

# DSMC Chanting Book



Copyright © 2014 Dhamma Sukha Meditation Center.  
All rights reserved. Copies may be made of this material for personal use.

ISBN:-13 978-1499705065, ISBN-10 1499705069

1st print in June 2014

Dhamma Sukha Meditation Center  
8218 County Road 204  
Annapolis, MO 63620  
U.S.A.

Phone: +1 (573) 546-1214

[[www.dhammasukha.org](http://www.dhammasukha.org)]

[[info@dhammasukha.org](mailto:info@dhammasukha.org)]



# **DSMC Chanting Book**

Overseen by Bhante Vimalaramsi

Compiled by Bhante Kusala

Formatted by Sister Khema:

Printed by David Johnson



<b>TABLE OF CONTENTS</b>	<b>Page</b>
<b>1. <i>Nakkāraṃ</i></b> (Homage to the <i>Buddha</i> )	06
<b>2. <i>Tisarāṇa</i></b> (Taking the Three Refuges)	08
<b>3. <i>Aṭṭha sikkhā</i></b> (Eight Precepts)	09
<b>4. <i>Buddha-guṇa-vandanā</i></b> (Worshipping the virtues of the <i>Buddha</i> )	11
<b>5. <i>Dhamma-guṇa-vandanā</i></b> (Worshipping the virtues of the <i>Dhamma</i> )	12
<b>6. <i>Saṅgha-guṇa-vandanā</i></b> (Worshipping the virtues of the <i>Saṅgha</i> )	13
<b>7. <i>Patthanā</i></b> (Wish)	14
<b>8. <i>Paṭicca samuppāda</i></b> (Dependent Co-Origination)	15
<b>9. <i>Āmisa pūjā</i></b> (Material Offerings)	18
a. First, worshipping the main objects of veneration	
b. Lights	
c. Incense	
d. Water	
e. Flowers	

<b>10. <i>Ākaṅkhā</i></b> (Aspiration)	20
<b>11. <i>Paṭipatti pūjā</i></b> (Offering the Practice)	20
<b>12. <i>Khamā yācanā</i></b> (Asking for forgiveness)	21
<b>13. <i>Devārāadhanā</i></b> (Invitation to the <i>Devas</i> )	22
<b>14. <i>Mahā maṅgala suttaṃ</i></b> (The Discourse on Great Blessings)	23
<b>15. <i>Ratana suttaṃ</i></b> (The Discourse on the Gems)	27
<b>16. <i>Karaṇīya-metta suttaṃ</i></b> (The Discourse on how <i>Mettā</i> should be practiced)	35
<b>17. <i>Khandha parittaṃ</i></b> (The Safeguard of the Constituent Groups)	38
<b>18. <i>Ovāda pātimokkha gāthā</i></b> (Admonition on monastic code)	39
<b>19. <i>Puññānumodanā</i></b> (Transferring Merits)	41
<b>20. <i>Āsīvāda</i></b> (Blessings)	43
<b>21. Guide to Pronunciation of Pali</b>	44

**01. NAMAkkĀRAM -**  
**HOMAGE TO THE BUDDHA**

*Namo tassa,*  
Homage to him,

*Bhagavato,*  
the Blessed One,

*Arahato,*  
the Worthy One,

*Sammā-sambuddhassa.*  
the Fully Awakened One.

*Namo tassa,*  
Homage to him,

*Bhagavato,*  
the Blessed One,

*Arahato,*  
the Worthy One,

*Sammā-sambuddhassa.*  
the Fully Awakened One.

*Namo tassa,*  
Homage to him,

*Bhagavato,*  
the Blessed One,

*Arahato,*

the Worthy One,

*Sammā-sambuddhassa.*  
the Fully Awakened One.



## 02. TISARAṆA - TAKING THE THREE REFUGES

***Buddhaṃ saraṇaṃ gacchāmi***

I take refuge in the Buddha

***Dhammaṃ saraṇaṃ gacchāmi***

I take refuge in the Dhamma

***Saṅghaṃ saraṇaṃ gacchāmi***

I take refuge in the Saṅgha

***Dutiyampi Buddhaṃ saraṇaṃ gacchāmi***

For the second time, I take refuge in the Buddha

***Dutiyampi Dhammaṃ saraṇaṃ gacchāmi***

For the second time, I take refuge in the Dhamma

***Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi***

For the second time, I take refuge in the Saṅgha

***Tatiyampi Buddhaṃ saraṇaṃ gacchāmi***

For the third time, I take refuge in the Buddha

***Tatiyampi Dhammaṃ saraṇaṃ gacchāmi***

For the third time, I take refuge in the Dhamma

***Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi***

For the third time, I take refuge in the Saṅgha



### 03. AṬṬHA SIKKHĀ - EIGHT PRECEPTS

**1. *Pāṇāti-pātā veramaṇī sikkhā-padaṃ samādiyāmi.***

I undertake the training precept to abstain from killing or harming living beings on purpose.

**2. *Adinnā-dānā veramaṇī sikkhā-padaṃ samādiyāmi.***

I undertake the training precept to abstain from taking what is not given.

**3. *Abrahma-cariyā veramaṇī-sikkhā-padaṃ samādiyāmi.***

I undertake the training precept to abstain from all sexual activity

**4. *Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.***

I undertake the training precept to abstain from telling lies, harsh speech, slander, and gossip.

**5. *Surā meraya-majja-pamā-daṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.***

I undertake the training precept to abstain from taking any kind of intoxicants.

**6. *Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.***

I undertake the training precept to abstain from taking solid food after the noon day meal (from 12:00 noon until dawn)

**7. *Nacca'-gīta, vādita, visūka-dassana, mālā, gandha, Vilepana, dhāraṇa, maṇḍana, vibhūsa-naṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.***

I undertake the training precept to abstain from dancing, singing, music, and any unwholesome entertainment show, the use of flowers, garlands, perfumes, unguents and things that tend to beautify and adorn a person.

