Vandana
The Album of Pali Devotional Chanting and Hymns
Venerable Elgiriye Indaratana Maha Thera
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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 (sārīrīkā) 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 keeping the object on your right and with both palms together.

A popular stanza in venerating the three objects is:

Vandāmi cetiyam sabbaṃ  
Sabbaṭṭhānesu patiṭṭhitaṃ  
Sārīrikadhātu Mahā-Bodhiṃ  
Buddharūpaṃ sakalaṃ 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.
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 (añjali).

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.
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.”

“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. Contact with unpleasant things is 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 from, and non-attachment to it.”

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

“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 throughout 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.
- **Yellow**: signifying the Middle Path, i.e. the complete absence of form and emptiness.
- **Red**: signifying achievement, wisdom, virtue, fortune and dignity.
- **White**: signifying purity, emancipation, that the Dharma will always exist regardless of time or space.
- **Orange**: 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*
Pāḷi Devotional Chanting

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!

viii
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
CONTENTS

Pāḷi Devotional Chanting

1. Buddhābhivādanā
   Homage to The Buddha ................................................................. 1–2

2. Ti-Saraṇa
   The Three Refuges ....................................................................... 1–2

3. Pañca Sīla
   Five Precepts .............................................................................. 1–2

4. Buddha Vandanā
   Salutation To The Buddha ............................................................ 3–4

5. Dhamma Vandanā
   Salutation To the Doctrine ......................................................... 5–6

6. Saṅgha Vandanā
   Salutation to the Saṅgha of the Blessed One’s Disciples .......... 7–8

7. Cetiya Vandanā
   Salutation to the Pagodas ............................................................. 9–10

8. Bodhi Vandanā
   Salutation to the Bodhi Tree ....................................................... 9–10

9. Padīpa Pūjā
   Offering of Lights ......................................................................... 11–12

10. Sugandha Pūjā
    Offering of Incense .................................................................... 11–12

11. Puppha Pūjā
    Offering of Flowers ..................................................................... 11–12

12. Anumodanā
    Transference of Merits to All Celestial Beings .......................... 13–14

13. Patti Dāna
    Transference of Merits to Departed Relatives ............................. 15–16
14. Patthanā  
   Aspiration ................................................................. 15–16

15. Khamāyācanā  
   Forgiveness of Faults ................................................ 15–16

16. Maṅgala Sutta  
   Discourse on Blessings .............................................. 17–22

17. Ratana Sutta  
   The Discourse on Jewels ........................................... 23–30

18. Mettā Sutta  
   The Discourse on Loving-Kindness ............................ 31–34

19. Mahā Jayamaṅgala Gātha  
   Great Verses of Joyous Victory ................................. 35–42

Pāḷi Devotional Hymns

1. Nava Guṇa Gāthā  
   The Nine Virtues of The Buddha ............................... 45–48

2. Narasīha Gāthā  
   The Stanzas The Lion of Men .................................. 49–52

3. Paṭicca-Samuppāda  
   Reflection on The Wheel of Life ............................. 53–56

4. Jayamaṅgala Gāthā  
   Stanzas of Victory and Blessing ............................... 57–60

5. Caturārakkha Bhāvanā  
   Summary of Fourfold Protective Meditation ................ 61–62

6. Chattamānavaka Gāthā  
   Stanzas of The Triple Gem ...................................... 61–62

Selected verses from the Dhammapada

7. Forty-Six Verses .................................................... 65–84
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 Saṅgha 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-Saraṇa
Buddhaṁ saraṇaṁ gacchāmi
Dhammam saraṇaṁ gacchāmi
Saṅghaṁ saraṇaṁ gacchāmi

Dutiyampi Buddhaṁ saraṇaṁ gacchāmi
Dutiyampi Dhammam saraṇaṁ gacchāmi
Dutiyampi Saṅghaṁ saraṇaṁ gacchāmi

Tatiyampi Buddhaṁ saraṇaṁ gacchāmi
Tatiyampi Dhammam saraṇaṁ gacchāmi
Tatiyampi Saṅghaṁ saraṇaṁ gacchāmi

