# Vandana

# The Album of Pali Devotional Chanting and Hymns

Venerable Elgiriye Indaratana Maha Thera



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**Buddha Dharma Education Association Inc.** 



# Vandanā: The Album of Pāļi Devotional Chanting & Hymns

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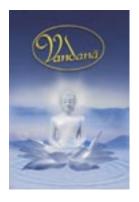
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May the merits accruing from these wholesome deeds

Be dedicated to all beings

May they be well and happy always!

#### Objects of Veneration in a Buddhist Temple

THE PRIME OBJECTS for veneration in a Buddhist Temple are namely:

- i. **The** *Stupa* which enshrines the bodily-relics (*sārirīkā*) of the Buddha
- ii. **The** *Bodhi* **Tree** which protected the Buddha during His strive for enlightenment
- iii. **The Images of the Buddha** which are memorials erected as a mark of remembrance

When visiting a Buddhist Temple, it will be appropriate for devotees to pay homage to these objects in the above respective order.

Veneration can be carried out by reciting the appropriate stanzas and making some offerings like flowers, incense and oil.

An important aspect of venerating either the *Stupa* or the *Bodhi* Tree is the custom of circumambulation as a mark of paying respect. This is carried

out by walking around the object of veneration, for example, the *Bodhi* Tree clockwise three times, always A popular stanza in venerating the three objects is:

Vandāmi cetiyam sabbam Sabbaṭṭhānesu patiṭṭhitam Sārīrikadhātu Mahā-Bodhim Buddharūpam sakalam sadā

I salute every Stupa that stands in any place, the bodily relics, the great Bodhi Tree and All images of the Buddha.

Scriptural sanction for *Stupa* veneration is found in the Buddha's Teaching of the Mahā-Parinibbāna Sutta where the Buddha enumerated four categories of bodily relics of individuals who are worthy to be enshrined in the *Stupa* namely, the *Buddha*, a *Paccekabuddha*,

a Disciple of the *Buddha* and a Universal Monarch.



keeping the object on your right and with both palms together.



# Offering of Flowers, Oil Lamps and Incense



It is a common sight in Buddhist temples to see devotees, young and old offering flowers before an image or sacred objects, lighting an oil lamp or burning incense in the name of the Buddha.

While learning to appreciate the aesthetic aspect of things, they also learn to be generous, to let go, and above all to honour the Buddha — the Teacher, the Dhamma-the Teaching and the Saṅgha — the Community of Buddha's disciples.

When a Buddhist offers flowers or lights an oil lamp and ponders over the supreme qualities of the Buddha, he is not praying to anyone; these are not rites or rituals or acts of worship.

The flowers that soon fade, and the flames that die down, reflect to him of the impermanence (*anicca*) of all conditioned things.

The image serves as an object of concentration or for meditation. A Buddhist gains inspiration and endeavours to emulate the qualities of the master.

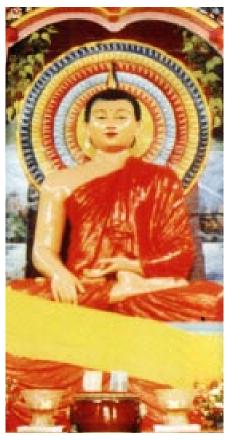
Those who do not understand the significance of this simple offering

hastily conclude it as idol worshipping which is incorrect.

#### Pūjā

Pūjā Is A Gesture of paying homage, usually that of raising the hands and palms together (añjalī).

A
Buddhist
pays homage
to the Stupa
(pagoda), the
Bodhi Tree
and the
Buddha rūpa
(image).

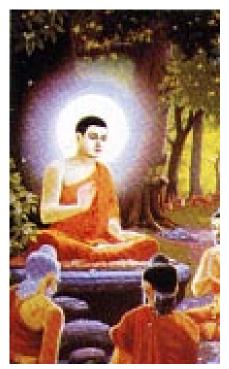


Besides these three objects of veneration, a Buddhist also pays respect to his *Guru* (teacher) and his elders (parents).

#### **Five-Point Veneration**

Both palms, elbows, knees, toes and forehead are placed on the floor during reverence before a Buddha image or any sacred objects of veneration.





#### Dhammacakkapavattana Sutta The First Sermon

(The Discourse Setting the Wheel of the Doctrine in motion)

The Buddha delivering his first sermon "Dhammacakkappavattana Sutta" after Enlightenment, to a group of **five ascetics** on the full moon day of July.

Thus Have
I Heard: At
one time, the
Exalted One
was living
near Varanasi,
at Isipatana
near the Deer
Park. Then

the Exalted One spoke to the group of five monks: "These two extremes, O monks, should not be practiced by one who has gone forth [from the household life]. What are the two? That which is linked with sensual desires, which is low, vulgar, common, unworthy, and useless, and that which is linked with self-torture, which is painful, unworthy, and useless. By avoiding these two extremes the *Tathāgata* [Buddha] has gained the knowledge of the middle path which gives vision and knowledge, and leads to calm, to clairvoyances, to enlightenment, to Nibbāna."

"O monks, what is the middle path, which gives vision? It is the Noble Eightfold Path: right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, O monks, is the middle path, which gives vision."

We "Now this, O monks, is the Noble Truth of suffering: birth is suffering, old age is suffering, death is suffering, sorrow, grieving, dejection, and despair are suffering.

suffering, not getting what you want is also suffering. In short, the five aggregates of grasping are suffering."

"Now this, O monks, is the Noble Truth of the arising of suffering: that craving which leads to rebirth, combined with longing and lust for this and that-craving for sensual pleasure, craving for rebirth, craving for cessation of birth." "Now this, O monks, is the Noble Truth of the cessation of suffering: It is the complete cessation without remainder of that craving, the abandonment, release

Contact with unpleasant things is

"Now this, O monks, is the Noble Truth of the path that leads to the cessation of suffering: This is the Noble Eightfold Path."

from, and non-attachment to it."

"Now monks, as long as my threefold knowledge and insight regarding these Noble Truths were not well purified, so long, O monks, I was not sure that in this world I had attained the highest complete awakening."

"But when my threefold knowledge and insight in these Noble Truths with their twelve divisions were well purified, then, O monks, I was sure that in this world I had attained the highest complete awakening."

"Now knowledge and insight have arisen in me, so that I know: My mind's liberation is assured; this is my last existence; for me there is no rebirth." THE BUDDHIST FLAG has blue-yellow-red-white-orange vertical stripes, each 1/6 of the distance from the hoist.

The sixth stripe consists of 5 horizontal stripes of the same color starting from the top. The right hand vertical orange stripe merges with the bottom horizontal orange stripe.

The Buddhist flag, first hoisted in 1885 in Sri Lanka, is a symbol of faith and peace used through-out the world to represent the Buddhist faith. The six colors of the flag represent the colors of the aura that emanated from the body of the Buddha when he attained enlightenment under the *Bodhi* Tree. The horizontal stripes represent the races of the world living in harmony and the vertical stripes represent eternal world peace. The colors symbolize the perfection of Buddhahood and the Dharma.

The Blue light that radiated from the Buddha's hair symbolizes the spirit of Universal Compassion for all beings. The light that radiated from the Buddha's epidermis symbolizes the Middle Way which avoids all extremes and brings balance and liberation. The Red light that radiated from the Buddha's flesh symbolizes the blessings that the practice of the Buddha's Teaching brings. The Orange light that radiated from the Buddha's bones and teeth symbolizes the purity of the Buddha's Teaching and the liberation it brings. The Orange light that radiated from the Buddha's palms, heels and lips symbolizes the unshakable Wisdom of the Buddha's Teaching.

The combination color symbolizes the



universality of the Truth of the Buddha's Teaching.

Therefore, the overall flag represents that regardless of race, nationality, division or color, all sentient beings possess the potential of Buddhahood.

The six colours are better interpreted as:

blue

: signifying the concept of loving kindness and peace in Buddhism.



: signifying the Middle Path, i.e. the complete absence of form and emptiness.

red

: signifying achievement, wisdom, virtue, fortune and dignity.



: signifying purity, emancipation, that the Dharma will always exist regardless of time or space.



: The essence of Buddhism which is full of wisdom, strength and dignity.

Combination of these colours signifies that it is the one and only Truth.

The horizontal bars signify peace and harmony between all races through out the world while the vertical bars represent eternal peace within the world. In simple terms, the Buddhist Flag implies that there is no discrimination of races, nationality, areas or skin colour; that every living beings possess the Buddha Nature and all have the potential to become a Buddha.

Adapted from The Sydney CyberShrine

The Vandanā is a compilation of Buddhist recitals in conjunction with the Vesak Celebration 2002. This compilation includes the Album of Pali Devotional Chanting and Hymns.

The Pāḷi Devotional Chanting includes recitals for taking refuge in the Triple Gem, recital of Five Precepts, stanzas of symbolic offerings of lights, incense and flowers to the Buddha, the Bodhi Tree, and Pagodas, transference of merits to celestial beings and departed relatives, in addition to the selected suttas for blessings. You may listen to the recording and practise along with your chanting.

The Pāḷi Devotional Hymns accompanied by music in this recording includes forty-six selected verses from the Dhammapada. The Dhammapada or the Words of Truth spoken by the Buddha was for the benefit of all human beings. As vindicated by the Buddhist tradition for more than two thousand and five hundred years, various methods such as this will contribute towards guiding the society to preserve and practise meaningful values of life that bring about peace and happiness.

It will be meritorious to reflect on the sublime qualities of the Buddha, the Dhamma and the Sangha while listening to both devotional chanting and recital of hymns.

May the Vandanā be an inspiration in your continuous practice of boundless loving-kindness, compassion, appreciative joy, equanimity and great wisdom.

May you be well and happy with the Blessings of the Noble Triple Gem!



# Vandanā Pāļi Devotional Chanting

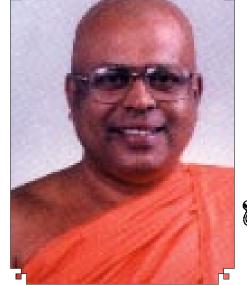
It is beneficial for every Buddhist to recite daily at least a few verses from the Vandanā, recalling to mind the sublime qualities of the Buddha, the Dhamma and the Saṅgha. Contemplation on these great qualities will make our minds calm, peaceful and serene.

The Suttas or discourses by the Buddha recited for protection are known as Paritta, which means the Suttas that protect us all around, warding off dangers, calamities and disasters and bringing in success, prosperity, good health, peace and harmony. They contain words of blessings in addition to the philosophical, psychological and ethical implications.

Chanting and listening to the Suttas, which contain fruitful characteristics will help us to repeat our reflections on them, preventing our minds from unwholesome and evil tendencies related to greed, hatred and delusion. Chanting the Suttas will guide you to reflect on the Buddha, the Dhamma, and the Saṅgha and thus gain true understanding of the path to Peace and Happiness.