**8. *Mettā-saha-gatena cetasā sabba-pāṇa bhūta hitānu-kampī viharāmīti sikkhā padaṃ samādiyāmi.***

I undertake the training precept to dwell with my mind pervading loving-kindness toward myself and all beings as often as possible in life.



**04. BUDDHA-GUṆA-VANDANĀ**  
WORSHIPPING THE VIRTUES OF THE BUDDHA

*Iti pi so,*  
Such is he,

*Bhagavā,*  
the Worthy One,

*Arahaṃ,*  
the Blessed One,

*Sammā-sambuddho,*  
the Fully Awakened One.

*vijjā-caraṇa-sampanno,*  
the one endowed with understanding and good conduct,

*Sugato,*  
the Fortunate One,

*Lokavidū,*  
the one who understands the worlds,

*Anuttaro, purisa-damma-sārathī,*  
the unsurpassed guide for those people who need taming,

*Satthā deva-manussānaṃ,*  
the Teacher of gods and men,

*Buddho,*  
the Buddha,

*Bhagavā ti.*  
the Blessed One.

## 05. DHAMMA-GUṆA-VANDANĀ WORSHIPPING VIRTUES OF THE DHAMMA

*Svākkhāto Bhagavatā Dhammo,*  
The Dhamma has been well-proclaimed by the Blessed  
One,

*sandiṭṭhiko,*  
it is visible,

*akāliko,*  
not subject to time,,

*ehi-passiko,*  
inviting inspection,

*opanayiko,*  
onward leading,

*paccattaṃ vedi-tabbo viññūhī ti.*  
and can be understood by the wise for themselves.



## 06. SAṄGHA-GUṆA-VANDANĀ- WORSHIPPING VIRTUES OF THE SAṄGHA

***Supaṭipanno Bhagavato, sāvaka-saṅgho,***

The Blessed One's Saṅgha of disciples are good in their practice,

***uju-paṭipanno Bhagavato, sāvaka-saṅgho,***

the Blessed One's Saṅgha of disciples are straight in their practice,

***ñāya-paṭipanno Bhagavato, sāvaka-saṅgho,***

the Blessed One's Saṅgha of disciples are systematic in their practice,

***sāmīci-paṭipanno Bhagavato, sāvaka-saṅgho,***

the Blessed One's Saṅgha of disciples are correct in their practice,

***yadidaṃ cattāri purisa-yugāni, aṭṭha purisa-puggalā,***

that is to say, the four pairs of persons, the eight individual persons,

***esa Bhagavato, sāvaka-saṅgho,***

this is the Blessed One's Saṅgha of disciples,

***āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karanīyo,***

they are worthy of offerings, of hospitality, of gifts, and of reverential salutation,

***anuttaraṃ puññakkhettaṃ, lokassā ti.***

they are an unsurpassed field of merit for the world.

## 07. PATTHANĀ WISH

*Iceva-maccanta namassaneyyaṃ,*  
In this way I can revere the three gems without end,

*namassamāno Ratanattayaṃ yaṃ,*  
and while revering them,

*puññā-bhi-sandhaṃ vipulaṃ alatthaṃ,*  
I have received an abundant overflow of merit,

*tassā-nubhāvena hatantarāyo!*  
by that power may (any) obstacle be destroyed!



## 08. PAṬICCA SAṂ-UPPĀDA - DEPENDENT CO-ORINATION

### ANULOMAṂ - THE ORDER OF ARISING

***Avijjā paccayā, saṅkhārā.***

Dependent on ignorance, volitional formations arise.

***Saṅkhāra paccayā, viññāṇaṃ.***

Dependent on volitional formations, consciousness arises.

***Viññāṇa paccayā, nāma rūpaṃ.***

Dependent on consciousness, mentality and materiality arise.

***Nāma rūpa paccayā, saḷāyatanaṃ.***

Dependent on mentality and materiality, the six-fold base arises.

***Saḷāyatana paccayā, phasso.***

Dependent on the six-fold base, contact arises.

***Phassa paccayā, vedanā.***

Dependent on contact, feeling arises.

***Vedanā paccayā, taṇhā.***

Dependent on feeling, craving arises.

***Taṇhā paccayā, upādānaṃ.***

Dependent on craving, clinging arises.

***Upādāna paccayā, bhavo.***

Dependent on clinging, becoming arises.

***Bhava paccayā, jāti.***

Dependent on becoming, birth arises.

***Jāti paccayā, jarā maraṇaṃ,***

Dependent on birth, aging and death arise,

*soka parideva, dukkha domanass'upāyāsā  
sambhavanti.*

and sorrow, lamentation, pain, grief, and despair (arise).  
*Evametassa kevalassa dukkha-kkhandhassa samudayo  
hoti.*

Thus, there is the arising of this whole mass of suffering.

#### PAṬILOMAṀ - THE ORDER OF CESSATION

*Avijjāya tve'va asesā virāga nirodhā, saṅkhāra  
nirodho.*

Through the entire cessation of this ignorance, volitional  
formations cease.

*Saṅkhāra nirodhā, viññāṇa nirodho.*

Through the cessation of volitional formations,  
consciousness ceases.

*Viññāṇa nirodhā, nāma rūpa nirodho.*

Through the cessation of consciousness, mentality and  
materiality cease.

*Nāma rūpa nirodhā, saḷāyatana nirodho.*

Through the cessation of mentality and materiality, the  
six-fold base ceases.

*Saḷāyatana nirodhā, phassa nirodho.*

Through the cessation of the sixfold base, contact ceases.

*Phassa nirodhā, vedanā nirodho.*

Through the cessation of feeling, craving ceases.