Pañca Sīla
Pānātipātā veramaṇī sikkhāpadaṁ samādiyāmi
Adinnādānā veramaṇī sikkhāpadaṁ samādiyāmi
Kāmesu micchācārā veramaṇī sikkhāpadaṁ samādiyāmi
Musāvādā veramaṇī sikkhāpadaṁ samādiyāmi
Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṁ 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 Vandana

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

Buddham jīvitam yāva nibbānaṃ
saraṇaṃ gacchāmi
Ye ca Buddhā atītā ca
Ye ca Buddhā anāgatā
Paccuppannā ca ye Buddhā
Aham vandāmi sabbadā

Natthi me saraṇaṃ aṇṇaṃ
Buddho me saraṇaṃ varaṃ
Etena sacca-vajjena
Hotu me jayaṁgaḷaṁ

Uttamaṅgena vandehaṁ
Pādapaṃsu-varuttamaṁ
Buddho yo khalito doso
Buddho khamatu taṃ mamaṁ
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.

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

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

Dhammaṃ jīvitaṃ yāva nibbānaṃ
Saraṇaṃ gacchāmi
Ye ca Dhammā atītā ca
Ye ca Dhammā anāgatā
Paccuppannā ca ye Dhammā
Ahaṃ vandāmi sabbadā

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

Uttamaṅgena vandehaṃ
Dhammaṃ ca tividhamṃ varaṃ
Dhamme yo khalito doso
Dhammo khamatu taṃ mamaṃ
Salutation to the Saṅgha of the Blessed One’s Disciples

The Saṅgha of the Blessed One’s disciples has entered on the good way;
The Saṅgha of the Blessed One’s disciples has entered on the straight way;
The Saṅgha of the Blessed One’s disciples has entered on the right path;
The Saṅgha 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.
**Saṅgha Vandanā**

Supaṭipanno Bhagavato sāvaka-saṅgho  
Ujupaṭipanno Bhagavato sāvaka-saṅgho  
Ñāyapaṭipanno Bhagavato sāvaka-saṅgho  
Sāmīcippaṭipanno Bhagavato sāvaka-saṅgho

Yadidam cattāri purisayugāni aṭṭha  
   purisa-puggalā, esa Bhagavato sāvaka-saṅgho  
Āhuṇeyyo, pāhuṇeyyo, dakkhiṇeyyo,  
Añjalikaraṇīyo, anuttaram puññākkhettaṃ  
     lokassā ti

Saṅghaṁ jīvitaṁ yāva nibbānaṁ  
sarāṇaṁ gacchāmi  
Ye ca Saṅghā atītā ca  
Ye ca Saṅghā anāgatā  
Paccuppannā ca ye Saṅghā  
Ahaṃ vandāmi sabbadā

Natthi me sarāṇaṁ aññaṁ  
Saṅgho me sarāṇaṁ varaṁ  
Etena sacca-vajjena  
Hotu me jayamaṅgalaṃ

Uttamaṅgena vandehaṁ  
Saṅghaṁ ca tividaduttamaṁ  
Sanghe yo khalito doso  
Saṅgho khamatu taṁ mamāṁ
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 cetiyaṃ sabbaṃ
Sabbaṭṭhānesu patiṭṭhitaṃ
Sārīrikadhātu Mahā-Bodhiṃ
Buddharūpaṃ sakalāṃ sadā

**Bodhi Vandanā**
Yassa mūle nisinno va —
Sabbāri vijayaṃ akā
Patto sabbaññutaṃ satthā —
Vande taṃ Bodhi-pādapam

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

Paṭhamaṃ Bodhi-pallaṅkaṃ dutiyañ ca animmisam
Tatiyañ caṅkamanam setṭhaṃ catuttham ratanāgharam
Pañcamaṃ ajapālañ ca mucalindena chaṭṭahamaṃ
Sattamaṃ rājayaṭanaṃ vande taṃ bodhipādapam

Inda-nīla-vañña-patta-seta-khanda-bhāsuraṃ
Satthu-netta-paṅkajābhi pūjitagga-sātadāṃ
Agga-bodhi-nāma-vāma-deva-rukkha-sannibhaṃ
Taṃ visāla-bodhi-pādapam 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  
Dhūpenāham sugandhinā  
Pūjaye pūjaneyyaṃ taṃ  
Pūjābhajanamuttamaṃ  