Venerable Elgiriye Indaratana Maha Thera

Abbot of Mahindarama Buddhist Temple





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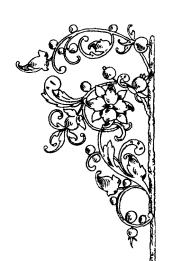
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# Homage to The Buddha

Homage to Him. The Blessed One. The Exalted One. The Fully Enlightened One. (repeat three times)



# The Three Refuges

I go to the Buddha as my refuge I go to the Dhamma as my refuge I go to the Saṅgha as my refuge

For the second time, I go to the Buddha as my refuge For the second time, I go to the Dhamma as my refuge, For the second time, I go to the Saṅgha as my refuge

For the third time, I go to the Buddha as my refuge For the third time, I go to the Dhamma as my refuge For the third time, I go to the Sangha as my refuge.

## **Five Precepts**

I undertake to observe the precept to abstain from destroying living beings.

I undertake to observe the precept to abstain from taking things not given.

I undertake to observe the precept to abstain from sexual misconduct.

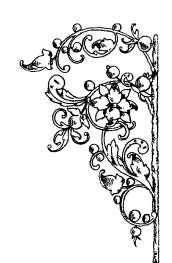
I undertake to observe the precept to abstain from false speech.

I undertake to observe the precept to abstain from liquor causing intoxication and heedlessness.



#### Buddhābhivādanā

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa (repeat three times)



# Ti-Sarana

Buddham saranam gacchāmi Dhammam saranam gacchāmi Sangham saranam gacchāmi

Dutiyampi Buddham saranam gacchāmi Dutiyampi Dhammam saranam gacchāmi Dutiyampi Sangham saranam gacchāmi

Tatiyampi Buddham saranam gacchāmi Tatiyampi Dhammam saranam gacchāmi Tatiyampi Sangham saranam gacchāmi

#### Pañca Sīla

Pānātipātā veramaņī sikkhāpadam samādiyāmi

Adinnādānā veramaņī sikkhāpadam samādiyāmi

Kāmesu micchācārā veramaņī sikkhāpadam samādiyāmi

Musāvādā veramaņī sikkhāpadam samādiyāmi

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi



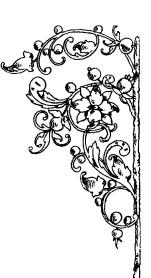
#### Salutation to The Buddha

Thus indeed is the Blessed One:
He is the Holy One,
Fully Enlightened,
Endowed with clear vision and virtuous conduct,
Sublime, the Knower of the worlds,
The incomparable Leader of men to be tamed,
The Teacher of Gods and men,
Enlightened and Blessed.

The Buddhas of the ages past, The Buddhas that are yet to come, The Buddhas of the present age, I always pay homage to them.

No other refuge do I seek; The Buddha is my matchless refuge, By the might of this truth, May joyous victory be mine!

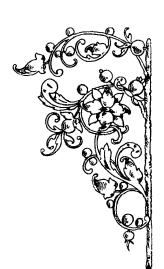
With my bows I humbly worship,
The blessed dust on His sacred feet,
If I have done wrong to the Enlightened,
May the Enlightened forgive me.





#### Buddha Vandanā

Iti pi so Bhagavā Arahaṃ Sammā-sambuddho Vijjā-caraṇa Sampanno Sugato Lokavidū Anuttaro Purisa-damma-sārathi Satthā deva-manussānaṃ Buddho Bhagavā ti



Buddhaṃ jīvitam yāva nibbānaṃ saraṇaṃ gacchāmi Ye ca Buddhā atītā ca Ye ca Buddhā anāgatā Paccuppannā ca ye Buddhā Ahaṃ vandāmi sabbadā

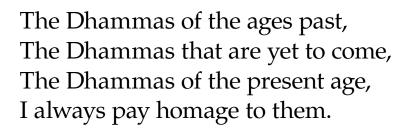
Natthi me saraṇaṃ aññaṃ Buddho me saraṇaṃ varaṃ Etena sacca-vajjena Hotu me jayamaṅgalaṃ

Uttamaṅgena vandehaṃ Pādapaṃsu-varuttamaṃ Buddho yo khalito doso Buddho khamatu taṃ mamaṃ



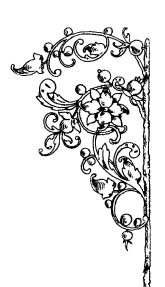
#### Salutation to the Doctrine

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.



No other refuge do I seek; The Dhamma is my matchless refuge; By the might of this truth May joyous victory be mine!

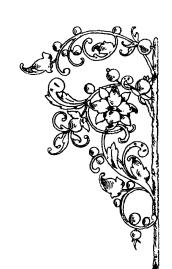
With my bows I humbly worship, The Dhamma triply matchless; If I have done wrong to the Dhamma, May the Dhamma forgive me.





#### Dhamma Vandanā

Svākkhāto Bhagavatā Dhammo Sandiṭṭhiko Akāliko Ehi-passiko Opanayiko Paccattaṃ Veditabbo viññūhī ti



Dhammam jīvitam yāva nibbānam Saraṇam gacchāmi Ye ca Dhammā atītā ca Ye ca Dhammā anāgatā Paccuppannā ca ye Dhammā Aham vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ Dhammo me saraṇaṃ varaṃ Etena sacca-vajjena Hotu me jayamaṅgalaṃ

Uttamaṅgena vandehaṃ Dhammaṃ ca tividhaṃ varaṃ Dhamme yo khalito doso Dhammo khamatu taṃ mamaṃ



# Salutation to the Sangha of the Blessed One's Disciples

The Sangha of the Blessed One's disciples has entered on the good way;

The Sangha of the Blessed One's disciples has entered on the straight way;

The Sangha of the Blessed Ones disciples has entered on the right path;

The Sangha of the Blessed One's disciples has entered on the proper way;

That is to say, the Four Pairs of Men, the Eight Types of Persons;

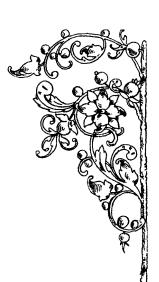
The Saṅgha of the Blessed One's disciples is fit for gifts, fit for hospitality, fit for offerings and fit for reverential salutation

As the incomparable field of merits for the world.

The Saṅgha of the ages past, The Saṅgha that are yet to come, The Saṅgha of the present age, I always pay homage to them.

No other refuge do I seek; The Saṅgha is my matchless refuge; By the might of this truth, May joyous victory be mine!

With my bows I humbly worship, The Saṅgha triply unrivalled; If I have done wrong to the Saṅgha May the Saṅgha forgive me.





# Sangha Vandanā

Supaṭipanno Bhagavato sāvaka-saṅgho
Ujupaṭipanno Bhagavato sāvaka-saṅgho
Ñāyapaṭipanno Bhagavato sāvaka-saṅgho
Sāmīcipaṭipanno Bhagavato sāvaka-saṅgho
Yadidaṃ cattāri purisayugāni aṭṭha
purisa-puggalā, esa Bhagavato sāvaka-saṅgho
Āhuṇeyyo, pāhuṇeyyo, dakkhiṇeyyo,
Añjalikaraṇīyo, anuttaraṃ puññākkhettaṃ
lokassā ti

Saṅghaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi Ye ca Saṅghā atītā ca Ye ca Saṅghā anāgatā Paccuppannā ca ye Saṅghā Ahaṃ vandāmi sabbadā

Natthi me saraṇaṃ aññaṃ Saṅgho me saraṇaṃ varaṃ Etena sacca-vajjena Hotu me jayamaṅgalaṃ

Uttamaṅgena vandehaṃ Saṅghaṃ ca tividhuttamaṃ Sanghe yo khalito doso Saṅgho khamatu taṃ mamaṃ





# Salutation to the Pagodas

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

#### Salutation to the Bodhi Tree

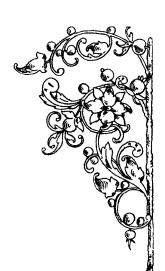
Seated at whose base The Teacher overcame all foes Attaining omniscience That very Bodhi Tree do I adore.

These great trees of Enlightenment Venerated by the Lord of the world; I, too, shall salute you; May my homage be to you — O, Great Bodhi!

I pay homage to the foot of the Bodhi tree, (Where the Buddha spent seven weeks after the Supreme Enlightenment), Firstly cross-legged at the Bodhi Tree, Secondly watching the Bodhi Tree, Thirdly taking a cloister walk, Fourthly in a Jewelled Chamber, Fifthly at the Ajapāla Tree, Sixthly with the Mucalinda Nāga, And seventhly at Rājāyatana Tree.

Blue sapphire-hued leaves, white trunk brightly shining, Reverenced by the lotus like eyes of the Teacher, And yielding the highest blessing viz the ultimate Enlightenment,

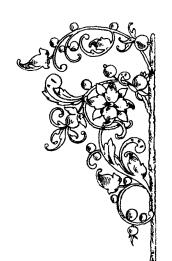
That mighty Bodhi like unto a glorious tree celestial, Always do I salute.





# Cetiya Vandanā

Vandāmi cetiyam sabbam Sabbaṭṭhānesu patiṭṭhitam Sārīrikadhātu Mahā-Bodhim Buddharūpam sakalam sadā



#### Bodhi Vandanā

Yassa mūle nisinno va — Sabbāri vijayam akā Patto sabbaññutam satthā — Vande tam Bodhi-pādapam

Ime ete mahā-Bodhi — Loka-nāthena pūjitā Ahaṃ pi to namassāmi — Bodhirāja namatthu te

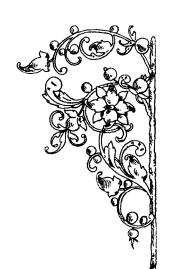
Paṭhamaṃ Bodhi-pallaṅkaṃ dutiyañ ca animmisaṃ Tatiyañ caṅkamanaṃ seṭṭhaṃ catutthaṃ ratanāgharaṃ Pañcamaṃ ajapālañ ca mucalindena chaṭṭahamaṃ Sattamaṃ rājāyatanaṃ vande taṃ bodhipādapaṃ

Inda-nīla-vaṇṇa-patta-seta-khanda-bhāsuraṃ Satthu-netta-paṅkajābhi pūjitagga-sātadaṃ Agga-bodhi-nāma-vāma-deva-rukkha-sannibhaṃ Taṃ visāla-bodhi-pādapaṃ namāmi sabbadā



# Offering of Lights

With lights brightly shining Abolishing this gloom I adore the Enlightened One, The Light of the three worlds.



# Offering of Incense

With perfumed incense And fragrant smoke I worship the Exalted One, Who is great and worthy of worship.

# **Offering of Flowers**

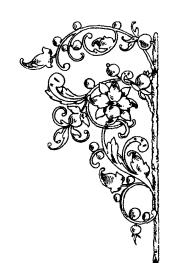
This mass of flowers fresh hued and odorous I offer at the sacred lotus-like feet of the Noble Sage.

I worship the Buddha with these flowers; May this virtue be helpful for my emancipation; Just as these flowers fade, our body will undergo decay.