*Vedanā nirodhā, taṇhā nirodho.*

Through the cessation of contact, feeling ceases.

*Taṇhā nirodhā, upādāna nirodho.*

Through the cessation of craving, clinging ceases.



***Upādāna nirodhā, bhava nirodho.***

Through the cessation of clinging, becoming ceases.

***Bhava nirodhā, jāti nirodho.***

Through the cessation of becoming, birth ceases.

***Jāti nirodhā, jarā-maraṇaṃ***

Through the cessation of birth, aging and death cease,

***soka parideva dukkha domanass'upāyāsā nirujjhanti.***

and sorrow, lamentation, pain, grief, and despair cease.

***Evametassa kevalassa dukkha-kkhandhassa nirodho***

***hotī'ti***

Thus, there is the cessation of this whole mass of suffering.



## 09. AMISA-PŪJĀ - MATERIAL OFFERINGS

( Only chant verses for what you are offering)

### a. FIRST, WORSHIPPING THE MAIN OBJECTS OF VENERATION

*Vandāmi cetiyaṃ sabbaṃ, sabba-ṭhānesu paṭiṭṭhitam,*

I worship all the *cetiyas* ,in all of the places that they  
stand,

*sārīrika-dhātu mahā Bodhiṃ, Buddha-rūpaṃ sakalaṃ  
sadā!*

the bodily relics, the Great Bodhi Tree, and all the  
Buddha images forever!

### b. LIGHTS

*Ghana-sārappa-dittena, dīpena tama-dhaṃsinā,*

With a lamp that burns intensely, destroying the  
darkness,

*tiloka-dīpaṃ Sambuddhaṃ, pūjayāmi tamonudaṃ.*

I worship the Sambuddha, the light of the three worlds,  
the darkness-dispeller.

### c. INCENSE

*Sugandhi-kāya-vadanaṃ, ananta-guṇa-gandhinā,*

With this fragrance and perfume I worship the Tathāgata,

*Sugandhinā-haṃ gandhena, pūjayāmi Tathāgataṃ.*

who is fragrant in body and speech, and has endless  
virtues.

d. WATER

***Sugandhaṃ sītalaṃ kappam, pasanna-madhuraṃ  
subhaṃ,***

Please accept this fragrant, cool, clear, sweet, and  
pleasant drink

***pānīya-metaṃ Bhagavā, patigaṇhātu-muttama!***

that has been prepared, O Bhagavā, the One supreme!

e. FLOWERS

***Vaṇṇa-gandha-guṇo-petaṃ, etaṃ kusuma-santatiṃ,***

With these long lasting flowers, endowed with the  
qualities of beauty and fragrance,

***pūjayāmi munindassa, sirīpāda-saroruhe.***

I worship the glorious lotus feet of the lord of Sages.

***Pūjemi Buddhaṃ kusamena-nena, puñña-metena  
labhāmi mokkhaṃ.***

I worship the Awakened One with these flowers, may I  
gain release with this merit.

***Pupphaṃ milāyāti yathā idaṃ me, kāyo tathā yāti  
vināsa-bhāvaṃ.***

Just as a flower withers and fades away, so too this my  
body will go to destruction.

## 10.ĀKAṆKHĀ- ASPIRATION

*Imāya Buddha-pūjāya, katāya suddha-cetasā,*

By this worship of the Buddha, performed with a pure mind,

*ciraṃ tiṭṭhatu Saddhammo, loko hotu sukhī sadā!*

may the True Dhamma last a long time, and may the world  
be happy!

## 11. PAṬIPATTI PŪJĀ - OFFERING THE PRACTICE

*Imāya dhammānu-dhamma paṭipattiyā, Buddhaṃ  
pūjemi.*

By this practise of dhamma, in accord with the dhamma,  
I worship the Buddha.

*Imāya dhammānu-dhamma paṭipattiyā, Dhammaṃ  
pūjemi.*

By this practise of dhamma, in accord with the dhamma,  
I venerate the Dhamma.

*Imāya dhammānu-dhamma paṭipattiyā, Saṅghaṃ  
pūjemi.*

By this practise of *dhamma*, in accord with the *dhamma*,  
I venerate the Saṅgha.

**12. KHAMĀ YĀCANĀ -  
ASKING FOR FORGIVENESS**

***Kāyena vācā cittaṇa,***  
By body, speech or mind,

***pamādena mayā kataṇ,***  
if, due to negligence, I have done some wrong,

***accayaṇ khamā me Bhante***  
forgive me of that offence, O Bhante,

***bhūri-pañña tathāgata.***  
Perfect One of vast wisdom.



### 13. DEVĀRĀDHANĀ - THE INVITATION TO THE DEVAS

(Chanted by One Person)

***Samantā cakka-vāḷesu, atrā-gacchantu devatā***

May the gods from all over the universe assemble here

***saddhammaṃ muni rājassa, suṇantu sagga-mokkha-  
daṃ:***

and listen to the King of the Sage's true Dhamma that  
gives the path to heaven and  
release:

***Dhammassavaṇa-kālo, ayaṃ bhadantā!***

Venerable Ones, this is the time for hearing the  
safeguard!

***Dhammassavaṇa-kālo, ayaṃ bhadantā!***

Venerable Ones, this is the time for hearing the  
safeguard!

***Paritta-dhammassavaṇa-kālo ayaṃ bhadantā!***

Venerable Ones, this is the time for hearing the Dhamma  
safeguard!



**14. MAHĀ MAṄGALA SUTTAṀ -  
DISCOURSE ON THE GREAT BLESSINGS.**

***Evaṃ me suttaṃ, ekaṃ samayaṃ Bhagavā,  
Sāvattthiyaṃ viharati Jetavane Anātha-piṇḍikassa  
ārāme.***

Thus I have heard, at one time the Blessed One was dwelling near Sāvattthi at Anāthapiṇḍika's ārāma in Jeta's Wood.

