.

(II) Ye keci pāṇabhū’tatthi—tasā vā thāvarā vā anavasesā  
Dīghā vā ye mahantā vā—majjhimā rassakāṇukathulā

Whatever living beings there may be,  
No matter whether frail or strong,<sup>19</sup>  
With none excepted, long or large  
Or middle-sized or short or small,

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<sup>18</sup> Craving is eradicated by insight (*vipassanā*) into the first phrase, with the second conceit, while the third tends to eradicate the false notion of selfhood (or soul). These are the Buddha’s words spoken on many occasions.

<sup>19</sup> Meaning: “unenlightened” or “enlightened.” The translation of this and the following verse is by Ven. Nāṇamoli Thera. See his *Minor Readings and Illustrations* (Pali Text Society, London); and *The Practice of Loving Kindness* (The Wheel No. 7).

**Diṭṭhā vā yeva adiṭṭhā—ye ca dūre vasanti avidūre  
Bhūtā vā sambhavesī vā—sabbe sattā bhavantu sukhittā**

**Or thick, those seen or those unseen,  
Or whether dwelling far or near  
That are, or that yet seek to be,  
May creatures all be of a blissful heart!**

**(III) Ahaṃ avero homi  
Abyāpajjho homi  
Anīgho homi  
Sukhī attānaṃ pariharāmi**

**May I be free from enmity!  
May I be free from distress!  
May I be free from affliction!  
May I live happily!**

**Sabbe sattā averā hontu  
Sabbe sattā abyāpajjhā hontu**

**Whatever beings there are: May they be free from enmity!  
Whatever beings there are: May they be free from distress!**

**Sabbe sattā anīghā hontu  
Sabbe sattā sukhī attānaṃ pariharantu**

**Whatever beings there are: May they be free from affliction!  
Whatever beings there are: May they live happily!**

**(IV) Sabbe puratthimāya disāya sattā ... pāṇā ... bhūtā ... puggalā ... attabhāva-pariyāpannā  
... sabbā itthiyo... sabbe purisā... sabbe ariyā... sabbe anariyā... sabbe devā... sabbe  
manussā... sabbe vinipātikā abyāpajjā anīghā sukhī attānaṃ pariharantu. Sabbe pacchimāya  
... uttarāya ... dakkhiṇāya disāya ... puratthimāya anudisāya ... pacchimāya anudisāya ...  
uttarāya anudisāya ... dakkhiṇāya anudisāya ... heṭṭhimāya disāya ... uparimāya disāya ...  
averā abyāpajjā anīghā sukhī attānaṃ pariharantu.**

**(IV) May all beings ... all breathing things ... all creatures ... all persons ... all entities ...  
women ... men ... the Noble Ones ... those who are not noble ones ... gods ... humans ...  
beings in the realms of deprivation in the east ... west ... north ... south ... above ... below ...  
and all around be free from enmity, free from distress, free from affliction, live happily!**

## (V) The Four Divine Abidings

*(Loving-kindness—mettā):*

Sabbe sattā sukhitā hontu  
Sabbe sattā averā hontu  
Sabbe sattā abyāpajjhā hontu  
Sabbe sattā anīghā hontu  
Sabbe sattā sukhī attānaṃ pariharantu

Whatever beings there are: May they be happy!  
Whatever beings there are: May they be free from enmity!  
Whatever beings there are: May they be free from distress!  
Whatever beings there are: May they be free from affliction!  
Whatever beings there are: May they live happily!

*(Compassion—karuṇā):*

Sabbe sattā sabba-dukkhā pamuccantu

Whatever beings there are: May they be free from all suffering!

*(Joy with others—muditā):*

Sabbe sattā mā laddha-sampattito vigacchantu

Whatever beings there are: May they not be parted from the fortune obtained by them!

*(Equanimity—upekkhā)*

Sabbe sattā kammaṣaka kammaḍāyādā kammayonī kammabandhū kammaṇṇisaṇṇā, yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassa dāyādā bhavissanti.

Whatever beings there are: they are the owners of their kamma, heirs to their kamma, born of their kamma, related to their kamma, abide supported by their kamma; whatever kamma they will do, whether good or evil, of that they will be the heirs.

## Contemplation on Equanimity

*(Upekkhā)*

Selo yathā ekaghaṇo—vātena na samīrati  
Evaṃ nindā-pasaṃsāsu—na samiñjanti paṇḍitā

**Just as a one-piece rock  
Shakes not with the wind,  
So the wise are not disturbed  
Either by praise or blame.<sup>20</sup>**

**Sukhe patte na rajjāmi, dukkhe homi na dummano.  
Sabbattha tulito homi, esā me upekkhā-pāramī**

**I cling not in the case of happiness,  
Depressed I am not in the grip of pain,  
Balanced I am in every chance,  
This is my perfect equipoise.**

## **Some Notes on Mindfulness of Breathing**

### **(*Ānāpānasati*)**

*Ānāpāna Sati* is mindfulness on respiration. *Ānā* means inhalation and *apāna*, exhalation.