# Padīpa Pūjā

Ghanasārappadittena Dīpena tama-dhaṃsinā Tiloka-dīpaṃ sambuddhaṃ Pūjayāmi tamo-nudaṃ



# Sugandha Pūjā

Ghandha-sambhāra-yuttena Dhūpenāhaṃ sugandhinā Pūjaye pūjaneyyaṃ taṃ Pūjābhajanamuttamaṃ

# Puppha Pūjā

Vaṇṇa-gandha-guṇopetam — etaṃ kusumasantatiṃ Pūjayāmi munindassa — Sirīpāda-saroruhe

Pujemi Buddham kusumenanena Puññenametena ca hotu mokkham Puppham milāyāti yathā idam me Kāyo tathā yāti vināsa-bhavam



# Transference of Merits to All Celestial Beings

May all beings inhabiting space and earth, Devas and Nagas of mighty powers Having shared this merit Long protect the Dispensation!

May all beings inhabiting space and earth, Devas and Nagas of mighty powers Having shared this merit Long protect the Teaching!

May all beings inhabiting space and earth, Devas and Nagas of mighty powers Having shared this merit Long protect me and others!

May all Devas share this merit, Which we have thus accumulated For the acquisition of all kinds Of happiness and prosperity!

May all Bhūtas share this merit, Which we have thus accumulated For the acquisition of all kinds Of happiness and prosperity!

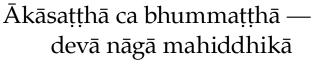
May all beings share this merit, Which we have thus accumulated For the acquisition of all kinds Of happiness and prosperity!



### Anumodanā

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā
Puñāam tam anumodityā —

Puññam tam anumoditvā — ciram rakkhantu lokasāsanam



Puññam tam anumoditvā — ciram rakkhantu desanam

Ākāsaṭṭhā ca bhummaṭṭhā — devā nāgā mahiddhikā

Puññaṃ taṃ anumoditvā —

ciraṃ rakkhantu maṃ paran ti

Ettāvatā ca amhehi — sambhatam puññasampadam

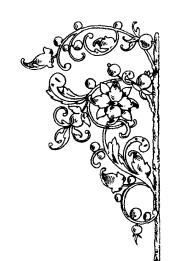
Sabbe devā anumodantu — sabbasampattisiddhiyā

Ettāvatā ca amhehi — sambhatam puññasampadam

Sabbe bhūtā anumodantu — sabbasampattisiddhiyā

Ettāvatā ca amhehi — sambhatam puññasampadam

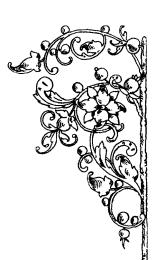
Sabbe sattā anumodantu — sabbasampattisiddhiyā





# Transference of Merits to Departed Relatives

May my relatives share these merits and May they be well and happy! *(repeat three times)* 



# **Aspiration**

By the grace of this merit that I have acquired May I never meet the foolish But the wise Until I attain final emancipation!

# **Forgiveness of Faults**

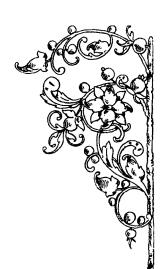
If by deeds, speech or thoughts heedlessly I have committed any wrong-doing Forgive me, O Venerable, O Victor, Greatly Wise!

End of Pūjā



#### Patti Dāna

Idam me ñātinam hotu-sukhitā hontu ñātayo (repeat three times)



#### Patthanā

Iminā puññakammena Mā me bālasamāgamo Sataṃ samāgamo hotu Yāva nibbānapattiyā

# Khamāyācanā

Kāyena vācā cittena Pamādena mayā kataṃ Accayaṃ khama me bhante Bhūripañña tathāgata!

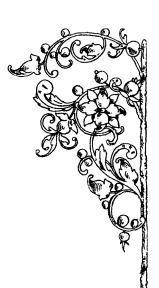
End of Pūjā



# **Discourse on Blessings**

Thus have I heard.
At one time the Lord was staying at Anthapiṇḍika's garden in the Jeta Grove, near Sāvatthi.
Then as the night was far spent, a deity whose radiance lit up the entire grove, came to the presence of the Lord, drew near, saluted Him and standing at one side addressed Him in verse:

- Many Gods and many men
   Yearning after what is good
   Have pondered on blessings;
   Pray, tell me the highest blessing.
- 2. Not to associate with fools,
  To keep the company of the wise,
  To honour those worthy of respect,
  This is the highest blessing.
- 3. To have a suitable place to live,
  To have done meritorious deeds in the past,
  And to set oneself in the right course,
  This is the highest blessing.

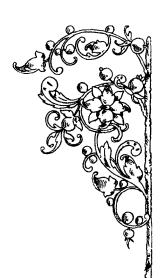




# Mangala Sutta

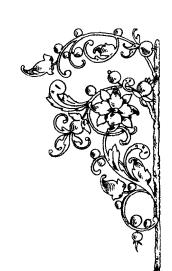
Evam me sutam ekam samayam bhagavā sāvatthiyam viharati jetavane Anātha-piṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevalakappam jetavanam obhāsetvā yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantam abhivadetvā ekamantam atthāsi Ekamantam thitā kho sā devatā bhagavantam gāthāya ajjhabhāsi.

- Bahū devā manussā ca Maṅgalāni acintayuṃ Akaṅkhamānā sotthānaṃ Brūhi maṅgalamuttamaṃ
- Asevanā ca bālānaṃ
   Paṇḍitānañ ca sevanā
   Pūjā ca pūjanīyānaṃ
   Etaṃ maṅgalamuttamaṃ
- 3. Patirūpadesavāso ca Pubbe ca katapuññatā Attasammāpaṇidhi ca Etaṃ maṅgalamuttamaṃ





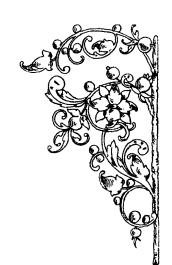
4. Vast learning, perfect handicraft, A highly trained discipline, And always speaking pleasantly, This is the highest blessing.



- 5. The support of father and mother, The cherishing of wife and child, And a peaceful occupation, This is the highest blessing.
- 6. Generosity and righteous conduct, The helping of one's relatives, And blameless actions always done, This is the highest blessing.
- 7. To cease and abstain from evil, Avoiding all intoxicants, And steadfastness in virtues, This is the highest blessing.
- 8. Reverence and humility,
  Contentment and gratitude and,
  Hearing the Dhamma from time to time,
  This is the highest blessing.

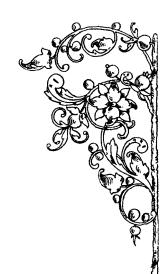


4. Bāhusaccañ ca sippañ ca Vinayo ca susikkhito Subhāsitā ca yā vāca Etaṃ maṅgalamuttamaṃ



- 5. Mātā-pitu upaṭṭhānam Putta-dārassa saṅgaho Anākulā ca kammantā Etaṃ maṅgalamuttamaṃ
- 6. Dānañ ca dhammacariyā ca Ñātakanañ ca saṅgaho Anavajjāni kammāni Etaṃ maṅgalamuttamaṃ
- 7. Āratī virati pāpāMajjapānā ca saññamoAppamādo ca dhammesuEtam mangalamuttamam
- 8. Gāravo ca nivato ca Santuṭṭhi ca kataññutā Kalena dhammasavaṇaṃ Etaṃ maṅgalamuttamaṃ





9. Patience and obedience,
To often visit Holy men,
Attend Dhamma talks from time to time,
This is the highest blessing.

10. Self control and Holy life,
To understand the Noble Truths,
And the realisation of Nibbāna,
This is the highest blessing.

11. He whose mind remains unmoved,
When untouched by the problems of the world,
Sorrowless, stainless and secure,
This is the highest blessing.

12. To them fulfilling matters such as these, Everywhere invincible,
In every way moving happily,
These are the highest blessings.





9. Khantī ca sovacassatā Samaṇānañ ca dassanaṃ Kālena dhamma sākacchā Etaṃ maṅgalamuttamaṃ

10. Tapo ca brahmacariyañ ca Ariyasaccānadassanam Nibbānasacchikiriyā ca Etam mangalamuttamam

11. Puṭṭhassa lokadhammehi Cittaṃ yassa na kampati Asokaṃ virajaṃ khemaṃ Etaṃ maṅgalamuttamaṃ

12. Etādisāni katvāna Sabbatthamaparājitā Sabbattha sotthim gacchanti tam Tesam mangalamuttaman ti



# The Discourse on Jewels

- Whatsoever beings are here assembled
   Whether terrestrial or celestial
   May all beings be happy!
   Moreover, may they attentively listen to my words!
- 2. Accordingly, give good heed, all ye beings! Show your love to humans who Day and night, bring offerings to you Wherefore guard them zealously.
- 3. Whatsoever treasure there be either here or In the world beyond or whatever precious jewels In the heavens, yet there is none comparable with the Accomplished One.

  Verily, in the Buddha is this precious jewel. By this truth, may there be happiness!
- 4. The tranquil Sage of the Sakyas realized
  That cessation, passion-free, immortality supreme;
  There is naught comparable with His Dhamma.
  Verily, in the Dhamma is this precious jewel.
  By this truth, may there be happiness!



#### Ratana Sutta

1. Yānīdha bhūtāni samāgatāni Bhummāni vā yāni va antalikkhe Sabbeva bhūta sumanā bhavantu! Atho pi sakkacca suṇantu bhāsitaṃ

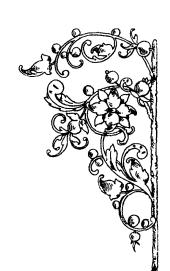
- 2. Tasmā hi bhūtā nisāmetha sabbe Mettam karotha mānusiyā pajāya Divā ca ratto ca haranti ye baliṃ Tasmā hi ne rakkhatha appamattā
- 3. Yaṅkiñci vittaṃ idha vā huraṃ vā Saggesu vā yaṃ ratanaṃ paṇītaṃ Na no samaṃ atthi tathāgatena Idam pi Buddhe ratanaṃ paṇītaṃ Etena saccena suvatthi hotu!
- 4. Khayam virāgam amatam paṇītam Yadajjhagā sakyamunī samāhito Na tena dhammena samatthi kiñci Idam pi dhamme ratanam paṇītam Etena saccena suvatthi hotu!



- 5. That sanctity praised by the Buddha Supreme Is described as 'concentration without interruption'; There is naught like that concentration. Verily, in the Dhamma is this precious jewel. By this truth, may there be happiness!
- 6. Those Eight Individuals, praised by the virtuous, They constitute four pairs.
  They, the worthy of offerings,
  The disciples of the Welcome One
  To these gifts given yield abundant fruits.
  Verily, 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 the peace obtained without price. Verily, in the Sangha 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 to be a righteous person
  Who thoroughly perceives the Noble Truths.
  Verily, in the Saṅgha is this precious jewel.
  By this truth, may there be happiness!



5. Yaṃ buddhasettho parivaṇṇayī suciṃ Samādhimānantarikaññamāhu Samādhinā tena samo na vijjati Idam pi dhamme ratanaṃ paṇītaṃ Etena saccena suvatthi hotu!