***Atha kho aññatarā devatā, abhikkantāya rattiyaṃ,  
Then a certain god, towards the end of the night,  
abhikkanta-vaṇṇā, kevala-kappaṃ Jetavanaṃ  
obhāsetvā,***

having lit up the whole of Jeta's Wood with his surpassing beauty,

***yena Bhagavā, tenupasaṅkami,  
approached where the Blessed One was,  
upasaṅkamitvā, Bhagavantaṃ abhivādetvā,  
ekamantaṃ aṭṭhāsi.***

and after approaching, and worshipping the Blessed One, he stood on one side.

***Ekamantaṃ ʈhitā kho sā devatā, Bhagavantaṃ  
gāthāya ajjhabhāsi:***

While standing on one side that god addressed the Blessed One with a verse:

***“Bahū devā manussā ca, maṅgalāni acintayaṃ  
“Many are the gods and the men who have thought  
about the blessings***

***ākaṅkha-mānā sotthānaṃ: brūhi maṅgala-  
muttamaṃ.”***

hoping for safety: now please say what is the supreme blessing.”

***“Asevanā ca bālānaṃ, paṇḍitānaṃ ca sevanā,***  
“Not associating with fools, but associating with the  
wise,  
***pūjā ca pūja-nīyānaṃ: etaṃ maṅgala-muttamaṃ.***  
honouring those worthy of honour: this is the supreme  
blessing.  
***Patirūpa-desa-vāso ca, pubbe ca kata-puññatā,***  
Living in a suitable place, formerly having done good  
deeds,  
***atta-sammā-paṇidhi ca: etaṃ maṅgala-muttamaṃ.***  
aspiring in a right way oneself: this is the supreme  
blessing.

***Bāhu-saccaṇ-ca sippaṇ-ca, vinayo ca susikkhito,***  
Having great learning and craft, and being disciplined  
and well trained,  
***subhāsitā ca yā vācā: etaṃ maṅgala-muttamaṃ.***  
and whatever words are well spoken: this is the supreme blessing.  
***Mātā-pitu-upaṭṭhānaṃ, putta-dārassa saṅgaho,***  
Attendance on one’s mother and father, looking after  
one’s wife and children,  
***anākulā ca kammantā: etaṃ maṅgala-muttamaṃ.***  
with works that are not agitating: this is the supreme  
blessing.

***Dānaṇ-ca dhamma-cariyā ca, ñātakānaṇ-ca saṅgaho,***  
Giving, and living by the Dhamma, and looking after  
one’s relatives,  
***anavajjāni kammāni: etaṃ maṅgala-muttamaṃ.***



(performing) actions that are blameless: this is the supreme blessing.

***Ārati virati pāpā, majjapānā ca saññamo,***

Abstinence, avoidance of bad deeds, restraint from intoxicating drink,

***appamādo ca dhammesu: etaṃ maṅgala-muttamaṃ.***

being heedful regarding (all) things: this is the supreme blessing.

***Gāravo ca nivāto ca, santuṭṭhī ca kataññutā,***

Having respect, being humble, being satisfied and grateful,

***kālena Dhamma-savaṇaṃ: etaṃ maṅgala-muttamaṃ.***

listening to Dhamma at the right time: this is the supreme blessing.

***Khantī ca sovacassatā, samaṇānañ-ca dassanaṃ,***

Being patient and easily spoken to, seeing ascetics,

***kālena Dhamma-sākaṇṭhā: etaṃ maṅgala-muttamaṃ.***

discussing Dhamma at the right time: this is the supreme blessing.

***Tapo ca brahma-cariyañ-ca, ariya-saccāna-dassanaṃ,***

Austere, living spiritually, insight into the noble truths,

***nibbāna-sacchi-kiriyā ca: etaṃ maṅgala-muttamaṃ.***

the experience of Nibbāna: this is the supreme blessing.

***Phuṭṭhassa loka-dhammehi, cittaṃ yassa na kampati,***

He whose mind does not waver, when it is touched by  
things of this world,

***asokaṃ virajaṃ khemaṃ: etaṃ maṅgala-muttamaṃ.***

(being) griefless, dustless, and secure: this is the supreme  
blessing.

***Etādisāni katvāna, sabbattha-maparājītā,***

Having done as here directed, they are undefeated  
everywhere,

***sabbattha sotthiṃ gacchanti taṃ - tesaṃ maṅgala-  
muttaman”-ti.***

they go everywhere in safety: for them this is the  
supreme blessing.”



## 15. RATANA SUTTAṂ - DISCOURSE ON THE GEMS

***Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va  
antalikkhe,***

Whatever beings have come together here, whether of the  
earth or in the firmament,

***sabbe va bhūtā sumanā bhavantu, atho pi sakkacca  
suṇantu bhāsitaṃ.***

may the minds of all those beings be happy, and may  
they listen carefully to what is said.

***Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha  
mānusiyaṃ pajāya,***

Therefore, all of you beings, be attentive, be friendly  
towards this generation of men,

***divā ca ratto ca haranti ye balim, tasmā hi ne rakkhatha  
appamattā.***

they who bring offerings by day and by night, therefore,  
being heedful, you must protect them.

***Yaṃ kiñci vittaṃ - idha vā huraṃ vā, saggesu vā - yaṃ  
ratanaṃ paṇītaṃ***

Whatever riches there are - here or elsewhere or in the  
heavens - whatever excellent gem

***na no samaṃ atthi Tathāgata, idam-pi Buddhā  
ratanaṃ paṇītaṃ:***

is not equal unto the Tathāgata, this excellent gem is in  
the Buddha:

***etena saccena suvatthi hotu!***

by virtue of this truth may there be safety!