Puppha Pūjā  
Vaṇṇa-gandha-guṇopetam — etam kusumasantatiṃ  
Pūjayāmi munindassa — Sirīpāda-saroruhe  

Pujemi Buddhaṃ kusumenanena  
Puññenametena ca hotu mokkhaṃ  
Pupphaṃ milāyāti yathā idāṃ me  
Kāyo tathā yāti vināsa-bhavaṃ
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 bhumaṭṭhā —
devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā —
ciraṃ rakkhantu lokasāsanaṃ

Ākāsaṭṭhā ca bhumaṭṭhā —
devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā —
ciraṃ rakkhantu desanaṃ

Ākāsaṭṭhā ca bhumaṭṭhā —
devā nāgā mahiddhikā
Puññaṃ taṃ anumoditvā —
ciraṃ rakkhantu maṃ paran ti

Ettāvatā ca amhehi —
sambhatāṃ puññasampadaṃ
e Sabbe devā anumodantu —
sabbasampattisiddhiyā

Ettāvatā ca amhehi —
sambhatāṃ puññasampadaṃ
e Sabbe bhūtā anumodantu —
sabbasampattisiddhiyā

Ettāvatā ca amhehi —
sambhatāṃ puññasampadaṃ
e 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 ťātinaṃ hotu-sukhitā hontu ţātayo
(repeat three times)

Patthanā
Iminā puññakammena
Mā me bālasamāgamo
Satam samāgamo hotu
Yāva nibbānapattiya

Khamāyācanā
Kāyena vācā cittena
Pamādana mayā kataṃ
caccayaṃ khama me bhante
Bhūripaṇṇa 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:

1. 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.
Maṅgala Sutta

Evaṃ me sutaṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane Anātha-piṇḍikassa ārāme. Atha kho aaññatarā devatā abhikkantāya rattiyā abhikkanta-vanṇā kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantaṃ abhivadetvā ekamantaṃ atthāsi Ekamantaṃ thitā kho sā devatā bhagavantaṃ gāthāya ajjhabhāsi.

1. Bahū devā manussā ca Maṅgalāni acintayuṃ Akaṅkhamānā sotthānaṃ Brūhi maṅgalamuttamaṃ

2. 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 kammanṭā Etaṃ maṅgalamuttamaṃ

6. Dānañ ca dhammacariyā ca Ñātakanañ ca saṅgaho Anavajjāni kammāni Etaṃ maṅgalamuttamaṃ

7. Āratī virati pāpā Majjapānā ca saññamo Appamādo ca dhammesu Etaṃ maṅgalamuttamaṃ

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. Khanti ca sovacassatā
Samaṇānañ ca dassanaṃ
Kālena dhamma sākacchā
Etaṃ maṅgalamuttamaṃ

10. Tapo ca brahmacariyañ ca
Ariyasaccānadassanaṃ
Nibbānasacchikiriyā ca
Etaṃ maṅgalamuttamaṃ

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

12. Etādisāni katvāna
Sabbatthamaparājitā
Sabbattha sotthiṃ gacchanti taṃ
tesaṃ maṅgalamuttaman ti
The Discourse on Jewels

1. 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
   Saggiṃ vā yaṃ ratanaṃ paṇītaṃ
   Na no samaṃ atthi tathāgatena
   Idam pi Buddhhe ratanaṃ paṇītaṃ
   Etena saccena suvatthi hotu!

4. Khayaṃ virāgaṃ amataṃ paṇītaṃ
   Yadajjhagā sakyamuni samāhito
   Na tena dhammena samatthi kiñci
   Idam pi dhamme ratanaṃ paṇītaṃ
   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 Saṅgha is this precious jewel.
   By this truth, may there be happiness!

8. Just as a firm post, sunk in the earth,
   Cannot be shaken by the four winds;
   Even so do I declare Him 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 succīṃ
   Samādhimānantarikaññamāhu
   Samādhinā tena samo na vijjati
   Idam pi dhamme ratanaṃ pañītaṃ
   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 pañītaṃ
   Etena saccena suvatthi hotu!