- 6. Ye puggalā aṭṭha sataṃ pasatthā Cattāri etāni yugāni honti Te dakkhiṇeyya sugatassa sāvakā Etesu dinnāni mahapphalāni Idam pi saṅghe ratanaṃ paṇītaṃ Etena saccena suvatthi hotu!
- 7. Ye suppayuttā manasā daļhena Nikkāmino Gotamasāsanamhi Te pattipattā amatam vigayha Laddhā mudhā nibbutim bhuñjamānā Idam pi saṅghe ratanam paṇītam Etena saccena suvatthi hotu!
- 8. Yathindakhīlo paṭhaviṃ sito siyā Catubbhi vātebhi asampakampiyo Tathūpamaṃ sappurisaṃ vadāmi Yo ariyasaccāni avecca passati Idam pi saṅghe ratanaṃ paṇītaṃ Etena saccena suvatthi hotu!

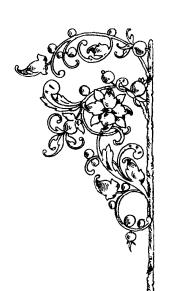


- 9. Those who comprehend clearly the Noble Truths, well taught by Him of wisdom deep, do not however, exceeding heedless they may be, undergo an eighth birth. Verily, in the Sangha is this precious jewel. By this truth, may there be happiness!
- 10. For him with acquisition of insight, three conditions come to naught, namely self-illusion, doubt and indulgence in (wrong) rites and ceremonies, should there be any. From the four states of misery, he is absolutely freed and is incapable of committing the six heinous crimes.

  Verily, in the Saṅgha is this precious jewel.

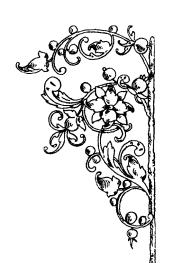
  By this truth, may there be happiness!
- 11. Whatever evil deed he does,
  Whether by deed, word or thought,
  He is incapable of hiding it,
  For it hath been said that such an act is
  impossible for one who has seen the Path.
  Verily, in the Sangha is this precious jewel.
  By this truth, may there be happiness!
- 12. Like unto the woodlands groves with blossomed tree-tops In the first heat of the summer season,
  Hath the Sublime Doctrine, that leads to Nibbāna
  Has been taught for the highest good.
  Verily, in the Buddha is this precious jewel.
  By this truth, may there be happiness!

- 9. Ye ariya saccāni vibhāvayanti Gambhīrapaññena sudesitāni Kiñca pi to honti bhusappamattā Na to bhavam aṭṭhamam ādiyanti Idam pi saṅghe ratanam paṇītam Etena saccena suvatthi hotu!
- 10. Sahāvassa dassanasampadāya
  Tayassu dhammā jahitā bhavanti
  Sakkayadiṭṭhi vicikicchitañ ca
  Silabbataṃ vā pi yadatthi kiñci
  Catūhapāyehi ca vippamutto
  Cha c'ābhiṭṭhānāni abhabbo kātum
  Idam pi saṅghe ratanaṃ paṇītaṃ
  Etena saccena suvatthi hotu!
- 11. Kiñcā pi so kammam karoti pāpakam Kayena vācā uda cetasā vā Abhabbo so tassa paticchādāya Abhabbatā diṭṭhapadassa vuttā Idam pi saṅghe ratanam paṇītam Etena saccena suvatthi hotu!
- 12. Vanappagumbe yathā phussitagge Gimhānamāse paṭhamasmiṃ gimhe Tathūpamaṃ dhammavaraṃ adesayi Nibbānagāmiṃ paramaṃ hitāya Idam pi Buddhe ratanaṃ paṇītaṃ Etena saccena suvatthi hotu!





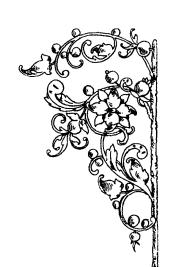
13. The unrivalled Excellent One, the Knower, The Giver and Bringer of the Excellent Has expounded the excellent Doctrine. Verily, in the Buddha is this precious jewel. By this truth, may there be happiness!



- 14. Their past is extinct, a fresh becoming there is not. Their minds are not attached to a future birth; Their desires grow not; Those wise ones go out even as this lamp; Verily, in the Saṅgha is this precious jewel. By this truth, may there be happiness!
- 15. We beings here assembled,
  Whether terrestrial or celestial,
  Salute the Accomplished Buddha,
  Honoured by Gods and humans.
  May there be happiness!
- 16. We beings here assembled,
  Whether terrestrial or celestial,
  Salute the Accomplished Dhamma,
  Honoured by Gods and humans.
  May there be happiness!
- 17. We beings here assembled,
  Whether terrestrial or celestial,
  Salute the Accomplished Sangha,
  Honoured by Gods and humans.
  May there be happiness!



13. Varo varaññu varado varāharo Annuttaro dhammavaram adesayi Idam pi Buddhe ratanam paṇītam Etena saccena suvatthi hotu!

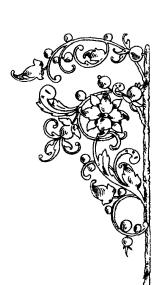


- 14. Khīnaṃ purānaṃ navam natthi sambhavaṃ Virattacitta āyatike bhavasmiṃ Te khīṇabijā aviruļhicchandā Nibbanti dhīrā yathā yam padīpo Idam pi saṅghe ratanaṃ paṇītaṃ Etena saccena suvatthi hotu!
- 15. Yānīdha bhūtani samāgatāni Bhummāni vā yāni va antalikkhe Tathāgatam devamanussapūjitam Buddham namassāma suvatthi hotu!
- 16. Yānīdha bhūtani samāgatāni Bhummāni vā yāni va antalikkhe Tathāgataṃ devamanussapūjitaṃ Dhammam namassāma suvatthi hotu!
- 17. Yanīdha bhūtani samāgatāni Bhummāni vā yāni va antalikkhe Tathāgataṃ devamanussapūjitaṃ Saṅgham namassāma suvatthi hotu!



# The Discourse on Loving-Kindness

He who is skilled in what is good
 And who wishes to attain that state of calm
 Should act thus:
 He should be able, upright,
 Obedient, gentle and humble.

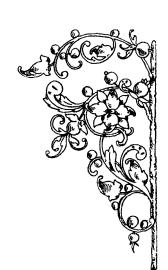


- Contented, easily supportable with few duties,
   Of right livelihood, controlled in senses,
   Discreet, not imprudent,
   Not to be greedily attached to families.
- 3. He should not commit any slight wrong
  Such that other wise men might censure him.
  And he should think:
  May all beings be happy 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!



#### Pāļi Devotional Chanting

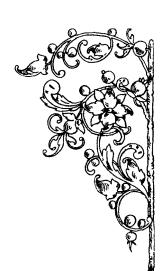
### Mettā Sutta



- Santussako ca subharo ca
   Appakicco ca sallahukavutti
   Santindriyo ca nipako ca
   Appagabbho kulesu ananugiddho
- 3. Na ca khuddam samācare kiñci Yena viññū pare upavadeyyum Sukhino vā khemino hontu! Sabbe sattā bhavantu sukhitattā!
- 4. Ye keci pānabhūtatthi
  Tasā vā thāvarā vā anavasesā
  Dīghā vā ye mahantā vā
  Majjhimā rassakānukathūlā
- 5. Diṭṭhā vā ye va addiṭṭhā
  Ye ca dūre vasanti avidūre
  Bhūtā vā sambhavesī vā
  Sabbe sattā bhavantu sukhitattā



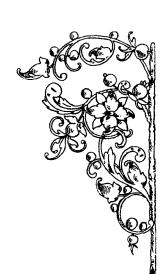
Let no one deceive another
 Nor despise any person whatever in any place,
 Either in anger or in ill will,
 Let one not wish any harm to another.



- 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,Being virtuous and endowed with insight,He gives up attachment to sense-desires.Truly, he does not come againFor conception in a womb.



6. Na paro param nikubbetha Nātimaññetha katthaci nam kañci Byārosanā paṭighasaññā Nāññamaññassa dukkhamiccheyya

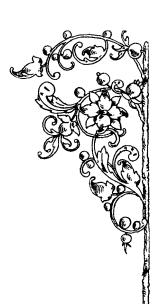


- 7. Mātā yathā niyam puttam Āyusā ekaputtamanurakkhe Evam pi sabbabhūtesu Mānasam bhāvaye aparimāṇam
- 8. Mettañ ca sabbalokasmim Mānasam bhāvaye aparimāṇam Uddham adho ca tiriyañ ca Asambādham averam asapattam
- 9. Tiṭṭhaṃ caraṃ nissinno vā Sayano vā yāva tassa vigatamiddho Etaṃ satiṃ adhiṭṭheyya Brahmametaṃ vihāraṃ idhamāhu
- 10. Diṭṭhiñ ca anupagamma sīlavā Dassanena sampanno Kamesu vineyya gedhaṃ Na hi jātu gabbhaseyyaṃ punaretī ti



## **Great Verses of Joyous Victory**

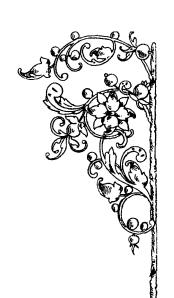
- 1. For the welfare of all living beings
  The great compassionate protector
  Fulfilled all the perfection
  And attained supreme enlightenment
  By the power of this truth
  May joyous victory be mine
- 2. Victorious beneath the Bodhi tree
  He brought delight to the Sakya clan
  May I too triumph in such a way
  May I achieve joyous victory
- 3. I revere the jewel of the Buddha
  The highest and most excellent balm
  Beneficial to Gods and human beings
  By the power of the Buddha
  May all misfortunes be destroyed
  May all sufferings cease for me
- 4. I revere the jewel of the Dhamma
  The highest and most excellent balm
  Cooling down the fever of defilements
  By the power of the Dhamma
  May all misfortune be destroyed
  May all fears cease for me





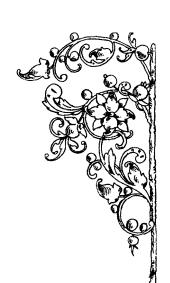
## Mahā Jayamangala Gātha

- 1. Mahākāruṇiko nātho
  Hitāya sabbapāninaṃ
  Pūretvā pāramī sabbā
  Patto sambodhimuttamaṃ
  Etena saccavajjena
  Hotu me jayamaṅgalaṃ
- 2. Jayanto bodhiyā mūle Sakyānaṃ nandivaddhano Evaṃ mayhaṃ jayo hotu Jayassu jayamaṅgalaṃ
- 3. Sakkatvā Buddharatanam Osadham uttamam varam Hitam devamanussānam Buddhatejena sotthinā Nassant'upaddavā sabbe Dukkhā vūpasamentu me
- 4. Sakkatvā Dhammaratanam Osadham uttamam varam Parilāhūpa samanam Dhammatejena sotthinā Nassant'upaddavā sabbe Bhayā vūpasamentu me