Concentration on the breathing process leads to one-pointedness of the mind and ultimately to Insight which enables one to attain Arahathship (Freedom or Perfection). The Buddha also practised concentration on respiration before He attained Enlightenment ; but this beneficial meditation may be practised by any person irrespective of religious beliefs.

Adopt a comfortable posture but keep the body erect. Place the right palm over the left palm. Eyes may be closed or half-closed.

Easterners generally sit cross-legged with the body erect. They sit placing the right foot on the left thigh and the left foot on the right thigh. This is the full lotus position. Sometimes they adopt the half-lotus, that is, by simply placing the right foot on the left thigh, or the left foot on the right thigh. The body is balanced upon the triangular position of buttocks with both knees on the ground.

It feels firm and unshakeable. Those who find a cross-legged posture too difficult may sit comfortably on a chair or any other support sufficiently high to rest the feet on the ground. It is not important which posture one adopts provided the position is easy and relaxed. The head should not be drooping, while the neck should be straightened so that the nose may be in a perpendicular line with the navel.

Buddhas usually adopt the full lotus position as one may see from Buddha images. They sit with half-closed eyes looking not more than a distance of three and half feet.

Before the practice, stale air from the lungs should be breathed out slowly through the mouth which should then be closed.

Now inhale through the nostrils normally, without strain, without force. Mentally count one. Exhale and count two. Inhale and count three. Count up to ten, constantly concentrating on the breathing process without thinking of anything else. While doing so the mind may wander, but one should not be discouraged. When a wandering thought is detected begin again from one. Eventually one will be able to reach ten without stray thoughts, and then many series of ten.

Later, one may inhale and pause for a moment, concentrating merely on inhalation without counting. Exhale and pause for a moment. Thus inhale and exhale concentrating on respiration. Some prefer counting as it aids concentrating while others prefer not to count. What is essential is concentration and not the counting, which is just an aid to practice.

When one practises this concentration one feels very peaceful, light in mind and body. After practising for a certain period, a day may come when one realizes that this seemingly solid body is supported by mere breath and that the body perishes when breathing ceases. One fully realizes

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<sup>20</sup> Dhammapada verse 81.

impermanence. Where there is change there cannot be a permanent self or immortal soul. Insight can then be developed to attain Arahantship.

It should be clear that the object of this concentration on respiration is not only to gain one-pointedness of mind but also to cultivate Insight for deliverance from suffering.

In some Discourses of the Buddha this simple and beneficial method of respiration is described as follows:

“Mindfully he inhales; mindfully he exhales.”

1. “When breathing in long, he knows ‘I breathe in long’; when breathing out long, he knows: ‘I breathe out long.’”
2. “When breathing in short, he knows: ‘I breathe in short’; when breathing out short, he knows: ‘I breathe out short.’”
3. “Experiencing the entire breathing process (i.e. the beginning, middle and end), ‘I shall breathe in’: thus he trains himself; experiencing the entire breathing process, ‘I shall breathe out’: thus he trains himself.”
4. “‘I shall inhale, calming the respiration’, thus he trains himself; ‘I shall exhale, calming the respiration,’ thus he trains himself.”<sup>21</sup>

## Contemplation of the Ten Perfecting Qualities

### (*Dasa Pāramī*)

May I be generous and helpful (*dāna pāramī*)!

May I be pure, virtuous and well-disciplined (*sīla pāramī*)!

May I not be selfish and self-possessive but selfless and self-sacrificing (*nekkhamma pāramī*)!

May I be wise and be able to give the benefit of my knowledge to others (*paññā pāramī*)!

May I be strenuous, energetic, and persevering (*virīya pāramī*)!

May I be patient! May I be able to bear and forbear the wrongs of others (*khanti pāramī*)!

May I be honest and truthful (*sacca pāramī*)!

May I be firm and resolute (*adhiṭṭhāna pāramī*)!

May I be kind, compassionate and friendly (*mettā pāramī*)!

May I be humble, calm, quiet, unruffled and serene (*upekkhā pāramī*)!

May I serve to be perfect; may I be perfect to serve!

## Contemplation of Dependent Origination

### (*Paṭicca-samuppāda*)

Avijjā-paccayā saṅkhārā; saṅkhārā-paccayā viññāṇa; viññāṇa-paccayā nāmarūpaṃ; nāmarūpa-paccayā saḷāyatanaṃ; saḷāyatana-paccayā phassa; phassa-paccayā vedanā; vedanā-paccaya taṇhā; taṇhā-paccayā upādānaṃ; upādāna-paccayā bhavo; bhava-paccayā jāti; jāti-paccayā jarāmaraṇa soka- parideva- dukkha-domanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya-tveva asesavirāga-nirodhā saṅkhāra-nirodho; saṅkhāra-nirodhā viññāṇa-nirodho; viññāṇa-nirodhā nāmarūpa-nirodho; nāmarūpa-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-

<sup>21</sup> For this subject in detail see *Mindfulness of Breathing*, Ñāṇamoli Thera, B.P.S.