***Khayaṃ virāgaṃ amataṃ paṇītaṃ, yadajjhagā  
Sakyamunī samāhito,***

(Pollutants') end, dispassion, deathlessness, excellence:  
which the Sākyan sage who is collected, attained ,

***na tena dhammena samatthi kiñci, idam-pi Dhamme  
ratanaṃ paṇītaṃ:***

there is nothing that is equal to that *dhamma*, this  
excellent gem is in the Dhamma:

***etena saccena suvatthi hotu!***

by virtue of this truth may there be safety!

***Yaṃ-Buddha seṭṭho parivaṇṇayī suciṃ, samādhi-  
mānantari-kañña-māhu,***

That which the Buddha, the Great One, praised as pure,  
the *samādhi* said to have prompt (result),

***samādhiṇā tena samo na vijjati, idam-pi Dhamme  
ratanaṃ paṇītaṃ:***

no equal to that *samādhi* is found, this excellent gem is in  
the Dhamma:

***etena saccena suvatthi hotu!***

by virtue of this truth may there be safety!



***Ye puggalā aṭṭha sataṃ pasatthā, cattāri etāni yugāni  
honti,***

Those eight individuals praised by the good, there are  
these four pairs (of individuals),

***te dakkhiṇeyyā Sugatassa sāvaka, etesu dinnāni  
mahapphalāni, idam-pi Saṅghe ratanaṃ paṇītaṃ:***

those disciples of the Sugata are worthy of gifts, those  
things that have been given to them have great fruit, this  
excellent gem is in the Saṅgha:

***etena saccena suvatthi hotu!***

by virtue of this truth may there be safety!

***Ye suppa-yuttā manasā dalhena, nikkāmino Gotama-  
sāsanamhi,***

Those who have firm and devoted minds, without sense  
desire in Gotama's dispensation,

***te patti-pattā amataṃ vigayha, laddhā mudhā nibbutiṃ  
bhuñja-mānā,***

those who have attained, and entered the deathless, are  
enjoying emancipation, gained for free,

***idam-pi Saṅghe ratanaṃ paṇītaṃ:***

this excellent gem is in the Saṅgha:

***etena saccena suvatthi hotu!***

by virtue of this truth may there be safety!

***Yathinda-khīlo paṭhaviṃ sito siyā, catubbhi vātehi  
asampa-kampiyo,***

Just as a locking post stuck fast in the earth does not  
waver on account of the four winds,

***tathūpamaṃ sappurisaṃ vadāmi, yo ariya saccāni  
avecca passati,***

in the same way, I say, is the true person, the one who  
sees the noble truths completely,

***idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena  
suvatthi hotu!***

this excellent gem is in the Saṅgha: by virtue of this truth  
may there be safety!

***Ye ariya-saccāni vibhāvayanti, gambhīra-paññena  
sudesitāni,***

Those who clearly distinguish the noble truths, which  
were well preached by the one with deep wisdom,

***kiñcāpi te honti bhusappa-mattā, na te bhavaṃ  
aṭṭhamaṃ ādiyanti,***

however great they become in heedlessness still they do  
not take up an eighth existence,

***idam-pi Saṅghe ratanaṃ paṇītaṃ: etena saccena  
suvatthi hotu!***

this excellent gem is in the Saṅgha: by virtue of this truth  
may there be safety!

***Sahāvassa dassana-sampadāya, tayassu dhammā jahitā bhavanti:***

With his attainment of (liberating) insight there are a triad of things that are given up:

***sakkāya-diṭṭhi vicikicchitañ-ca, sīlabbataṃ vāpi yad-atthi kiñci.***

embodiment view, uncertainty, and whatever (grasping at) virtue and practices there is.

***Catūhapāyehi ca vippamutto, cha cābhi-ñhānāni abhabbo kātum,***

He is free from (rebirth in) the four lower worlds, he is incapable of the six great crimes.

***idam-pi Saṅghe ratanaṃ paññātaṃ:***

this excellent gem is in the Saṅgha:

***etena saccena suvatthi hotu!***

by virtue of this truth may there be safety!



***Kiñcāpi so kammaṃ karoti pāpakaṃ, kāyena vācā uda  
cetasā vā,***

Whatever bad action there is that he performs by way of  
body, or of speech, or of mind,

***abhabbo so tassa pañicchādāya, abhabbatā diṭṭha-  
padassa vuttā,***

he is incapable of covering it up, this incapacity is said of  
one who has seen the state (of peace),

***idam-pi Saṅghe ratanaṃ pañītaṃ: etena saccena  
suvatthi hotu!***

this excellent gem is in the Saṅgha: by virtue of this truth  
may there be safety!

***Vanappa-gumbe yathā phussi-tagge gimhāna-māse  
paṭhamasmiṃ gimhe,***

Just like a tall woodland tree crowned with blossoms in  
the early summer months,

***tathūpamaṃ Dhamma-varaṃ adesayī, Nibbāna-gāmiṃ  
paramaṃ-hitāya,***

in the same way he preached the Dhamma which is best,  
which leads to Nibbāna, the highest benefit,

***idam-pi Buddhē ratanaṃ pañītaṃ: etena saccena  
suvatthi hotu!***

this excellent gem is in the Buddha: by virtue of this truth  
may there be safety!



***Varo varaññū varado varāharo, anuttaro Dhamma-  
varam adesayī.***

The noble one, knowing the noble state, giving the noble state, brought the noble state, unsurpassed, he preached the noble Dhamma.

***idam-pi Buddhhe ratanam paṇītaṃ: etena saccena  
suvatthi hotu!***

this excellent gem is in the Buddha: by virtue of this truth may there be safety!