5. I revere the jewel of the Saṅgha
The Highest and most excellent balm
Worthy of offerings and hospitality
By the power of the Saṅgha
May all misfortunes be destroyed
May all illnesses cease for me

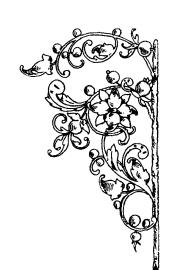


- 6. Whatever jewels may exist in the world Numerous and diversified There is no jewel equal to the Buddha By this truth may I be secure
- 7. Whatever jewels may exist in the world Numerous and diversified There is no jewel equal to the Dhamma By this truth may I be secure
- 8. Whatever jewels may exist in the world Numerous and diversified There is no jewel equal to the Saṅgha By this truth may I be secure
- 9. For me there is no other refuge
  The Buddha is my matchless refuge
  By the power of this truth
  May joyous victory be mine



### Pāļi Devotional Chanting

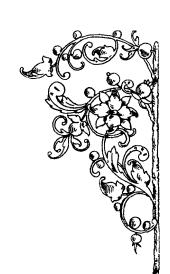
5. Sakkatvā Saṅgharatanaṃ Osadhaṃ uttamaṃ varaṃ Āhuṇeyyaṃ pāhuṇeyyaṃ Saṅghatejena sotthinā Nassant'upaddavâ sabbe Rogā vūpasamentu me



- 6. Yaṅkiñci ratanaṃ loke Vijjati vividhā puthū Ratanaṃ Buddhasamaṃ natthi Tasmā sotthi bhavantu me
- 7. Yankiñci ratanam loke Vijjati vividhā puthū Ratanam Dhammasamam natthi Tasmā sotthi bhavantu me
- 8. Yankiñci ratanam loke Vijjati vividhā puthū Ratanam Sanghasamam natthi Tasmā sotthi bhavantu me
- 9. Natthi me saraṇaṃ aññaṃ Buddho me saraṇaṃ varaṃ Etena saccavajjena Hotu me jayamaṅgalaṃ



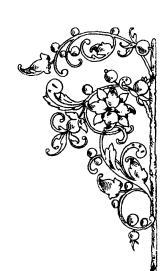
10. For me there is no other refuge
The Dhamma is my matchless refuge
By the power of this truth
May joyous victory be mine



- 11. For me there is no other refuge
  The Saṅgha is my matchless refuge
  By the power of this truth
  May joyous victory be mine
- 12. May all calamity be warded off May all illness be dispelled May no obstacles hinder me May I live long and happily (repeat three times)
- 13. May all good fortune come my way
  May all the deities protect me
  By all the power of the Buddha
  May I always enjoy well being
- 14. May all good fortune come my way
  May all the deities protect me
  By all the power of the Dhamma
  May I always enjoy well being



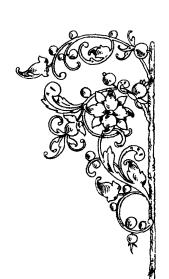
10. Natthi me saraṇaṃ aññaṃ Dhammo me saraṇaṃ varaṃ Etena saccavajjena Hotu me jayamaṅgalaṃ



- 11. Natthi me saraṇaṃ aññaṃ Saṅgho me saraṇaṃ varaṃ Etena saccavajjena Hotu me jayamaṅgalaṃ
- 12. Sabbītiyo vivajjantu Sabbarogo vinassatu Mā me bhavatvantarāyo Sukhī dīghāyuko bhava (repeat three times)
- 13. Bhavatu sabbamaṅgalaṃ Rakkhantu sabbadevatā Sabba-Buddhānubhāvena Sadā sotthī bhavantu me
- 14. Bhavatu sabbamangalam Rakkhantu sabbadevatā Sabba-Dhammānubhāvena Sadā sotthī bhavantu me



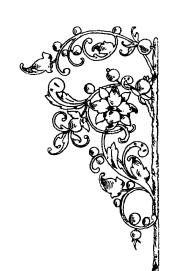
15. May all good fortune come my way
May all the deities protect me
By all the power of the Saṅgha
May I always enjoy well being



- 16. By the power of this protective recital
  May my misfortunes due to stars,
  Demons, harmful spirits and ominous planets
  Be prevented and destroyed
  (repeat three times)
- 17. May rain fall in due time
  May there be a rich harvest
  May the world be prosperous
  May the government be righteous
- 18. By the power of all supreme Buddhas
  By the power of all silent Buddhas
  And by the power of the Arahants
  I secure protection in every way
  (repeat three times)

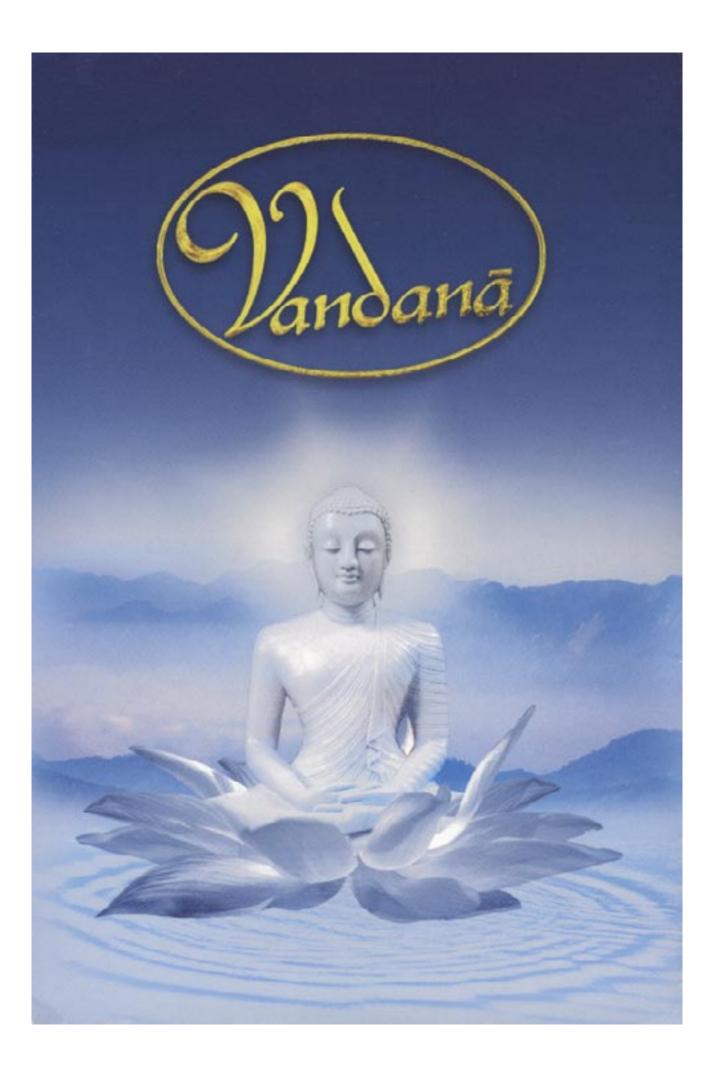


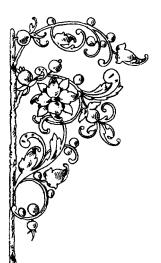
15. Bhavatu sabbamaṅgalaṃ Rakkhantu sabbadevatā Sabba-Saṅghānubhāvena Sadā sotthī bhavantu me

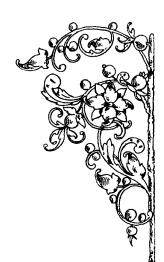


- 16. Nakkhatta-yakkha-bhūtānaṃ Pāpaggahā nivāranā Parittassānubhāvena Hantu mayhaṃ upaddave (repeat three times)
- 17. Devo vassatu kālena Sassa-sampatti hotu ca Phīto bhavatu loko ca Rājā bhavatu dhammiko
- 18. Sabbe Buddhā balappattā
  Paccekānañca yaṃ balaṃ
  Arahantānañca tejena
  Rakkhaṃ bandhāmi sabbaso
  (repeat three times)









# Vandanā Pāļi Devotional Hymns

It is our hope that this collection of hymns will benefit especially those interested in learning the Pāḷi Language.

Learning by heart the hymns in their original language is a blessing for you since you will eventually benefit from their authentic meanings.

Reflecting on the meaning of these hymns, we could cultivate wholesome qualities within and outside.

The hymns here are selected from both canonical (Tipitaka) and non-canonical texts.





### The Nine Virtues of The Buddha

These verses explain some of the great qualities and virtues pertaining to the Buddha.

- By name He is an Arahant as He is worthy
   Even in secret He does no evil
   He attained the fruit of Arahantship
   To Thee, the Worthy One, my homage be.
- By wisdom He is Sammasambuddha
   By teaching He is Sammasambuddha
   A fully Enlightened one is He in the world
   To Thee, the fully Enlightened One, my homage be.
- 3. He is endowed with wisdom and knowledge
  His wisdom is made known
  The past, future and present He knows
  To Thee who is endowed with wisdom and knowledge, my homage be
- He is Sugata being self-disciplined
   Being good He is Sugata
   In the sense of going to the good state of Nibbāna
   To Thee, the Sugata, my homage be.
- 5. By name He is Lokavidu

  He knows the past and future

  Things, beings and space He knows

  To Thee, the Knower of worlds, my homage be.



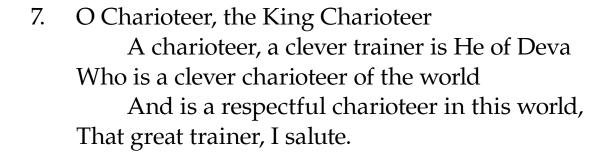


## Nava Guņa Gāthā

- Araham arahoti nāmena —
   Araham pāpam na kāraye
   Arahattaphalam patto —
   Araham nāma to namo
- Sammāsambuddha-ñāņena —
   Sammāsambuddha-desanā
   Sammāsambuddha-lokasmim —
   Sammāsambuddha te namo
- Vijjā-caraṇa-sampanno —
   Tassa vijjā pakāsitā
   Atītānāgatuppanno —
   Vijjā-caraṇa te namo
- Sugato sugatattānam —
   Sugato sundaram pi ca
   Nibbānam sugatim yan ti —
   Sugato nāma to namo
- 5. Lokavidū ti nāmena —
  Atitānāgate vidū
  Saṅkhāra-sattamokāse —
  Lokavidū nāma te namo



6. By wisdom and conduct unrivalled is He
Who is the Unrivalled of the world
In this world He is revered as an Incomparable One
That Incomparable One, I salute.



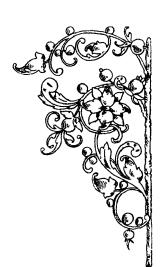
8. To Devas, Yakkhas and men in this world
He gives the highest fruits
Among those taming the untamed
To Thee, O Remarkable One, my homage be.

9. The Bhagava is repleted with fortune
He has destroyed all passions
He has crossed the ocean of Saṃsāra
To that Blessed One, my homage be.