7. Ye suppayuttā manasā daḷhena
   Nikkāmino Gotamasāsanamhi
   Te pattipattā amataṃ vigayha
   Laddhā mudhā nibbutiṃ bhuñjamānā
   Idam pi saṅghe ratanaṃ pañītaṃ
   Etena saccena suvatthi hotu!

8. Yathindakhīlo paṭhavimś sito siyā
   Catubbhi vātebhi asampakampiyo
   Tathūpamaṃ sappurisaṃ vadāmi
   Yo ariyasaccāni avecca passati
   Idam pi saṅghe ratanaṃ pañītaṃ
   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 Saṅgha 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 Saṅgha 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
Gambhīrāpanñena sudesitāni
Kiñca pi to honti bhusappamattā
Na to bhavaṃ aṭṭhamaṃ ādiyanti
Idam pi saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu!

10. Sahāvassa dassanasampadāya
Tayassu dhammā jahitā bhavanti
Sakkayadiṭṭhi vicikicchitañ ca
Silabbatam vā pi yadatthi kiñci
Catūhapāyehi ca vipparamutto
Cha c’ābhiṭṭhānāni abhabbo kātum
Idam pi saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu!

11. Kiñcā pi so kammaṃ karoti pāpakam
Kayena vācā uda cetasā vā
Abhabbo so tassa paticchādāya
Abhabbatā diṭṭhapadassa vuttā
Idam pi saṅghe ratanaṃ pañītaṃ
Etena saccena suvatthi hotu!

12. Vanappagumbe yathā phussitagge
Gimhānamāse paṭhamasmiṃ gimhe
Tathūpamaṃ dhammavaram adesayi
Nibbānagāmim paramaṃ hitāya
Idam pi Buddhhe ratanaṃ pañītaṃ
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 Saṅgha, 
Honoured by Gods and humans. 
May there be happiness!
13. Varo varaṇṇu varado varāharo  
    Anuttaro dhammavaram adesayi  
    Idam pi Buddhhe ratanam paṇītaṃ  
    Etena saccena suvatthi hotu!

14. Khīnaṃ purānaṃ navam natthi sambhavaṃ  
    Virattacitta āyatike bhavasmiṃ  
    Te khīṇabiṇa aviruḷhicchandā  
    Nibbanti dhīrā yathā yam padipo  
    Idam pi saṅghe ratanaṃ paṇītaṃ  
    Etena saccena suvatthi hotu!

15. Yānīdha bhūtani samāgatāni  
    Bhummāni vā yāni va antalikkhe  
    Tathāgataṃ devamanussapūjitaṃ  
    Buddhaṃ namassāma suvatthi hotu!

16. Yānīdha bhūtani samāgatāni  
    Bhummāni vā yāni va antalikkhe  
    Tathāgataṃ devamanussapūjitaṃ  
    Dhammaṃ namassāma suvatthi hotu!

17. Yanīdha bhūtani samāgatāni  
    Bhummāni vā yāni va antalikkhe  
    Tathāgataṃ devamanussapūjitaṃ  
    Saṅgham namassāma suvatthi hotu!
The Discourse on Loving-Kindness

1. 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.

2. 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!
Mettā Sutta

1. Karaṇīyamattha-kusalena
   Yantaṃ santam padaṃ abhisamecca
   Sakko ujū ca sūjū ca
   Suvaco cassa mudu anatimānī

2. 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
   Majjhima rassakānukathūlā

5. Diṭṭhā vā ye va addiṭṭhā
   Ye ca dūre vasanti avidūre
   Bhūtā vā sambhavesi vā
   Sabbe sattā bhavantu sukhitattā
6. 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 again
    For conception in a womb.
6. Na paro paraṃ nikubbetha
   Nātimaññetha katthaci naṃ kañci
   Byārosanā paṭighasaññā
   Nāññamaññassa dukkhamiccheyya

7. Mātā yathā niyaṃ puttaṃ
   Āyusā ekaputtamanurakkhe
   Evam pi sabbabhūtesu
   Mānasaṃ bhāvaye aparimāṇaṃ

8. Mettañ ca sabbalokasmiṃ
   Mānasaṃ bhāvaye aparimāṇaṃ
   Uddhaṃ adho ca tiriyañ ca
   Asambādhaṃ averaṃ asapattaṃ

9. Tiṭṭham caraṃ nissinno vā
   Sayano vā yāva tassa vigatamiddho
   Etam satiṃ adhiṭṭheyya
   Brahmametaṃ vihāram 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 Jayamaṅgala Gātha