**nirodho; jāti-nirodhā jarāmaraṇa-soka- parideva-dukkha-domanassupāyāsā nirujjhanti.  
Evametassa kevalassa dukkhakkhandhassa nirodho hotī'ti.**

Dependent on ignorance arises kamma-formations (moral and immoral);  
Dependent on kamma-formations arises (rebirth) consciousness;  
Dependent on (rebirth) consciousness arises mind and body;  
Dependent on mind and body arise the six sense spheres;  
Dependent on the six sense spheres arises contact;  
Dependent on contact arises feeling ;  
Dependent on feeling arises craving;  
Dependent on craving arises grasping;  
Dependent on grasping arises becoming;  
Dependent on becoming arises birth;  
Dependent on birth arises decay, death, sorrow, lamentation, pain, grief and despair.  
Thus arises this whole mass of suffering.  
With the complete, passionless cessation of ignorance there is cessation of kamma-  
formations;  
With cessation of kamma-formations there is cessation of (rebirth) consciousness;  
With cessation of (rebirth) consciousness there is cessation of mind and body;  
With cessation of mind and body there is cessation of the six sense spheres;  
With cessation of the six sense spheres there is cessation of contact;  
With cessation of contact there is cessation of feeling;  
With cessation of feeling there is cessation of craving;  
With cessation of craving there is cessation of grasping;  
With cessation of grasping there is cessation of becoming;  
With cessation of becoming there is cessation of birth;  
With cessation of birth there is cessation of decay, death, sorrow, lamentation, pain, grief and  
despair.  
Thus ceases this whole mass of suffering.

## **Contemplation on the Three Characteristics (of Existence)**

*(Ti-lakkhaṇa)*

### **1. Anicca (Impermanence)**

Sabbe saṅkhārā aniccā'ti—yadā paññāya passati  
Atha nibbindati dukkhe—esa maggo visuddhiyā.

**Impermanent, all that is conditioned;  
When with wisdom one sees this,  
Then one tires of dukkha—  
This is the path to purity.**

## 2. *Dukkha (Unsatisfactoriness)*

Sabbe saṅkhārā dukkhā'ti—yadā paññāya passati  
Atha nibbindati dukkhe—esa maggo visuddhiyā.

*Dukkha, all that is conditioned  
When with wisdom one sees this,  
Then one tires of dukkha—  
This is the path to purity.*

## 3. *Anattā (Non-self, or not soul)*

Sabbe dhammā<sup>22</sup> anattā'ti—yadā paññāya passati  
Atha nibbindati dukkhe—esa maggo visuddhiyā.

*All the dhammas, not one's self;  
When with wisdom one sees this,  
Then one tires of dukkha—  
This is the path to purity.<sup>23</sup>*

## Great Peaceful Victory Verses (Benedictory)

### *(Mahājayamaṅgala Gāthā)*

Mahākāruṇiko nātho—hitāya sabbapāṇinaṃ  
pūretvā pāramī sabbā—patto sambodhimuttamaṃ  
etena saccavajjena—hotu me<sup>24</sup> jayamaṅgalaṃ.

*The Lord of Great Compassion  
for benefit of beings all  
completed all perfections  
and won Awakening's peak;  
by speaking of this truth  
may peaceful victory be mine.*

Jayanto bodhiyā mūle—sakyānaṃ nandivaddhano  
Evaṃ mayhaṃ jayo hotu<sup>25</sup>—jayassu jayamaṅgalaṃ

*He, victorious at the Bodhi-tree,  
enhanced the Sakya's happiness,  
so, victorious may I be,  
may I win peaceful victory.*

<sup>22</sup> In the third verse the Buddha used the term *dhammā* instead of *saṅkhārā* in order to include both conditioned things and the unconditioned (= Nibbāna).

<sup>23</sup> Dhammapada verses 277–279.

3. Sakkatvā buddharatanaṃ—osadhaṃ uttamaṃ varaṃ  
hitamaṃ devamanussānaṃ—buddhatejena sotthinā  
nassant' upaddavā sabbe—dukkhā vūpasamentu me.<sup>25</sup>

The Buddha-Gem have I revered  
truly, best of medicines,  
benefit for gods and men  
by Buddha's might may safety be,  
may all distresses be destroyed  
and all my pain be stilled.

Sakkatvā dhammaratanaṃ—osadhaṃ uttamaṃ varaṃ  
pariḷāhūpasamanaṃ—dhammatejena sotthinā  
nassant' upaddavā sabbe—bhayā vūpasamentu me.<sup>26</sup>

The Dhamma-Gem have I revered  
truly, best of medicines,  
calmer of heated passions;  
by Dhamma's might may safety be,  
may all distresses be destroyed  
and all my fears be stilled.