### Pāļi Devotional Chanting

6. Anuttaro ñāṇasīlena —
Yo lokassa anuttaro
Anuttaro pūjalokasmiṃ —
Taṃ namassāmi anuttaro



7. Sārathī sārathī devā —
Yo lokassa susārathī
Sārathīpūjalokasmim —
Taṃ namassāmi sārathī

8. Deva-yakkha-manussānam — Loke aggaphalam dadam Adantam damayantānam — Purisājañña te namo

9. Bhagavā bhagavā yutto —
Bhaggaṃ kilesa-vāhato
Bhaggaṃ samsāra-muttāro —
Bhagavā nāma te namo



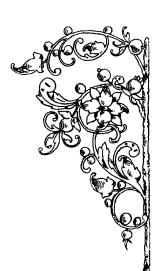
### The Stanzas The Lion of Men

These verses were uttered by Princess Yasodharā to her son, Rāhula on the occasion of the Buddha's first visit to Kapilavatthu after His enlightenment. She explained some of the physical characteristics and noble virtues of the Blessed One.

- His red sacred feet are marked with an excellent wheel;
  His long heels are decked with characteristic marks;
  His feet are adorned with a chowrie (*cārama*)
  and paraso.
  That indeed, is your father, lion of men.
- He is delicate and a noble Sakya Prince;
   His body is full of characteristic marks;
   He is a hero amongst men, intent on the welfare of the world.
   That, indeed, is your father, lion of men.
- Like the full moon is His face;
   He is dear to Gods and men;
   He is like an elephant amongst men;
   His gait is graceful as that of an elephant of noble breed.
  - That, indeed, is your father, lion of men.
- 4. He is of noble lineage, sprung from the warrior caste; His feet have been honoured by Gods and men; His mind is well established in morality and concentration.

That, indeed, is your father, lion of men.



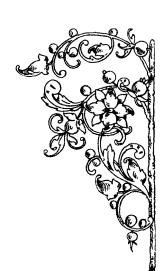


### Narasīha Gāthā

- Cakka-varankita-rattasupādo —
   Lakkhaṇa-mandita-āyatapaṇhī
   Cāmara-chatta-vibhūsita-pādo —
   Esa hi tuyhapitā narasīho
- Sakya-kumāravaro sukhumālo —
   Lakkhaṇa-vitthata-puñña-sarīro
   Lokahitāya-gato naravīro —
   Esa hi tuyhapitā narasīho
- Puṇṇa-sasaṅkani-bhommukha-vaṇṇo —
   Deva-narāna-piyo naranāgo
   Mattagajinda-vilāsitagāmī —
   Esa hi tuyhapitā narasīho
- 4. Khattiya-sambhava-aggakulīno —
  Deva-manussa-namassita-pādo
  Sīla-samādhi-patiṭṭhita-citto —
  Esa hi tuyhapitā narasīho



5. Long and prominent is His well-formed nose, His eye-lashes are like those of a heifer; His eyes are extremely blue; like a rainbow are His deep blue eyebrows. That, indeed, is your father, lion of men.



- 6. Round and smooth is His well-formed neck; His jaw is like that of a lion; His body is like that of king of beast; His beautiful skin is of bright golden colour. That, indeed is your father, lion of men.
- 7. Soft and deep is His sweet voice;
  His tongue is as red as vermilion;
  His white teeth are twenty in each row.
  That, indeed, is your father, lion of men.
- 8. Like the colour of collyrium is His deep blue hair; Like a polished golden plate is His forehead; As white as the morning star is His beautiful tuft of hair (between the eyebrows).

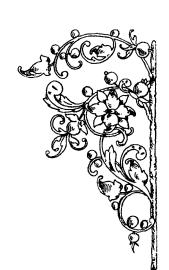
  That, indeed, is your father, lion of men.
- 9. Just as the moon, surrounded by a multitude of stars, Follows the sky path, even so goes the Lord of monks, Accompanied by His disciples.

  That, indeed, is your father, lion of men.



### Pāļi Devotional Chanting

5. Āyata-tuṅga-susaṇṭhita-nāso — Gopamukho abhīnila-sunetto Indadhanū abhinīla-bhamūkho — Esa hi tuyhapitā narasīho



- 6. Vaṭṭa-sumaṭṭa-susaṇṭhita-gīvo Sīhahanū migarāja-sarīro Kañcana-succhavi-uttama-vanno Esa hi tuyhapitā narasīho
- 7. Suniddha-sugambhīra-mañjusu-ghoso Hiṅgula-bandhu-suratta-sujivho Vīsati vīsati seta-sudanto — Esa hi tuyhapitā narasīho
- 8. Añjana-vaṇṇa-sunīla-sukeso Kañcana-paṭṭa-visuddha-lalaṭo Osadhi-pandara-suddha-suuṇṇo — Esa hi tuyhapitā narasīho
- 9. Gacchati nīlapathe viya cando Tāragaṇā-pariveṭhita-rūpo Sāvaka-majjhagato samanindo — Esa hi tuyhapitā narasīho





1. Dependent on ignorance arise volitional activities (moral and immoral)

Dependent on volitional activities arises consciousness

Dependent on consciousness arise mind and matter

Dependent on mind and matter arise the six spheres of sense

Dependent on six spheres of sense arises contact

Dependent on contact arises sensation

Dependent on sensation 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 does this entire aggregation of suffering arises.





# Pațicca-Samuppāda

1. Avijjāpaccayā sankhārā

Sankhārapaccayā viññāṇaṃ

Viññāṇapaccayā nāma-rūpam

Nāma-rūpapaccayā saļāyatanam

Saļāyatanapaccayā phasso

Phassapaccayā vedanā

Vedanāpaccayā taņhā

Tanhāpaccayā upādānam

Upādānapaccayā bhavo

Bhavapaccayā jāti

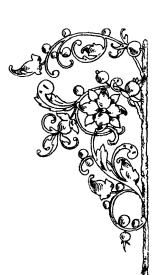
Jātipaccayā jarā maraṇam

Soka-parideva-dukkha-domanassupāyāsā sambhavanti

Evametassa kevalassa dukkhakkhandhassa samudayo hoti



- 2. Of a truth, the complete separation from and cessation of ignorance leads to the cessation of volitional activities
  - The cessation of volitional activities leads to the cessation of consciousness
  - The cessation of consciousness leads to the cessation of mind and matter
  - The cessation of mind and matter leads to the cessation of six spheres of sense
  - The cessation of six spheres of sense leads to the cessation of contact
  - The cessation of contact leads to the cessation of sensation
  - The cessation of sensation leads to the cessation of craving
  - The cessation of craving leads to the cessation of grasping
  - The cessation of grasping leads to the cessation of becoming
  - The cessation of becoming leads to the cessation of birth
  - The cessation of birth leads to the cessation of decay, death, sorrow, lamentation, pain, grief and despair
  - Thus does the cessation of this entire aggregate of suffering result.





2. Avijjāyatveva asesa-virāga-nirodhā saṅkhāra-nirodho

Sankhāranirodhā viññaṇanirodho

Viññāṇanirodhā nāma-rūpanirodho

Nāma-rūpanirodhā saļāyatananirodho

Saļāyatananirodhā phassanirodho

Phassanirodhā vedanānirodho

Vedanānirodhā tanhānirodho

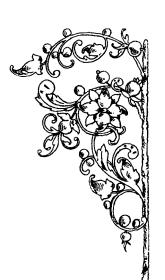
Tanhānirodhā upādānanirodho

Upādānanirodhā bhavanirodho

Bhavanirodhā jātinirodho

Jātinirodhā jarā maraṇaṃ soka-paridevadukkha-domanassupāyāsā nirujjhanti

Evametassa kevalassa dukkhakkhandassa nirodho hoti





## Stanzas of Victory and Blessing

 Creating thousand hands with weapons armed was Mara seated on the trumpeting, ferocious elephant, Girimekhala.

Him, together with his army, did the Lord of Sages subdue by means of generosity and other virtues. By its grace, may joyous victory be thine.

- 2. More violent than Mara was the indocile, obstinate demon,
  - Ālavaka who battled with the Buddha throughout the whole night.
  - Him, did the Lord of Sages subdue by means of His patience and self-control.

By its grace, may joyous victory be thine.

- 3. Nālāgiri, the king elephant, highly intoxicated, It was raging like a forest fire and was terrible as a thunderbolt. Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue. By its grace, may joyous victory be thine.
- With uplifted sword, for a distance of three leagues, did wicked Angulimala run.
   The Lord of Sages subdued him by His psyhic powers. By its grace, may joyous victory be thine.



# Jayamangala Gāthā

1. Bāhuṃ sahassamabhinimmita-sāyudhantaṃ Girimekhalaṃ uditaghora-sasenamāraṃ Dānādi-dhammavidhinā jitavā munindo Taṃ tejasā bhavatu to jayamaṅgalāni

2. Mārātirekamabhiyujjhita-sabbarattim Ghorampanālavakamakkhamathaddha-yakkham Khantī-sudanta-vidhinā jitavā munindo Taṃ tejasā bhavatu to jayamaṅgalāni

3. Nālāgirim gajavaram atimattabhūtam Dāvaggi-cakkamasanīva sudāruņantam Mettambusekavidhinā jitavā munindo Tam tejasā bhavatu te jayamangalāni

4. Ukkhitta-khaggamatihattha-sudāruṇantaṃ Dhāvanti yojanapathaṅgulimāla-vantaṃ Iddhībhisaṅkhata-mano jitavā munindo Taṃ tejasā bhavatu to jayamaṅgalāni

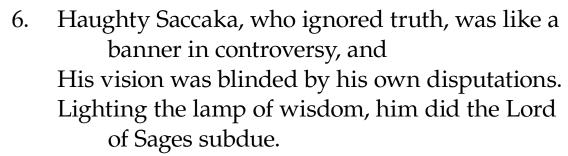


5. Her belly bound with faggots, to simulate the bigness of pregnancy,

Ciñcā, with harsh words made foul accusation in the midst of an assemblage.

Her, did the Lord of Sages subdue by His serene and peaceful bearing.

By its grace, may joyous victory be thine.

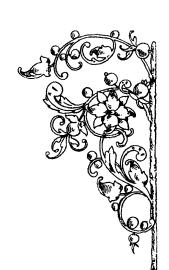


By its grace, may joyous victory be thine.

- 7. The wise and powerful serpent, Nandopananda, did the Noble Sage subdue by His psychic powers through his disciple son Thera Moggallāna. By its grace, may joyous victory be thine.
- 8. The pure, radiant, majestic Brahma Baka, whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with His medicine of wisdom. By its grace, may joyous victory be thine.
- 9. The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes and gain the bliss of Nibbāna.



