



DSMC Chanting Book



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DSMC Chanting Book

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1. NAMAKKĀRAMṬ

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.

2. 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

Tatīyampi buddhaṃ saraṇaṃ gacchāmi

For the third time, I take refuge in the Buddha

Tatīyampi dhammaṃ saraṇaṃ gacchāmi

For the third time, I take refuge in the Dhamma

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time, I take refuge in the Saṅgha

3. 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-datṭhānā 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.



4. BUDDHA-GUṆA-VANDANĀ WORSHIPPING THE VIRTUES OF THE BUDDHA

Iti pi so,
Such is he,

Bhagavā,
the Blessed One,

Arahaṃ,
the Worthy 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.

5. DHAMMA-GUṆA-VANDANĀ WORSHIPPING THE VIRTUES OF THE DHAMMA

Svākkhāto bhagavatā dhammo,
The Dhamma has been well-proclaimed by the Blessed
One,

sandiṭṭhiko,
it is visible,

akāliko,
immediately effective,

ehi-passiko,
inviting inspection,

opanayiko,
onward leading,

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



6. SAṄGHA-GUṆA-VANDANĀ WORSHIPPING THE 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.

7. 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!



8. PAṬICCA SAṂ-UPPĀDA DEPENDENT CO-ORIGINATION

ANULOMAṂ - THE ORDER OF ARISING

Avijjā paccayā, saṅkhārā.

Dependent on ignorance, formations arise.

Saṅkhāra paccayā, viññāṇaṃ.

Dependent on formations, consciousness arises.

Viññāṇa paccayā, nāma rūpaṃ.

Dependent on consciousness, mentality/materiality arise.

Nāma rūpa paccayā, saḷāyatanaṃ.

Dependent on mentality/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, soka parideva, dukkha domanass'upāyāsā sambhavanti.

Dependent on birth, aging and death,
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 soka parideva dukkha
domanass'upāyāsā nirujjhanti***

Through the cessation of birth, aging and death , sorrow,
lamentation, pain, grief, and despair cease.

***Evametassa kevalassa dukkha-kkhandhassa nirodho
hoṭī'ti***

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



9. OVĀDA-PĀTIMOKKHA GĀTHĀ ADMONITION ON MONASTIC CODE

Khanṭī paramaṃ tapo tītikkhā

Patient forbearance is the foremost austerity.

Nibbānaṃ paramaṃ vadanti buddhā,

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

Na hi pabbajito 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 skillful,

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 sayanāsaṇaṃ.

Dwelling in seclusion,

Adhicitte ca āyogo:

Commitment to the heightened mind:

Etaṃ buddhāna-sāsananti.

This is the admonition of the Buddhas'

10. AMISA-PŪJĀ - MATERIAL OFFERINGS (Only chant verses for what you are offering)

a. THE MAIN OBJECTS OF VENERATION

Vandāmi cetiyaṃ sabbaṃ, sabba-ṭhānesu patitṭhitaṃ,
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

***Sugandham sītalam kappam, pasanna-madhuram
subham,***

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, puññena-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.

11. ĀKAṄKHĀ 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!

12. 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.

13. KHAMĀ YĀCANĀ ASKING FOR FORGIVENESS

Kāyena vācā cittena,
By body, speech or mind,

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

accayaṃ khama me Bhante
forgive me of that offence, O Bhante,

bhūri-pañña tathāgata.
Perfect One of vast wisdom.



14. 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-
dam:***

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 dhamma!

Dhammassavaṇa-kālo, ayaṃ bhadantā!

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

Paritta-dhammassavaṇa-kālo ayaṃ bhadantā!

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



15. MAHĀ MAṄGALA SUTTAṀ
DISCOURSE ON THE GREAT BLESSINGS.

*Evam me sutam, ekam 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 ṭhitā 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, paṇḍitānañ 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-saccañ-ca sippañ-ca, vinayo ca susikkhito,
Having great learning and craft, and being disciplined
and well trained,
subhāsītā ca yā vācā: etaṃ maṅgala-muttamaṃ.
and if the 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.

Dānañ-ca dhamma-cariyā ca, ñātakānañ-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-sācakchā: 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-sacchikiriyā ca: etaṃ maṅgala-muttamaṃ.
the experience of Nibbāna: this is the supreme blessing.