5. Sakkatvā saṅgharatanaṃ—osadham uttamaṃ varaṃ  
āhuneyyaṃ pāhuneyyaṃ—saṅghatejena sotthinā  
nassant' upaddavā sabbe—rogā vūpasamentu me.<sup>27</sup>

The Saṅgha-Gem have I revered  
truly, best of medicines,  
worthy are they of gifts and alms  
by Saṅgha's might may safety be,  
may all distresses be destroyed  
and all my ills be stilled.

6. Yaṃ kiñci ratanaṃ loke—vijjati vividhā puthū  
ratanaṃ buddhasamaṃ natthi—tasmā sotthī bhavantu me.<sup>28</sup>

Whatever the many kinds of gems  
in the world found here and there,  
no gem is Buddha's peer indeed  
and so in safety may I be.

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<sup>24</sup> When repeated for the benefit of others, use *te* (you).

<sup>25</sup> For others, use *Evaṃ tvoṃ vijayo hohi*, and *jayamaṅgale* in the next line.

<sup>26</sup> For others, use *te*.

<sup>27</sup> For others, use *te*.

<sup>28</sup> For others, use *te*.

7. Yaṃ kiñci ratanaṃ loke—vijjati vividhā puthū  
ratanaṃ dhammasamaṃ natthi—tasmā sotthī bhavantu me.<sup>29</sup>

Whatever the many kinds of gems  
in the world found here and there,  
no gem is Dhamma's peer indeed  
and so in safety may I be.

8. Yaṃ kiñci ratanaṃ loke—vijjati vividhā puthū  
ratanaṃ saṅghasamaṃ natthi—tasmā sotthī bhavantu me.<sup>30</sup>

Whatever the many kinds of gems  
in the world found here and there,  
no gem is Saṅgha's peer indeed  
and so in safety may I be.

9. Natthi me saraṇaṃ aññaṃ—buddho me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me<sup>26</sup> jayamaṅgalaṃ.

No other refuge do I seek,  
The Buddha is my refuge true;  
By the speaking of this Truth  
May peaceful victory be mine!

10. Natthi me saraṇaṃ aññaṃ—dhammo me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me<sup>31</sup> jayamaṅgalaṃ.

No other refuge do I seek,  
The Dhamma is my refuge true;  
By the speaking of this Truth  
May peaceful victory be mine!

11. Natthi me saraṇaṃ aññaṃ—saṅgho me saraṇaṃ varaṃ  
Etena saccavajjena—hotu me<sup>26</sup> jayamaṅgalaṃ

No other refuge do I seek.  
The Saṅgha is my refuge true,  
By the speaking of this Truth  
May peaceful victory be mine!

12. Sabbītiyo vivajjantu—sabbarogo vinassatu  
Mā me<sup>32</sup> bhavatvantarāyo—sukhi dīghāyuko ahaṃ.<sup>33</sup>

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<sup>29</sup> For others, use *te*.

<sup>30</sup> For others, use *te*.

<sup>31</sup> For others, use *te*.

May all distresses be averted,  
may all diseases be destroyed,  
may no dangers be for me,  
may I be happy living long.

13. Bhavatu sabbamaṅgalaṃ—rakkhantu sabbadevatā sabbabuddhānubhāvena—sadā  
sothhī bhavantu me.

May there be for me all blessings,  
may all the devas guard me well,  
by the power of all the Buddhas  
ever in safety may I be.

14. Bhavatu sabbamaṅgalaṃ—rakkhantu sabbadevatā  
sabbadhammānubhāvena—sadā sothhī bhāvantu me.

May there be for me all blessings,  
may all the devas guard me well,  
by the power of all the Dhammas  
ever in safety may I be.

15. Bhavatu sabbamaṅgalaṃ—rakkhantu sabbadevatā sabbasaṅghānubhāvena—sadā  
sothhī bhavantu me.

May there be for me all blessings,  
may all the devas guard me well,  
by the power of all the Saṅghas  
ever in safety may I be.

## The Buddha's Peaceful Victory Verses (*Buddhajayamaṅgala Gāthā*) (Benedictory)

1. Bāhuṃ sahasam-ābhinimmita-sāvudhantaṃ  
Grīmekhalaṃ udita-ghora-sasenamāraṃ  
Dānādidhamma-vidhinā jītavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

The Lord of Māras conjured up a thousand-armed form  
While riding on his elephant Girimekhala  
Brandishing in every hand a weapon fit to kill  
Surrounded by his soldier-hosts shrieking frightfully:  
The Lord of Munis conquered him by Generosity and the rest.

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<sup>32</sup> For others, use *te*.

<sup>33</sup> For others, use *sukhī dīghāyuko bhava*.

By the power of that victory may I win all success!