5. Katvāna-kaṭṭhamudaraṃ iva gabbhiniyā Ciñcāya duṭṭha-vacanaṃ janakāya majjhe Santena somavidhinā jitavā munindo Taṃ tejasā bhavatu to jayamaṅgalāni



- 6. Saccam vihāya matisaccaka-vādaketum Vādābhiropita-manam ati-andhabhūtam Paññāpadīpa jalito jitavā munindo Tam tejasā bhavatu to jayamaṅgalāni
- 7. Nandopananda-bhujagam vibudham mahiddhim Puttena therabhujagena damāpayanto Iddhūpadesa-vidhinā jitavā munindo Tam tejasā bhavatu to jayamangalāni
- 8. Duggāhadiṭṭhi-bhujagena sudaṭṭha-hatthaṃ Brahmaṃ visuddhi-jutimiddhi-bakābhidhānaṃ Ñāṇāgadena vidhinā jitavā munindo Taṃ tejasā bhavatu te jayamaṅgalāni
- 9. Etāpi Buddhajayamaṅgala-aṭṭhagāthā Yo vācako dinadine saratematandi Hitvāna nekavividhāni cupaddavāni Mokkhaṃ sukhaṃ adhigameyya naro sapañño



### Pāļi Devotional Chanting

## **Summary of Fourfold Protective Meditation**

- 1. I worship the Buddha, the ocean of virtues.

  May all beings be happy and free from enmity.

  The body is repulsive and full of bad smell.

  All beings, including myself must die.
- 2. Homage to the Dhamma, preached by the Buddha. May all beings be happy and free from enmity. The body is repulsive and full of bad smell. All beings, including myself must die.
- 3. Homage to the Sangha, the disciples of the Buddha May all beings be happy and free from enmity. The body is repulsive and full of bad smell. All beings, including myself must die.

## Stanzas of The Triple Gem

These three stanzas were taught by the Buddha to a youth named Chatta, foreseeing his unfavourable destiny and advising him to take refuge in the Triple Gem for the happiness of his future birth.

- 1. Who art the chiefest Speaker amongst mankind, Sākya Sage, O Holy One, whose task is done, Gone beyond, possessor of power and energy; To thee, the Well-Gone One, I go for refuge.
- 2. Exempt from lust, from craving, sorrow-free, Law unconditioned and delectable, sweet, potent, profoundly analytic.

  To this very Dhamma I go for refuge.
- 3. Whatever is given bears great fruit 'tis said, The four Pure Pairs of Persons; and these Eight are people who have realised the Truth; To this very Saṅgha I go for refuge.

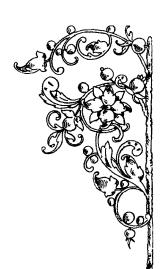


#### Caturārakkha Bhāvanā

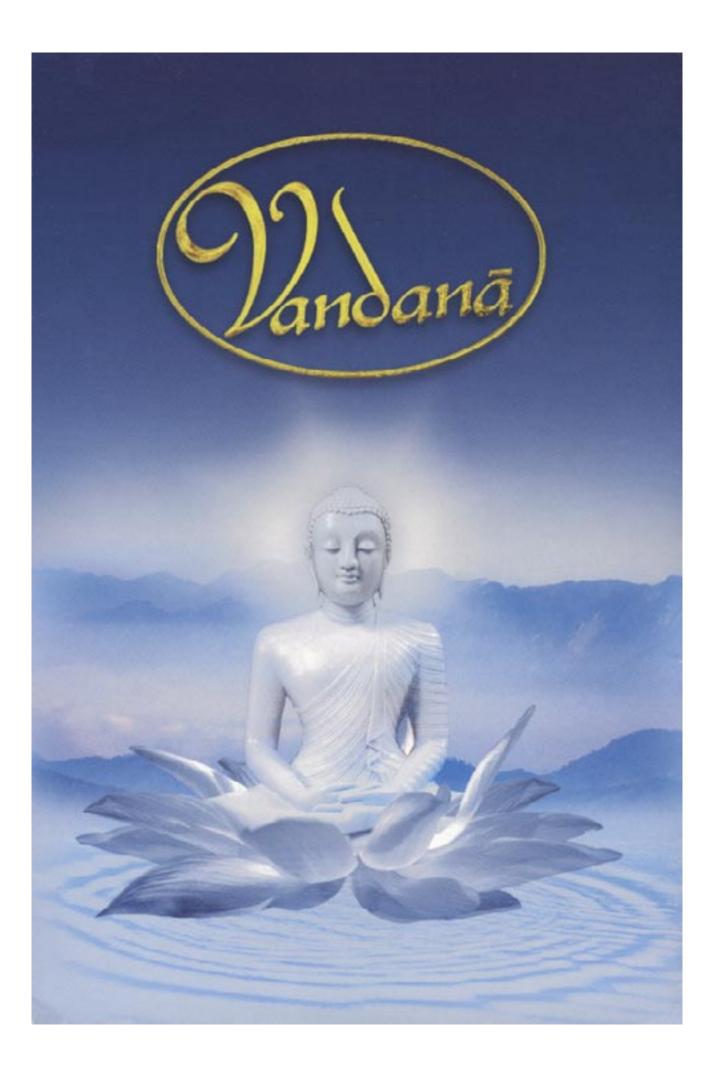
- Namāmi Buddham guņa-sāgarantam Sattā sadā hontu sukhī averā Kāyo jiguccho sakalo dugandho Gacchanti sabbe maranam ahañ ca
- 2. Namāmi Dhammam sugatena desitam Sattā sadā hontu sukhī averā Kāyo jiguccho sakalo dugandho Gacchanti sabbe maraṇam ahañ ca
- 3. Namāmi Saṅghaṃ Munirāja-sāvakaṃ Sattā sadā hontu sukhī averā Kāyo jiguccho sakalo dugandho Gacchanti sabbe maraṇaṃ ahañ ca

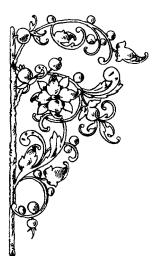
#### Chattamānavaka Gāthā

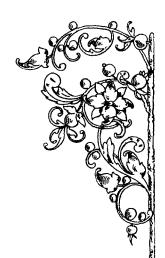
- Yo vadatam pavaro manujesu Sakyamunī bhagavā katakicco Pāragato balaviriyasamangi Tam sugatam saranatthamupemi
- 2. Rāgavirāgamanejamasokam Dhammamasankhatamappaṭikūlam Madhuramimam paguṇam suvibhattam Dhammamimam saraṇatthamupemi
- 3. Yattha ca dinnamahapphalamāhu Catusu sucīsu purisayugesu Aṭṭha ca puggaladhammadasā te Saṅghamimaṃ saraṇatthamupemi











# Vandana Selected verses from the Dhammapada

This collection of hymns includes forty-six selected verses from the Dhammapada.

The Dhammapada or "The Words of Truth" comprising of 423 verses in Pāḷi was spoken by the Buddha on some 305 occasions for the benefit of all human beings.

The Dhammapada is a highly venerated and esteemed sacred book for Buddhists.

Those with a mind to understand will gain much from the verses of the Dhammapada.

The moral and philosophical Teachings of the Buddha will benefit us immensely if we cultivate them with right understanding, right effort and right mindfulness in our daily life.





Mental phenomena are preceded by mind, have mind as their leader, are made by mind.

If one acts or speaks with an evil mind, from that sorrow follows him, as the wheel follows the foot of the ox.

(Verse 1)

Mental phenomena are preceded by mind, have mind as their leader, are made by mind.

If one acts or speaks with a pure mind, from that happiness follows him, like a shadow not going away.

(Verse 2)

Whoever lives contemplating pleasant things, with senses unrestrained, in food immoderate, indolent, inactive, him verily Māra overthrows, as the wind (overthrows) a weak tree.

(Verse 7)

Whoever believes contemplating 'the impurities' with senses restrained, in food moderate, full of faith, full of sustained energy, him Māra overthrows not, as the wind (does not overthrow) a rocky mountain.

(Verse 8)

Mano pubbaṅgamā dhammā mano seṭṭhā manomayā Manasā ce paduṭṭhena bhāsatī vā karoti vā Tato naṃ dukkhamanveti cakkaṃ' va vahato padaṃ



(Verse 1)

Mano pubbaṅgamā dhammā mano seṭṭhā manomayā Manasā ce pasannena bhāsatī vā karoti vā Tato naṃ sukhamanveti chayā' va anapāyinī

(Verse 2)

Subhānupassiṃ viharantaṃ indriyesu asaṃvutaṃ Bhojanamhi amattaññuṃ kusītaṃ hīnavīriyaṃ Taṃ ve pasahatī māro vāto rukkhaṃ' va dubbalaṃ

(Verse 7)

Asubhānupassim viharantam indriyesu susamvutam Bhojanamhi ca mattaññum saddham āraddhavīriyam Tam ve nappasahatī māro vāto selam' va pabbatam



Good is restraint of the body.

Good is restraint of speech.

Good is restraint of the mind.

Restraint everywhere is good.

The bhikkhu restrained in every way

is freed from all suffering.

(Verse 361)

That bhikkhu who dwells in the Dhamma, who delights in the Dhamma, thinking about the Dhamma, remembering the Dhamma, does not fall away from the sublime Dhamma. (Verse 364)

Though receiving but little, if a bhikkhu does not despise his own gains, even the gods praise such one who is pure in livelihood and is not slothful.

(Verse 366)

He who has no thought of 'I' and 'mine' whatever towards mind and body, he who grieves not for that which has not, he is, indeed, called a bhikkhu.

(Verse 367)

The bhikkhu who abides in loving-kindness, who is pleased with the Buddhas Teaching, attains to that state of peace and happiness, the stilling of conditioned things.



Kāyena saṃvaro sādhu sādhu vācāya saṃvaro Manasā saṃvaro sādhu sādhu sabbattha saṃvaro Sabbatha saṃvuto bhikkhu sabbadukkhā pamuccati



(Verse 361)

Dhammārāmo dhammarato dhammam anuvicintayam Dhammam anussaram bhikkhu saddhammā na parihāyati

(Verse 364)

Appalābho 'pi ce bhikkhu salābham nātimaññati Tam ve devā pasamsanti suddhājīvim atanditam

(Verse 366)

Sabbaso nāmarūpasmim yassa natthi mamāyitam Asatā ca na socati

sa ve bhikkhū 'ti vuccati

(Verse 367)

Mettā vihārī yo bhikkhu pasanno Buddhasāsane Adhigacche padaṃ santaṃ saṅkhārūpasamaṃ sukhaṃ

(Verse 368)

Full of joy, full of confidence in the Buddhas
Teaching, the bhikkhu will attain the
Peaceful State, the stilling of conditioned things,
the bliss (supreme).



The bhikkhu who, while still young, devotes himself to the Buddhas Teaching, illuminates this world like the moon freed from a cloud.

(Verse 382)

He who drinks in the Dhamma lives happily with a serene mind; the wise man ever delights in the Dhamma revealed by the *Ariyas*.

(Verse 79)

As a solid rock is unshaken by the wind, even so the wise are unshaken by praise or blame.

(Verse 81)

Heedfulness is the path to the deathless, heedlessness is the path to death.

The heedful do not die, the heedless are like the dead.