***Khīṇaṃ purāṇaṃ navaṃ natthi sambhavaṃ, viratta-  
cittā āyatike bhavasmim,***

The old is destroyed, and nothing new is produced,  
(their) minds are unexcited by future rebirth,

***te khīṇa-bījā avirūḷhi-cchandā, nibbanti dhīrā  
yathāyam-padīpo,***

they have destroyed the seeds, and have no desire for  
growth, the wise are still, just as this lamp,

***idam-pi Saṅghe ratanam paṇītaṃ: etena saccena  
suvatthi hotu!***

this excellent gem is in the Saṅgha: by virtue of this truth  
may there be safety!



(Spoken by Sakka, lord of the gods:)

***Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va  
antalikkhe,***

Whatever beings have come together here, whether of the  
earth or in the firmament,

***Tathāgataṃ deva-manussa-pūjitaṃ, Buddhaṃ  
namassāma suvatthi hotu!***

the Tathāgata is revered by gods and men, we honour the  
Buddha - may there be safety!

***Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va  
antalikkhe,***

Whatever beings have come together here, whether of the  
earth or in the firmament,

***Tathāgataṃ deva-manussa-pūjitaṃ, Dhammaṃ  
namassāma suvatthi hotu!***

the Tathāgata is revered by gods and men, we honour the  
Dhamma - may there be safety!

***Yānīdha bhūtāni samāgatāni, bhum māni vā yāni va  
antalikkhe,***

Whatever beings have come together here, whether of the  
earth or in the firmament,

***Tathāgataṃ deva-manussa-pūjitaṃ, Saṅghaṃ  
namassāma suvatthi hotu!***

the Tathāgata is revered by gods and men, we honour the  
Saṅgha - may there be safety!

**16. KARAṆĪYA-METTA SUTTAM-**  
**DISCOURSE ON LOVING KINDNESS PRACTICE.**

***Karaṇīya-mattha-kusalena, yaṃ taṃ santaṃ padaṃ  
abhi-samecca:***

This is what should be done by one skilled in goodness,  
who understands the true path of peace:

***sakko ujū ca sūjū ca, suvaco cassa mudu anātimānī,***

They ought to be able and upright, straightforward,  
meek, and gentle in speech, humble and not conceited,

***santussako ca subhāro ca, appakicco ca sal-lahuka-  
vutti,***

satisfied with little, easy to support, having little duties,  
frugal and light in living,

***santindriyo ca nipako ca, appa-gabbho kulesu ana-  
nugiddho,***

peaceful and calm, wise and skilful, not proud and  
detached from families

***na ca khuddaṃ samācare kiñci, yena viññū pare upa-  
vadeyyuṃ.***

They should not do the slightest thing that others, who  
are wise, might find fault in later on.

***Sukhino vā khemino hontu, sabbe sattā bhavantu  
sukhātattā!***

(May all beings) be happy and secure! May all beings in  
their hearts be happy!

***Ye keci pāṇa-bhūtattāhi, tasā vā thāvarā vā anavasesā,***

Whatsoever living beings there are, weak or strong,  
omitting none,

***dīghā vā ye mahantā vā, majjhimā rassa-kāṇuka-  
thūlā,***

whether they be long or big bodied, medium, short or  
very small,

***diṭṭhā vā ye va addiṭṭhā, ye ca dūre vasanti avidūre,***  
those who are seen, and those who are unseen, those  
who live far away, and those who are near,

***bhūtā vā sambhavesī vā, sabbe sattā bhavantu  
sukhitattā!***

those who are born, and those to be reborn, may all  
beings in their hearts be happy!”

***Na paro paraṃ nikubbetha, nātimaññetha katthaci  
naṃ kañci,***

Let us not deceive one another, not despise anyone  
wherever he is.

***byārosanā paṭigha-saññā, nāñña-maññassa dukkha-  
miccheyya.***

Let us not wish another suffering by our anger or ill-will  
nor wish harm in any way.

***Mātā yathā niyaṃ puttā, āyusā ekaputta-  
manurakkhe,***

Even as a mother protects her only child by giving her  
life.

***evam-pi sabba-bhūtesu, mānasā bhāvaye apari-  
māṇaṃ.***

so too towards all living beings, mind should be  
developed endlessly.

***Mettañ-ca sabba-lokasmim, mānasaṃ bhāvaye  
aparimāṇaṃ,***

radiating a mind of Loving Kindness over the entire  
world endlessly:

***uddhaṃ adho ca tiriyañ-ca, asambādhaṃ averaṃ  
asapattaṃ.***

above, below, and across (the middle), without barriers,  
hate, or hostility.

***Tiṭṭhaṃ caraṃ nisinno vā, sayāno vā yāvatassa vigata-  
middho,***

whether standing, walking, sitting, or lying down as long  
as they are without drowsiness,

***etaṃ satiṃ adhiṭṭheyya, brahmam-etaṃ vihāraṃ  
idhamāhu.***

they should continue this recollection for this is said to  
be a sublime abiding.

***Diṭṭhiñ-ca anupa-gamma sīlavā, dassanena sampanno,***

By not holding onto fixed views, virtuous, with a  
harmonious perspective,

***kāmesu vineyya gedhaṃ, na hi jātu gabbha seyyaṃ  
punaretī ti.***

being freed from all sense desires, is not born again into  
this world.



**17. KHANDHA PARITTAM (An Extraction)**  
THE SAFEGUARD OF THE CONSTITUENT GROUPS

***Apādakehi me mettaṃ, mettaṃ dvipādakehi me,***  
I am friendly with those without feet, with those with  
two feet I am friendly,

***catuppadehi me mettaṃ, mettaṃ bahuppadehi me.***  
I am friendly with those with four feet, with those with  
many feet I am friendly.

***Mā maṃ apādako hiṃsi, mā maṃ hiṃsi dvipādako,***  
May the one without feet not hurt me, may the one with  
two feet not hurt me,

***mā maṃ catuppado hiṃsi, mā maṃ hiṃsi bahuppado.***  
may the one with four feet not hurt me, may the one  
with many feet not hurt me.