2. Mārātirekam-abhiyujjhita-sabba-rattim  
Ghoram-panālavakam-akkhama-thaddha-yakkham  
Khantī-sudanta-vidhinā jitavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

Ālavaka, the demon fierce with heart as hard as stone  
All night he came and went again until the dawn appeared.  
Although he had more power than the arms of Mara's might  
Small was his endurance when he fought against the Lord :  
The Lord of Munis conquered him, by patience was he tamed.  
By the power of that victory may I win all success!

3. Nālāgiriṃ gajavaraṃ atimatta-bhūtaṃ  
Dāvaggi-cakkamasanīva sudāruṇantaṃ  
Mettambuseka-vidhinā jitavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

A great beast Nālāgiri was a mighty elephant.  
Consuming fiery brew became fierce as a forest fire  
Ferocious as the flaming disk which Vishnu hurls to kill  
Or fearsome as the thunderbolt that out of heaven strikes ;  
The Lord of Munis conquered him: He poured out friendliness.  
By the power of that victory may I win all success!

4. Ukkhitta-khaggam-atihattha-sudāruṇantaṃ  
Dhāvan-tiyojana-pathaṅgulimālavan-taṃ  
Iddhībhisaṅkhatamano jitavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

The robber called Aṅgulimāla or "finger-garlanded"  
Who near a thousand men had slain, a terror of the land,  
Who skilful with his weapons had eluded every search  
With sword in hand, three yojanas did he pursue the Lord :  
The Lord of Munis conquered him by magic of the mind.  
By the power of that victory may I win all success!

5. Katvāna kaṭṭham-udaraṃ iva gabbhinīyā  
Ciñcāya duṭṭha-vacanaṃ janakāya majjhe  
Santena soma-vidhinā jitavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

Pretending to be pregnant she, the woman Ciñcā called, Upon her belly tied with string a rounded piece of wood, And then amidst the crowds who came to listen to the Lord Accused him foully face to face speaking what was false:  
The Lord of Munis conquered her, equitable and calm,  
By the power of that victory may I win all success!

6. Saccam vihāya matisaccakavādaketum  
Vādābhiropita-manam ati-andhabhūtam  
Paññā-padīpa-jalito jitavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

The wanderer called Saccaka though blinded to the truth  
When arguing would cunningly raise up his twisted views  
As high as flaunts the victor's flag, although the truth was lost,  
And proud, he thought to win debate, to overcome the Lord,  
The Lord of Munis conquered him by wisdom's shining lamps.  
By the power of that victory may I win all success!

7. Nandopananda-bhujagam vibudham mahiddhim  
Puttena thera-bhujagena damāpayanto  
Iddhūpadesa-vidhinā jitavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

The Nāga-king of potency, Nandopananda named,  
Of power and perverted views, the Lord permission gave  
His son the elder Moggallāna to tame in Nāga-form,  
And he so tamed perceived his faults, by magic taught the way:  
The Lord of Munis conquered him through Moggallāna's might.  
By the power of that victory may I win all success!

8. Duggāha-diṭṭhi-bhujagena sudaṭṭhahattham  
Brahmam visuddhi-jutim-iddhi-bakābhidhānam  
Ñāṇāgadena vidhinā jitavā munindo  
Tan-tejasā bhavatu me jayamaṅgalāni

Baka Brahma luminous, entertained these views:  
"The Lord am I, the One who Makes, Father of the World.  
I flourish from my purity," but he had wrongly grasped  
The views which wrapped around him as tight as serpents' coils :  
The Lord of Munis conquered him, by knowledge he was cured.  
By the power of that victory may I win all success!

9. Etāpi buddhajayamaṅgala-aṭṭha-gāthā  
Yo vācako dinadine sarate matandī  
Hitvān-aneka-vividhāni-cupaddavāni

Mokkhaṃ sukhaṃ adhigameyya naro sapañño.

The man sincere of wisdom sure will recollect each day  
These stanzas eight of victories won by the Buddha's might  
And chanting them he will avoid all dangers, accidents,  
To come at last to happiness when liberation's found.<sup>34</sup>

## Maṅgala Sutta

Evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā ten'upasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi.