1. Mahākāruṇiko nātho
   Hitāya sabbapānīnaṃ
   Pūretvā pāramī sabbā
   Pattoo sambodhimittamaṃ
   Etena saccavajjena
   Hotu me jayamaṅgalaṃ

2. Jayanto bodhiyā mūle
   Sakyānaṃ nandivaddhano
   Evaṃ mayhaṃ jayo hotu
   Jayassu jayamaṅgalaṃ

3. Sakkatvā Buddharaṭanaṃ
   Osadhaṃ uttamaṃ varaṃ
   Hitam devamanussānaṃ
   Buddhatejena sotthinā
   Nassant’upaddavā sabbe
   Dukkhā vūpasamentu me

4. Sakkatvā Dhammaratraṇaṃ
   Osadhaṃ uttamaṃ varaṃ
   Parilāhūpa samanaṃ
   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
5. Sakkatvā Saṅgharatanam
    Osadham uttamaṃ varam
    Āhuṇeyyaṃ pāhuṇeyyaṃ
    Saṅghatejena sotthinā
    Nassant’upaddavā sabbe
    Rogā vūpasamentu me

6. Yaṅkiñci rataṇaṃ loke
    Vijjati vividhā puthū
    Rataṇaṃ Buddhasamaṃ natthi
    Tasmā sotthi bhavantu me

7. Yaṅkiñci rataṇaṃ loke
    Vijjati vividhā puthū
    Rataṇaṃ Dhammasamaṃ natthi
    Tasmā sotthi bhavantu me

8. Yaṅkiñci rataṇaṃ loke
    Vijjati vividhā puthū
    Rataṇaṃ Saṅghasamaṃ natthi
    Tasmā sotthi bhavantu me

9. Natthi me saraṇaṃ aāñnaṃ
    Buddhho 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 aṭṭhaṃ
   Dhammo me saraṇaṃ varaṃ
   Etena saccavajjena
   Hotu me jayamaṅgalaṃ

11. Natthi me saraṇaṃ aṭṭhaṃ
    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 sabbamaṅgalaṃ
    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 sabbamaṅgalam
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)
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.

1. 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.

2. 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

4. 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 Guṇa Gāthā

1. Arahaṃ arahoti nāmena —
   Arahaṃ pāpaṃ na kāraye
   Arahattaphalam patto —
   Arahaṃ nāma to namo

2. Sammāsambuddha-ñāṇena —
   Sammāsambuddha-desanā
   Sammāsambuddha-lokasmiṃ —
   Sammāsambuddha te namo

3. Vijjā-caraṇa-sampanno —
   Tassa vijjā pakāsitā
   Atītānāgatuppanno —
   Vijjā-caraṇa te namo

4. 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.

7. O Charioteer, the King Charioteer  
   A charioteer, a clever trainer is He of Deva  
   Who is a clever charioteer of the world  
   And is a respectful charioteer in this world,  
   That great trainer, 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.
6. Anuttaro नानासिलेन —
   Yo lokassa anuttaro
Anuttaro pūjalokasmim —
   Taṃ namassāmi anuttaro

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

8. Deva-yakkha-manussānaṁ —
   Loke aggaphalaṁ dadaṁ
Adantaṁ damayantānaṁ —
   Purisājañña te namo

9. Bhagavā bhagavā yutto —
   Bhaggaṁ kilesa-vāhato
Bhaggaṁ 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.

1. 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.

2. 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.