***Sabbe sattā, sabbe pāṇā, sabbe bhūtā ca kevalā,***  
May all beings, all living creatures, all who are born, in  
their entirety,

***sabbe bhadraṇi passantu, mā kañci pāpam-āgamā.***  
may all see prosperity, may nothing bad come to anyone

## 18. OVĀDA-PĀTIMOKKHA GĀTHĀ- ADMONITION ON MONASTIC CODE

***Khantī paramaṃ tapo tītikkhā***

Patient forbearance is the foremost austerity.

***Nibbānaṃ paramaṃ vadanti buddhā,***

Nibbāna is foremost: that's what the Buddhas say.

***Na hi pabbajīto parūpa-ghātī***

He is not a monk who injures another;

***Samaṇo hoti paraṃ viheṭṭhayanto***

nor a contemplative, he who mistreats another.

***Sabba-pāpassa akaraṇaṃ,***

The non-doing of any evil,

***Kusalassa upasampadā,***

The performance of what's skilful,

***Sacitta-pariyo-dapaṇaṃ:***

The cleansing of one's own mind:

***Etaṃ buddhāna-sāsaṇaṃ.***

This is the Buddhas' teaching.

***Anūpa-vādo anūpa-ghāto***  
Not disparaging, not injuring,

***Pātimokkhe ca saṃvaro***  
Restraint in line with the monastic code,

***Mattaññutā ca bhattasmiṃ***  
Moderation in food,

***Pantañca sayan'āsanam.***  
Dwelling in seclusion,

***Adhicitte ca āyogo:***  
Commitment to the heightened mind:

***Etam buddhāna-sāsananti.***  
This is the admonition of the Buddhas'.





**19. PUÑÑĀNU-MODANĀ -  
TRANSFERRING MERITS**

***Dukkha-ppattā ca, niddukkhā***

May suffering ones, be suffering free

***Bhaya-ppattā ca, nibbhayā***

And the fear-struck, fearless be

***Sokappattā ca, nissokā***

May the grieving, shed all grief

***Hontu sabbe pi, pāṇino***

And may all beings find relief.

***Idaṃ no puññaṃ, sabbe sattā anumodantu***

May all beings share this merit that we have thus  
acquired

***sabba sampatti siddhiyā***

For the acquisition of all kinds of happiness.

***Ākāsaṭṭhā ca bhummaṭṭhā***

May beings inhabiting space and earth

***Devā nāgā mahiddhikā***

Devas and nāgas of mighty power

***Puññaṃ taṃ anumoditvā***

Share this merit of ours.

***Ciraṃ rakkhantu***

May they long protect the

***Buddhassa sāsanaṃ***

Lord Buddha's dispensation.

Sādhu ... Sādhu... Sādhu...



20. ĀSĪVĀDA -  
BLESSINGS

***Sabbhūtiyo vivajjantu — Sabba rogo vinassatu***

May all misfortunes be averted, may all sickness be healed.

***Mā te bhavat-vantarāyo — Sukhī dīghāyu kho bhava.***

May no danger befall you, may you live long and happily.

***Bhavatu sabba maṅgalaṃ — Rakkhantu sabba devatā***

May all blessings be with you, may all *devas* protect you;

***Sabba Buddhānu-bhāvena — Sadā sotthi bhavantu te.***

By the power of all the Buddhas, may you be well and happy.

***Bhavatu sabba maṅgalaṃ — Rakkhantu sabba devatā***

May all blessings be with you, may all *devas* protect you;

***Sabba Dhammānu-bhāvena — Sadā sotthi bhavantu te.***

By the power of all the Dhamma, may you be well and happy.

***Bhavatu sabba maṅgalaṃ — Rakkhantu sabba devatā***

May all blessings be with you, may all *devas* protect you;

***Sabba Saṅghānu-bhāvena — Sadā sotthi bhavantu te.***

By the power of all the Saṅgha, may you be well and happy.

***Abhivādana, sīlissa***

For one who habitually shows respect,

***niccaṃ vaddhā-pacāyino***

constantly respectful of elders,

***cattāro dhammā vaḍḍhanti***

four states increase:

***āyu vaṇṇo sukhaṃ balaṃ***

age, beauty, happiness and strength.

## GUIDE TO PRONUNCIATION OF PĀLI

Pāli is the beautiful language of the early Buddhist scriptures. It is based on an Indian dialect that was spoken in the area where the Buddha did most of his teaching, and therefore must be very close to the language that the Buddha used during his 45 years of teaching. Without any doubt the Theravāda scriptures, which are preserved in the Pāli language contain the most faithful record of what the Buddha actually taught, so for those who are earnestly striving to put the Buddha's teaching into practice it is a great advantage to be able to read and understand the language of the text.

Pāli is notable for both its fluency and its rhythm, and there is no easier or quicker way to become acquainted with the language than through reciting the texts aloud, which will soon familiarize the student with key words and phrases which recur in the text, and at the same time will give a feel for the structure of the language. Below is an introduction to the pronunciation of Pāli, together with some notes to help clarify some of the difficulties that are encountered by those unfamiliar with Indian languages.



## The Alphabet:

Vowels:     a     ā     i     ī     u     ū     e     o

Pure nasal:    ṁ

Consonants: ka    kha    ga    gha    ṅa

              ca    cha    ja    jha    ña

              ṭa    ṭha    ḍa    ḍha    ṇa

              ta    tha    da    dha    na

              pa    pha    ba    bha    ma

Semi        ya    ra    la    ḷa    va    sa    ha  
vowels,  
sibilant, and  
aspirate:

This is the basic pattern of all the Indian alphabets, and as can be seen, they are arranged on a very rational basis. First come the vowels (discussed below), followed by the pure nasal. Next come the definite consonants with their corresponding nasal sounds. These are organised according to their place of articulation, beginning with the gutturals pronounced at the back of the mouth, and ending with those articulated on the lips. Then come the indefinite consonants. There are five main

difficulties for those unfamiliar with the Indian languages, which will be dealt with here.