1. Bahū devā manussā ca—maṅgalāni acintayum  
Ākaṅkhamānā sotthānaṃ—brūhi maṅgalam-uttamaṃ
2. Asevanā ca bālānaṃ—paṇḍitānañ ca sevanā  
Pūjā ca pūjanīyānaṃ—etaṃ maṅgalam-uttamaṃ
3. Paṭirūpadesavāso ca—pubbe ca katapuññatā  
Atta-sammāpaṇidhi ca—etaṃ maṅgalam-uttamaṃ
4. Bāhu-saccañca sippaṇ-ca—vinayo ca susikkhito  
Subhāsītā ca yā vācā—etaṃ maṅgala uttamaṃ
5. Mātāpitu upaṭṭhānaṃ—puttadārassa saṅgaho  
Anākulā ca kammantā—etaṃ maṅgalam-uttamaṃ
6. Dānañ ca dhamma-cariyā ca—ñātakānañca saṅgaho  
Anavajjāni kammāni—etaṃ maṅgalam-uttamaṃ
7. Ārati virati pāpā—majjapānā ca saññamo  
Appamādo ca dhammesu—etaṃ maṅgalam-uttamaṃ
8. Gāravo ca nivāto ca—santuṭṭhī ca kataññutā  
Kālena dhammasavanaṃ—etaṃ maṅgalam-uttamaṃ
9. Khantī ca sovacassatā—samañānañca dassanaṃ  
Kālena dhammasākacchā—etaṃ maṅgalam-uttamaṃ
10. Tapo ca brahmacariyañ-ca—ariyasaccānadassanaṃ  
Nibbānasacchikiriyā ca—etaṃ maṅgalam-uttamaṃ
11. Phuṭṭh'assa lokadhammehi—cittaṃ yassa na kampati  
Asokaṃ virajaṃ khemaṃ—etaṃ maṅgalam-uttamaṃ
12. Etādisāni katvāna—sabbattham-aparājitā  
Sabbattha sotthiṃ gacchanti—taṃ tesam maṅgalam-uttaman'ti.

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<sup>34</sup> This paraphrase or expanded translation first appeared in *Visakha Puja*, the annual publication of The Buddhist Association of Thailand.

## The Discourse on Blessings

Thus have I heard:

On one occasion the Exalted One was dwelling at the monastery of Anāthapiṇḍika, in Jeta's grove, near Sāvathī. Now when the night was far spent a certain deity, whose surpassing splendour illuminated the entire Jeta Grove, came to the presence of the Exalted One, and drawing near, respectfully saluted Him and stood at one side. Standing thus, he addressed the Exalted One in verse:

1. Many deities and men wishing to know what is good, have pondered on Blessings.<sup>35</sup> Pray, tell me the Highest Blessing!
2. Not to associate with fools, to associate with the wise, and to honour those who are worthy of honour—this is the Highest Blessing.
3. To reside in a suitable locality, to have done meritorious actions in the past, and to set oneself in the right course—this is the Highest Blessing.
4. Great learning, good workmanship, a highly trained discipline, and pleasant speech—this is the Highest Blessing.
5. The support of father and mother, the cherishing of wife and children, and peaceful occupations—this is the Highest Blessing.
6. Liberality, righteous conduct, the helping of relatives, and blameless actions—this is the Highest Blessing.
7. To cease and to abstain from evil, refraining from intoxicants, and steadfastness in virtue—this is the Highest Blessing.
8. Reverence, humility, contentment, gratitude and the timely hearing of Dhamma—this is the Highest Blessing.
9. Patience, obedience, the sight of the Samaṇas, (those who have calmed themselves), and religious discussions at the right time—this is the Highest Blessing.
10. Self-control, the Holy life, perception of the Noble Truths and the realisation of Nibbāna—this is the Highest Blessing.
11. He whose mind is not shaken by the worldly conditions<sup>30</sup> sorrowless, stainless, and secure—this is the Highest Blessing.
12. Having done such things as these, everywhere they're undefeated, everywhere they go in safety—these are the Highest Blessings.

### Ratana Sutta

1. Yānīdha bhūtāni samāgatāni—bhumāni vā yāni vā antalikkhe  
Sabb'eva bhūtā sumanā bhavantu—atho'pi sakkacca suṇantu bhāsitaṃ.
2. Tasmā hi bhūtā nisāmetha sabbe—mettaṃ karotha mānusiya pajāya  
Divā ca ratto ca haranti ye baliṃ—tasmā hi ne rakkhatha appamattā.
3. Yaṃ kiñci vittaṃ idha vā huraṃ vā—saggesu vā'yaṃ ratanaṃ paṇītaṃ  
Na no samaṃ atthi tathāgatena—idampi buddhe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu!

<sup>35</sup> Gain and loss, honour and dishonour, praise and blame, happiness and sorrow. See Wheel No. 208–211 *Aṅguttara Nikāya, An Anthology*, Part 11, page 96 f.