3. 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

1. Cakka-varaṅkita-rattasupādo —
   Lakkhaṇa-mandita-āyatapaṇhi
   Cāmara-chatta-vibhūsita-pādo —
   Esa hi tuyhapitā narasīho

2. Sakya-kumāravaro sukhumālo —
   Lakkhaṇa-vitthata-puñña-sarīro
   Lokahitāya-gato naravīro —
   Esa hi tuyhapitā narasīho

3. Puṇṇa-sasaṅkani-bhommukha-vaṇṇo —
   Deva-narāna-pīyo 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.
5. Āyata-tuṅga-susaṅṭhita-nāso —
   Gopamukho abhīnila-sunetto
   Indadhanū abhinīla-bhamūkho —
   Esa hi tuyhapitā narasīho

6. Vaṭṭa-sumaṭṭa-susaṅṭhita-gīvo —
   Sīhahanū migarāja-sarīro
   Kaṅcana-succhavi-uttama-vanno —
   Esa hi tuyhapitā narasīho

7. Suniddha-sugambhīra-maṅjusu-ghoso —
   Hiṅgula-bandhu-suratta-sujivho
   Viṣati viṣati seta-sudanto —
   Esa hi tuyhapitā narasīho

8. Añjana-vaṇṇa-sunīla-sukeso —
   Kaṅcana-paṭṭa-visuddha-lalato
   Osadhi-pandara-suddha-suunṇo —
   Esa hi tuyhapitā narasīho

9. Gacchati nīlapathe viya cando —
   Tāragaṇā-pariveṭhita-rūpo
   Sāvaka-majjhagato samanindo —
   Esa hi tuyhapitā narasīho
Reflection on The Wheel of Life

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.
Paṭicca-Samuppāda

1. Avijjāpaccayā saṅkhārā
   Saṅkhārapaccayā viññāṇatthu
   Viññāṇapaccayā nāma-rūpaṁ
   Nāma-rūpapaccayā saḷāyatanaṁ
   Saḷāyatanapaccayā phassato
   Phassapaccayā vedanā
taṇhā
taṇhāpaccayā upādānaṁ
   Upādānapaccayā bhavo
   Bhavapaccayā jāti
   Jātipaccayā jarā maraṇaṁ
   Soka-parideva-dukkha-domanassupāyāsā
tsambhavanti
   Evametassā 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

Saṅkhāranirodho viññāṇanirodho

Viññāṇanirodho nāma-rūpanirodho

Nāma-rūpanirodho saḷāyatananirodho

Saḷāyatananirodhā phassanirodho

Phassanirodha vedanānirodho

Vedanānirodhā tanhānirodho

Taṇhānirodhā upādānanirodho

Upādānanirodhā bhavanirodho

Bhavanirodhā jātinirodho

Jātinirodhā jarā maraṇaṁ soka-parideva-dukkha-domanassupāyāsā nirujjhanti

Evametassa kevalassa dukkhaṁkhandassa nirodho hoti
Stanzas of Victory and Blessing

1. 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.

4. With uplifted sword, for a distance of three leagues, did wicked Aṅgulimala run. The Lord of Sages subdued him by His psychic powers. By its grace, may joyous victory be thine.
Jayamaṅgala Gāthā

1. Bāhuṃ sahassamabhinnimmaśa-yudhantamān 
   Girimekhalam uditaghora-sasenamāramaṃ 
   Dānādi-dhammavidhinā jitavā munindo 
   Taṃ tejasā bhavatu to jayamaṅgalāni

2. Mārātirekamabhiyujjhita-sabarattimān 
   Ghorampanālavakamakkhamathaddha-yakkaṃ 
   Khanti-sudanta-vidhinā jitavā munindo 
   Taṃ tejasā bhavatu to jayamaṅgalāni

3. Nālāgiriṃ gajavaraṃ atimattabhūtaṃ 
   Dāvaggi-cakkamasanīva sudāruṇantaṃ 
   Mettambusekavidhinā jitavā munindo 
   Taṃ tejasā bhavatu te jayamaṅgalāni

4. Ukkhitta-khaggamatihattha-sudāruṇantaṃ 
   Dhāvanti yojanapathaṅgulimāla-vantaṃ 
   Iddhibhisaṅkhata-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.