Unlike English, for instance, the vowel system in Pāli is very precise, and the vowels are either short or long, with the latter being exactly twice as long as the former. It is important to distinguish the lengths of the vowels correctly, as a, for example, is a negative prefix; but ā is an intensifier (*ananda* means unhappy; *ānanda* means very happy). As a guide for the English reader:

a	as in <u>a</u> nother
ā	as in <u>a</u> rt
i	as in <u>i</u> nk
ī	as in <u>ee</u> l
u	as in ma <u>u</u> re
ū	as in pr <u>u</u> dent
e	as in <u>a</u> ge (but before a conjunct consonant as in end)
o	as in <u>o</u> wn (but before a conjunct consonant as in orange)

Only one letter is used to represent the sounds e & o, which are normally pronounced long as ē, & ō. Before a conjunct they are normally pronounced short as ě, & ŏ,

although it appears to be the case that when these vowels appear in *sandhi* before a double consonant, they retain their natural length, and should be pronounced as such, so that in *jarāddhammo'mhi*, we should read *jarāddhammō'mhi*.

The second and fourth letters in the consonant section of the alphabet (*kha gha cha jha* etc.), are digraphs representing the aspirate sound of the preceding consonant (*ka ga ca ja* etc.). They are pronounced as the latter, but with a strong breath pulse. Again, these must be distinguished (*kamati*, for example, is not *khamati*). Note that simple *ca* is pronounced as in *change*, *cha* is the same with a stronger breath pulse.

In Pāli *ṭa ṭha ḍa & ḍha* are pronounced with the tongue behind the dental ridge, giving a characteristic hollow sound. The sounds *ta tha da & dha* are pronounced with the tip of the tongue on the teeth. In English *ta & da* etc. are about halfway between the two, so move the tongue back for the first group, and forward for the second. Note that *tha* is never pronounced as in *they* or *their*, but is the aspirate of *ta*.

The nasal sounds are all distinguished according to their place of articulation. This in practice causes few problems when the nasal is in conjunction with one of its corresponding consonants. But some of them (*ṇa ṇa na & ma*) occur by themselves also, so again they must be recognised and pronounced according to their correct position. The sound of each can be found by pronouncing them before a member of their group, e.g. first *ṇ* as in *ink*. The pronunciation of *ṇa* is as

in canyon, or the Spanish word *señore*. The letter ṃ represents the pure nasal which is sounded when the air escapes through the nose only.

Double consonants must be clearly articulated as two sounds, not merged into one, as is the tendency in European languages. When there is a double consonant it may help to imagine a hyphen between the two letters and pronounce accordingly. Therefore *sut-taṃ*, not *sutaṃ* (or *sūtaṃ*); *bhik-khu*, not *bhikhu* (or *bhīkhu*) etc.

To get a feel for the pronunciation and rhythm of the language it is strongly advised that beginners join in group chanting with people who are experienced in the language until they are able to manage the correct pronunciation by themselves. This will also help in familiarising students with certain basic texts.





Below is a guide to the correct pronunciation of the language, summarising the points discussed above, together with some further information regarding articulation.

a is short as in another, academic

ā is long as in art, father

i is short as in ink, pin

ī is long as in eel, seal

u is short as in mature, manure

ū is long as in prudent, do

e is long in open syllables as in age, but before a conjunct consonant it is short as in end

o is long in open syllables as in own, but before a conjunct consonant it is short as in orange

m is the pure nasal sounded through the nose like in thinking

k as in cat, keen kh somewhat as in blackheath

as in gadfly, gate gh somewhat as in log house or

g ghost.

ŋ as in bank

c as ch somewhat as in wich hazel  
in change, church

j as in jet, jaw jh somewhat as in sledge  
hammer

ñ as in canyon,  
señor

The following sounds as noted but with the tongue drawn  
back, thereby producing a hollow sound:

ɫ as in tap, tick ɬ somewhat as in anthill  
(never as in they)

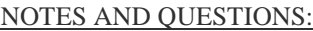
ɖ as in did, dug ɗ somewhat as in red hot

ŋ as in know

The following sounds as noted but with the tongue  
touching the tip of the teeth:

t	as in <u>t</u> ub, <u>t</u> en	th	somewhat as in cat <u>h</u> ouse
d	as in <u>d</u> en, <u>d</u> ig	dh	somewhat as in mad <u>h</u> ouse
n	as in <u>n</u> ip, <u>n</u> ose		
p	as in <u>p</u> at, <u>p</u> inch	ph	somewhat as in top <u>h</u> at (never as in photo)
b	as in <u>b</u> ack, <u>b</u> ig	bh	somewhat as in ab <u>h</u> orrence
m	as in <u>m</u> en, <u>m</u> ice		
y	as in <u>y</u> es, <u>y</u> ear	r	as in <u>r</u> ed, but with a stronger trill
l	as in <u>l</u> ead, <u>l</u> end	ḷ	as before, but with the tongue drawn back like in ill <u>u</u> sion
v	at the beginning of a word, as in <u>v</u> an, <u>v</u> ane, elsewhere it more closely resembles <u>w</u> an, <u>w</u> ane		
s	as in say, send	h	as in hat, height

[Based On a guide prepared by Ānandajothi Bhikkhu at:  
<http://www.buddhanet-de.net/ancient-buddhist-texts/Reference/The-Pronunciation-of-Pali.htm>] (and added  
some words by Bhante Kusala).

[illegible]