4. Khayaṃ virāgaṃ amataṃ paṇitaṃ—yadajjhagā sakya-muni samāhito  
Na tena dhammena sam’atthi kiñci—idampi dhamme ratanaṃ paṇitaṃ  
Etena saccena suvatthi hotu!
5. Yaṃ buddhaseṭṭho parivaṇṇayī suciṃ—samādhim-ānantarikaññam-āhu  
Samādhinā tena samo na vijjati—idampi dhamme ratanaṃ paṇitaṃ  
Etena saccena suvatthi hotu!
6. Ye puggalā aṭṭha satam pasaṭṭhā—cattāri etāni yugāni honti  
Te dakkhiṇeyyā sugatassa sāvakā—etesu dinnāni mahapphalāni  
Idampi saṅghe ratanaṃ paṇitaṃ—etena saccena suvatthi hotu!
7. Ye suppayuttā manasā daḷhena—nikkāmino gotama-sāsanamhi  
Te pattipattā amataṃ vigayha—laddhā mudhā nibbutiṃ bhuñjamānā  
Idampi saṅghe ratanaṃ paṇitaṃ—Etena saccena suvatthi hotu!
8. Yath’indakhīlo paṭhaviṃ sito siyā—catubbhi vātehi asampakampiyo  
Tathūpamaṃ sappurisaṃ vadāmi—yo ariya-saccāni avecca passati  
Idampi saṅghe ratanaṃ paṇitaṃ—Etena saccena suvatthi hotu!
9. Ye ariya-saccāni vibhāvayanti—gambhīra-paññena sudesitāni  
Kiñcā’pi te honti bhusappamattā—na te bhavaṃ aṭṭhamaṃ ādiyanti  
Idampi saṅghe ratanaṃ paṇitaṃ—etena saccena suvatthi hotu!
10. Sahāvassa dassana-sampadāya—tayassu dhammā jahitā bhavanti  
Sakkāyadiṭṭhi vicikicchitañ-ca—sīlabbatam vāpi yadatthi kiñci  
Catuh’apāyehi ca vipparamutto—cha chābhiṭṭhānāni abhabbo kātum  
Idampi saṅghe ratanaṃ paṇitaṃ—etena saccena suvatthi hotu!
11. Kiñcāpi so kammaṃ karoti pāpakaṃ—kāyena vācā uda cetasā vā  
Abhabbo so tassa paṭicchādāya—abhabbatā diṭṭhapadassa vuttā  
Idampi saṅghe ratanaṃ paṇitaṃ—etena saccena suvatthi hotu!
12. Vanappagumbe yathā phussitagge—gimhāṇamāse paṭhamasmiṃ gimhe  
Tath’ūpamaṃ dhammavaram adesai—nibbānagāmiṃ paramaṃ hitāya  
Idampi buddhe ratanaṃ paṇitaṃ—etena saccena suvatthi hotu!
13. Varo varaññū varado varāharo—anuttaro dhammavaram adesai.  
Idampi buddhe ratanaṃ paṇitaṃ—etena saccena suvatthi hotu!
14. Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ—virattacittā’yatike bhavasmim  
Te khīṇabijā avirūhicchandā—nibbanti dhīrā yathāyam-padīpo  
Idampi saṅghe ratanaṃ paṇitaṃ—etena saccena suvatthi hotu!
15. Yānīdha bhūtāni samāgatāni—bhumāni vā yāni vā antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ—buddhaṃ namassāma suvatthi hotu!
16. Yānīdha bhūtāni samāgatāni—bhumāni vā yāni ya antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ—dhammaṃ namassāma suvatthi hotu!
17. Yānīdha bhūtāni samāgatāni—bhumāni vā yāni vā antalikkhe  
Tathāgataṃ deva-manussa-pūjitaṃ—saṅghaṃ namassāma suvatthi hotu!

## The Discourse on Jewels

1. Whatever beings are assembled here, whether on earth or whether celestial, may they all be happy! Moreover, may they listen attentively to my words!
2. Accordingly give good heed, all ye beings! Show your love to the human beings, who, day and night, bring offerings to you. Therefore guard them zealously.
3. Whatever treasure there is here or in the world beyond, whatever precious jewel in the heavens—none is there comparable with the Accomplished One. Truly, in the Buddha is this precious jewel. By this truth may there be happiness!
4. The tranquil Sage of the Sakyas realised that Cessation, Passion-free, Deathlessness Supreme. There is nought comparable with this Dhamma. Truly, in the Dhamma is this precious jewel. By this truth may there be happiness
5. That Purity praised by the Buddha Supreme is described as “concentration without interruption.” There is nought like that Concentration. Truly in the Dhamma is this precious jewel. By this truth may there be happiness!
6. Those Eight Persons, praised by the virtuous, constitute four pairs. To them—worthy of offerings, the disciples of Welcome One,—gifts given yield abundant fruit. Truly, in the Saṅgha is this precious jewel. By this truth may there be happiness!
7. With steadfast mind, applying themselves thoroughly in the Dispensation of Gotama, exempt (from passion), they have attained to “that which should be attained”, and, plunging into the Deathless, they enjoy Peace obtained without price. Truly, in the Saṅgha is this precious jewel. By this truth may there be happiness!
8. Just as a firm post, sunk in the earth, cannot be shaken by the four winds; even so do I declare him a righteous person who thoroughly perceives the Noble Truths. Truly, in the Saṅgha is the precious Jewel. By this truth may there be happiness!
9. Those who comprehend clearly the Noble Truths, well taught by Him of wisdom deep, do not, however exceedingly heedless they may be, undergo an eighth birth. Truly, in the Saṅgha is the precious Jewel. By this truth may there be happiness!
10. For him with the acquisition of Insight, three things are abandoned—namely, the view of selfhood, doubt, and indulgence in (wrongful) rites and vows, whatever there are. From the four states of misery, he is absolutely freed, and incapable of committing the six heinous crimes. Truly, in the Saṅgha is this precious Jewel. By this truth may there be happiness!
11. Whatever evil action he does, whether by body, speech or mind, he is incapable of hiding it; for it has been said that such an act is impossible for one who has seen the Path. Truly, in the Saṅgha is this precious Jewel. By this truth may there be happiness
12. Like woodland groves with blossoming tree-tops in the first heat of the summer season, has the sublime doctrine, that leads to Nibbāna, been taught for the Highest Good. Truly, in the Buddha is this precious Jewel. By this truth may there be happiness!
13. The unrivalled Excellent One, the Knower, the Giver, and the Bringer of the Excellent has expounded the excellent Doctrine. Truly, in the Buddha is this precious Jewel. By this truth, may there be happiness!
14. Their past is extinct, a fresh becoming is not, their minds are not attached to a future birth, their desires grow not—those wise ones go out even as this lamp. Truly, in the Saṅgha is this precious Jewel. By this truth may there be happiness!
15. We beings here assembled, whether of earth or whether celestial—salute the Buddha, the Tathāgata honoured by gods and men. May there be happiness!