(Verse 21)



Pāmojjabahulo bhikkhu pasanno Buddhasāsane Adhigacche padam santam sankhārūpasamam sukham



Yo have daharo bhikkhu yuñjati Buddhasāsane So imam lokam pabhāseti abbhā mutto 'va candimā

(Verse 382)

Dhammapīti sukham seti vippasannena cetasā Ariyappavedite dhamme sadā ramati paņdito

(Verse 79)

Selo yathā ekaghano vātena na samīrati Evam nindāpasamsāsu na saminjanti paņditā

(Verse 81)

Appamādo amatapadam pamādo maccuno padam Appamattā na mīyanti ye pamattā yathā matā

(Verse 21)

Distinctly understanding this (difference), the wise (intent) on heedfulness rejoice in heedfulness, delighting in the realm of the Ariyas.



The fault of others is easily seen, but one's own is hard to see.

One winnows the faults of others indeed like chaff, but hides one's own as a crafty gambler hides a bad throw.

(Verse 252)

By oneself, indeed, is evil done; by oneself is one defiled.

By oneself is evil left undone; by oneself, indeed, is one purified.

Purity and impurity depend on oneself. No one purifies another.

(Verse 165)

Do not think lightly of evil, saying: It will not come to me.

Even a water-pot is filled by the falling of drops.

Likewise the fool, gathering it drop by drop, fills himself with evil.

(Verse 121)

Etaṃ visesato ñatvā

appamādamhi paṇḍitā
Appamāde pamodanti
ariyānaṃ gocare ratā

(Verse 22)

Sudassam vajjam aññesam attano pana duddasam Paresam hi so vajjāni opunāti yathā bhusam

Attano pana chādeti kaliṃ 'va kitavā saṭho

(Verse 252)

Attanā' va kataṃ pāpaṃ attanā saṃkilissati
Attanā akataṃ pāpaṃ attanā' va visujjhati

Suddhī asuddhī paccattam nāñño aññam visodhaye

(Verse 165)

Māvamaññetha pāpassa na maṃ taṃ āgamissati Udabindu nipātena

Udabindu nipātena udakumbho' pi pūrati

Pūrati bālo pāpassa thokathokam' pi ācinam

(Verse 121)

Do not think lightly of good, saying: It will not come to me.

Even a water-pot is filled by the falling of drops so the wise man, gathering it drop by drop, fills himself with good.



As a border city is guarded both inside and outside, so guard yourself.

Let not the opportunity go by; for those who miss the opportunity come to grief when they fall into a woeful state.

(Verse 315)

One should not have regard for the bad deeds of others, nor the things done and left undone by others, but only for the things done (Verse 50) and left undone by oneself.

As a flower that is lovely and beautiful but is scentless, Even so fruitless is the well-spoken word of one who does not practise it.

(Verse 51)



Māvamaññetha puññassa na maṃ taṃ āgamissati Udabindu nipātena udakumbho' pi pūrati Pūrati dhīro puññassa thokathokam pi ācinaṃ



Nagaraṃ yathā paccantaṃ guttaṃ santarabāhiram Evaṃ gopetha attānaṃ Khaṇo ve mā upaccagā Khaṇātitā hi socanti nirayamhi samappitā

(Verse 315)

Na paresam vilomāni na paresam katākatam Attano' va avekkheyya katāni akatāni ca

(Verse 50)

Yathā pi ruciram puppham vaṇṇavantam agandhakam Evam subhāsitā vācā aphalā hoti akubbato

(Verse 51)

As a flower that is lovely,
beautiful and scent laden,
Even so fruitful is the
well-spoken word of
one who practises it.

(Verse 52)

As from a heap of flowers many a garland is made, Even so many good deeds should be done by one subject to birth and death.

(Verse 53)

By sustained effort, earnestness, discipline, and self control, let the wise man make for himself an island which no flood overwhelms. (V

(Verse 25)

Better than a thousand utterances, comprising useless words, is one single beneficial utterance, by hearing which one is calmed.

(Verse 100)

Better than a thousand verses, comprising useless words, is one single beneficial verse, by hearing which one is calmed.

(Verse 101)



Yathā pi ruciram puppham vaṇṇavantam sagandhakam Evaṃ subhāsitā vācā saphalā hoti sakubbato

(Verse 52)

Yathā pi puppharāsimhā kayirā mālāguņe bahū

Evam jātena maccena kattabbam kusalam bahum

(Verse 53)

Uṭṭhānenappamādena saññamena damena ca

Dīpaṃ kayirātha medhāvi yam ogho nābhikīrati

(Verse 25)

Sahassam api ce vācā anatthapadasamhitā

Ekam atthapadam seyyo yam sutvā upasammati

(Verse 100)

Sahassam api ce gāthā anatthapadasaṃhitā Ekaṃ gāthāpadaṃ seyyo

yam sutvā upasammati

(Verse 101)



Though one could conquer a million men in the battlefield, Yet he, indeed, is the noblest victor who has conquered himself.

(Verse 103)

What is laughter, what is joy, when the world is ever burning? Shrouded by darkness, would you not seek the light?

(Verse 146)

Through many a birth I wandered in saṃsāra, seeking but not finding, the builder of the house. Sorrowful is it to be born again and again.

(Verse 153)

O house-builder! Thou art seen. Thou shalt build no house again.

All thy rafters are broken.

Thy ridge-pole is shattered.

My mind has attained the unconditioned. Achieved is this end of craving.

(Verse 154)

Of whom the mind is properly developed in the elements of enlightenment, who delight in the abandonment of attachment without clinging, they with *āsavas* extinguished, full of brightness, have gained Nibbāna in this world.

(Verse 89)



Yo sahassam sahassena saṅgāme mānuse jine Ekañ ca jeyya attānam sa ve saṅgāmajuttamo

(Verse 103)

Ko nu hāso kimānando niccam pajjalite sati Andhakārena onaddhā padīpam na gavessatha

(Verse 146)

Anekajātisaṃsāram sandhāvissaṃ anibbisaṃ Gahakārakaṃ gavesanto dukkhā jāti punappunaṃ

(Verse 153)

Gahakāraka diṭṭho' si puna gehaṃ na kāhasi Sabbā te phāsukā bhaggā gahakūṭam visaṅkhitaṃ Visaṅkhāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā

(Verse 154)

Yesaṃ sambodhi aṅgesu sammā cittaṃ subhāvitaṃ Ādāna paṭinissagge anupādāya ye ratā Khīṇāsavā jutīmanto te loke parinibbuttā

(Verse 89)

He who walks in the company of fools has to grieve for a long time.

Association with fools is ever painful, like associating always with an enemy.

But a wise man is good to associate

with, like meeting with relatives.

(Verse 207)

One is not versed in the Dhamma merely because one speaks much.

But he who having heard even a little Dhamma practises with his body, he indeed, is versed in the Dhamma who is not careless about the Dhamma.

(Verse 259)

That sage who knows his former abodes, who sees the blissful and the woeful states, who has reached the end of births, who, with superior wisdom, has perfected himself, who has completed (the holy life), and reached the end of all passions, — him I call a brāhmana.

(Verse 423)

When threatened with danger, men go to many a refuge, — hills, woods, groves, trees, and shrines.

(Verse 188)

Bālasaṅgatacārī hi dīgham addhāna socati Dukkho bālehi saṃvāso amitteneva sabbadā Dhīro ca sukha saṃvāso ñātīnaṃ va samāgamo



Na tāvatā dhammadharo yāvatā bahu bhāsati Yo ca appam pi sutvāna dhammaṃ kāyena passati Sa ve dhammadharo hoti

(Verse 259)

Pubbenivāsam yo vedi saggāpāyañ ca passati Atho jātikkhayam patto abhiñnā vosito muni Sabbavosita vosānam tam aham brūmi brāhmaṇam

yo dhammam nappamajjati

(Verse 423)

Bahum ve saranam yanti pabbatāni vanāni ca Ārāmarukkhacetiyāni manussā bhayatajjitā

(Verse 188)

But such a refuge is not safe refuge, not the best refuge.

One is not liberated from all evil consequences of existence (*dukkha*) for having come to such a refuge.



(Verse 189)

He who has gone for refuge to the Buddha, the Dhamma, and the Saṅgha, sees with right knowledge the four Noble Truths:

(Verse 190)

Sorrow, the Cause of Sorrow, the Transcending of Sorrow and the Noble Eightfold Path which leads to the Cessation of Sorrow.

(Verse 191)

This, indeed, is refuge, secure.

This, indeed, is refuge supreme.

By seeking such refuge one is released from all sorrow.

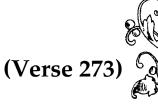
(Verses 192)

The best of paths is the Eightfold Path.

The best of truths are the four Sayings.

Non-attachment is the best of states.

The best of bipeds is the Seeing One.



N'etaṃ kho saraṇaṃ khemaṃ n' etaṃ saraṇamuttamaṃ N'etaṃ saraṇamāgamma sabbadukkhā pamuccati (Verse 189)

Yo ca buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gato

Cattāri ariyasaccāni sammappaññāya passati

(Verse 190)

Dukkham dukkhasamuppādam dukkhassa ca atikkamam Ariyañcaṭṭhaṅgikam maggam

dukkhūpasamagāminam

(Verse 191)

Etaṃ kho saraṇaṃ khemaṃ etaṃ saraṇamuttamaṃ

Etaṃ saraṇamagamma sabbadukkhā pamuccati

(Verse 192)

Maggān' aṭṭhaṅgiko seṭṭho saccānaṃ caturo padā Virāgo seṭṭho dhammānaṃ

dipadānañca cakkhumā

(Verse 273)



This is the only Way.

There is none other for the purity of vision.

Enter on this path.

This causes confusion for Māra.

(Verse 274

You yourselves should make the effort; the Tathagatas are only teachers.

Those who enter this Path and who are meditative, (Verse 276) are delivered from the bonds of Māra.

For one who is in the habit of constantly honouring and respecting the elders,

Four blessings increase age, beauty, bliss, and strength.

(Verse 109)

Rare is birth as a human being.

Hard is the life of mortals.

Hard is the hearing of the Sublime Truth.

Rare is the appearance of the Buddhas.

(Verse 182)

Happy is the birth of Buddhas,

happy is the teaching of the sublime Dhamma.

Happy is the unity of the Sangha,

happy is the discipline of the united ones. (Verse 194)

Eso'va maggo natth' añño dassanassa visuddhiyā Etamhi tumhe paṭipajjatha mārass' etaṃ pamohanaṃ

(Verse 274)

Tumhehi kiccam ātappam akkhātāro tathāgatā Paṭipannā pamokkhanti jhāyino mārabandhanā

(Verse 276)

Abhivādanasīlissa niccam vaddhāpacāyino Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukham balaṃ

(Verse 109)

Kiccho manussapaṭilābho kicchaṃ maccāna jīvitaṃ Kicchaṃ saddhammasavaṇaṃ kiccho buddhānaṃ uppādo

(Verse 182

Sukho buddhānaṃ uppādo sukhā saddhammadesanā Sukhā saṅghassa sāmaggī samaggānaṃ tapo sukho

(Verse 194)



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