Phuṭṭhassa loka-dhammehi, cittaṃ yassa na kampaṭi,
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-maparājitā,
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.”



16. RATANA SUTTAṀ DISCOURSE ON THE GEMS

*Yānīdha bhūtāni samāgatāni, bhummāni 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 balaṃ, 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 buddhe
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
ratanam 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),
***samādhinā tena samo na vijjati, idam-pi dhamme
ratanam 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 at̥ṭha satam̥ pasatthā, cattāri etāni yugāni hontī,

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

te dakkhiṇeyyā sugatassa sāvakā, etesu dinnāni mahapphalāni, idam-pi saṅghe ratanam̥ paṇītam̥:

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 amatam̥ vigayha, laddhā mudhā nibbutim̥ bhujja-mānā,

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

idam-pi saṅghe ratanam̥ paṇītam̥:

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, sīlabbatam vāpi yad-atthi kiñci.

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

Catūhapāyehi ca vippamutto, cha cābhi-ṭhānāni abhabbo kātum,

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

idam-pi Saṅghe ratanam pañītam:

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 paṭicchādāya, abhabbatā diṭṭha-
padassa vuttū,***

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

***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!

***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 buddhe ratanaṃ paṇītaṃ: 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-
varam̐ adesayī.***

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

***idam-pi buddhe ratanam̐ pañītam̐: etena saccena
suvatthi hotu!***

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

***Khīṇam̐ purāṇam̐ navaṃ natthi sambhavaṃ, viratta-
cittā āyatike bhavasmiṃ,***

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 ratanam̐ pañītam̐: 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, bhummāni 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, bhummāni 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, bhummāni 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!

17. 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 anatimānī,

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

***santussako ca subharo 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
sukhitattā!***

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

ye keci pāṇa-bhūtatthi, 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 puttam, āyusā ekaputta-
manurakkhe,

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

evam-pi sabba-bhūtesu, mānasam bhāvaye aparimāṇam.

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

Mettañ-ca sabba-lokasmiṃ, mānasam bhāvaye aparimāṇam,

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

uddham adho ca tiriyañ-ca, asambādham averaṃ asapattam.

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

tiṭṭham caraṃ nisinno vā, sayāno vā yāvatassa vigatamiddho,

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

etaṃ satim 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 gedham, na hi jātu gabbha seyyaṃ punareṭi ti.

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

18. 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

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 sāsanam

Lord Buddha's dispensation.

Sādhu ... Sādhu... Sādhu

20. ĀSĪVĀDA BLESSINGS

Sabbhītiyo 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.

A 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
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 Pāḷi 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 another
- Ā as in art
- I as in ink
- Ī as in eel
- U as in maure
- Ū as in prudent
- E as in age (but before a conjunct consonant as in end)
- O as in own (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*, & *ǒ*, 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 *jarādhammo'mhi*, we should read *jarādhammō'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 (*ṅa 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 *ṅ* as in ink. The pronunciation of *ṅa* is as in canyon, or the Spanish word *señore*. The letter *ṁ* 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-taṁ*, not *sutaṁ* (or *sūtaṁ*); *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 orage
- ṁ is the pure nasal sounded through the nose like in thinking
- k as in cat, keen kh somewhat as in blackheath
- g as in gadfly, gate gh somewhat as in log house or ghost.

ñ as in banku

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:

ṭ as in tap, tick ṭh somewhat as in ant hill
(never as in they)

ḍ as in did, dug ḍh somewhat as in red hot

ṇ as in know

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

t as in tub, ten th somewhat as in cat house

d as in den, dig dh somewhat as in mad house

n as in nip, nose

p	as in <u>p</u> at, <u>p</u> inch	ph	somewhat as in <u>top</u> <u>h</u> at (never as in photo)
b	as in <u>b</u> ack, <u>b</u> ig	bh	somewhat as in <u>ab</u> horrence
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 <u>tr</u> ill
l	as in <u>l</u> ead, <u>l</u> end	ḷ	as before, but with the tongue drawn back like in <u>ill</u> usion
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 <u>s</u> ay, <u>s</u> end	h	as in <u>h</u> at, <u>h</u> eight

[Based On a guide prepared by Ānandajothi Bhikkhu at:

<http://www.buddhanet-de.net/ancient-buddhist-texts/Reference/The-Pronunciation-of-Pali.htm>]

(some additional pronunciation words have been added by Bhante Kusala).