16. We beings here assembled, whether of earth or whether celestial, salute the Dhamma, the Tathāgata honoured by gods and men. May there be happiness!
17. We beings here assembled, whether of earth or whether celestial, salute the Saṅgha, the Tathāgata honoured by gods and men. May there be happiness!

### Karaṇīya Metta Sutta

1. Karaṇīyam-atthakusalena—yan-taṃ santaṃ padaṃ abhisamecca  
Sakko ujū ca sūjū ca—suvaco c’assa mudu anatimānī
2. Santussako ca subharo ca—appakicco ca sallahukavutti  
Santindriyo ca nipako ca—appagabbho kulesu ananugiddho
3. Na ca khuddaṃ samācare kiñci—yena viññū pare upavadeyyuṃ  
Sukhino vā khemino hontu—sabbe sattā bhavantu sukhittā
4. Ye keci pāṇabhū’atthi—tasā vā thāvarā vā anavasesā  
Dīghā vā ye mahantā va—majjhimā rassakānukathulā.
5. Diṭṭhā vā yeva adiṭṭhā—ye ca dūre vasanti avidūre  
Bhūtā vā sambhavesī vā—sabbe sattā bhavantu sukhittā
6. Na paro paraṃ nikubbetha—nātimaññetha katthaci naṃ kañci  
Byārosanā paṭighasaññā—nāññamaññassa dukkham-iccheyya
7. Mātā yathā niyaṃ puttaṃ—āyusā ekaputtaṃ anurakkhe  
Evampi sabbabhūtesu—mānasam bhāvaye aparimāṇam
8. Mettañ ca sabba-lokasmiṃ—mānasam bhāvaye aparimāṇam  
Uddham adho ca tiriyañca—asambādham averam asapattam
9. Tiṭṭham caraṃ nisinno vā—sayāno vā yāvat’assa vigatamiddho  
Etaṃ satim adhiṭṭheyya—brahmam etaṃ vihāram idhamāhu
10. Diṭṭhiñca anupagamma sīlavā—dassanena sampanno  
Kāmesu vineyya gedham—na hi jātu gabbhaseyyaṃ punar eti’ti.

### The Discourse on Loving-Kindness which Should Be Practised

1. He who is skilled in his good and who wishes to attain that state of Calm should act (thus):  
He should be able, upright, perfectly upright, obedient, gentle and humble.
2. Contented, easily supportable, with few duties, of light livelihood, controlled in senses, discreet, not impudent, not be greedily attached to families.
3. He should not commit any slight wrong such that other wise men might censure him.  
(And he should think):  
“May all beings be happy and secure; may their hearts be happy!”
- 4–5. Whatever living beings there are—feeble or strong, long, stout, or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and those who are to be born—may all beings, without exception, be happy-hearted!”
6. Let not one deceive another nor despise any person whatever in any place. In anger or illwill let one not wish any harm to another.

7. Just as a mother would protect her only child even at her own life's risk, so let him cultivate a boundless heart towards all beings.
8. Let his heart of boundless love pervade the whole world: above, below and across—with no obstruction, no hatred, and no enmity.
9. Whether he stands, walks, sits or lies down, as long as he is awake, he should develop this mindfulness. This, they say, is Divine Abiding here.
10. Not falling into views, virtuous and endowed with Insight, he gives up attachment to sense-desires. Truly, he does not come again for conception in a womb.

*Sabbe Sattā Sukhitā Hontu!*

**May All Beings Be Happy!**

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