6. Haughty Saccaka, who ignored truth, was like a banner in controversy, and His vision was blinded by his own disputations. Lighting the lamp of wisdom, him did the Lord of Sages subdue. 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-kaṭṭhamudaram īva gabbhiniyā
Ciṅcāya duṭṭha-vacanaṁ janakāya majjhe
Santena somavidhinā jītavā munindo
Taṁ tejasā bhavatu to jayamaṅgalāni

6. Saccaṁ vihāya matisaccaka-vādaketuṁ
Vādābhiropita-manāṁ ati-andhabhūtaṁ
Paññāpadipa jalito jītavā munindo
Taṁ tejasā bhavatu to jayamaṅgalāni

7. Nandopananda-bhujagaṁ vibudham ā mahiddhīṁ
Puttena therabhujagena damāpayanto
Iddhūpadesa-vidhinā jītavā munindo
Taṁ tejasā bhavatu to jayamaṅgalāni

8. Duggāhadiṭṭhi-bhujagena suḍaṭṭha-hattham
Brahmaṁ visuddhi-jutimiddhi-bakābhidhānaṁ
Ñāṇāgadena vidhinā jītavā munindo
Taṁ tejasā bhavatu te jayamaṅgalāni

9. Etāpi Buddhajayamaṅgala-aṭṭhagāthā
Yo vācako dinadine saratematandi
Hitvāna nekavividhāni cupaddavāni
Mokkham sukhām adhigameyya naro sapañño
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 Saṅgha, 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

1. Namāmi Buddhaṃ guṇa-sāgarantaṃ
   Sattā sadā hontu sukhī averā
   Kāyo jiguccho sakalo dugandho
   Gacchanti sabbe maraṇaṃ ahañ ca

2. Namāmi Dhammaṃ sugatena desitaṃ
   Sattā sadā hontu sukhī averā
   Kāyo jiguccho sakalo dugandho
   Gacchanti sabbe maraṇaṃ ahañ ca

3. Namāmi Saṅghaṃ Munirāja-sāvakaṃ
   Sattā sadā hontu sukhī averā
   Kāyo jiguccho sakalo dugandho
   Gacchanti sabbe maraṇaṃ ahañ ca

Chattamānavaka Gāthā

1. Yo vadatam pavaro manujesu
   Sakyamuni bhagavā katakicco
   Pāragato balaviriyasamaṅgi
   Taṃ sugataṃ saraṇatthamupemi

2. Rāgavirāgamanemajasokam
   Dhammamasaṅkhatamappāṭikūlam
   Madhuramimam paṇuṇam suvibhattam
   Dhammamimam saraṇatthamupemi

3. Yattha ca dinnamahapphalamāhu
   Catusu sucisu 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
d mano seṭṭhā manomayā
Manasā ce paduṭṭhena
 bhāsati vā karoti vā
Tato naṃ dukkhamanveti
 cakkaṃ' va vahato padaṃ  

(Verse 1)

Mano pubbaṅgamā dhammā
d mano seṭṭhā manomayā
Manasā ce pasannena
 bhāsati 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)

Asubhānupassiṃ viharantaṃ
 indriyesu susaṃvutaṃ
Bhojanamhi ca mattaññuṃ
 saddhaṃ āraddhavīriyaṃ
Taṃ ve nappasahatī māro
 vāto selaṃ' va pabbataṃ  

(Verse 8)
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.  

(Verse 368)
Kāyena saṃvaro sādhu
sādhu vācāya saṃvaro
Manasā saṃvaro sādhu
sādhu sabbattha saṃvaro
Sabbatha saṃvuto bhikkhu
sabbadukkhā pamuccati

Dhammārāmo dhammarato
dhammaṃ anuvicintayaṁ
Dhammaṃ anussaraṁ bhikkhu
saddhammā na parihāyati

Appalābho 'pi ce bhikkhu
salābhaṁ nātimaññati
Taṁ ve devā pasaṁsanti
suddhājīviṁ atanditaṁ

Sabbaso nāmarūpasmiṁ
yassa natthi mamāyitaṁ
Asatā ca na socatī
sa ve bhikkhū 'ti vuccati

Mettā vihāri yo bhikkhu
pasanno Buddhasāsane
Adhigacche padam santaṁ
saṅkhārūpasamaṁ sukhaṁ
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.

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

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

Heedfulness is the path to the deathless, heedlessness is the path to death. The heedful do not die, the heedless are like the dead.
Pāmojjabahulo bhikkhu
pasanno Buddhāsāsane
Adhigacche padam santaṃ
saṅkhārūpasamam sukham

(Verse 381)

Yo have daharo bhikkhu
yuñjati Buddhāsāsane
So imaṃ lokaṃ pabhāseti
abhā mutto 'va candimā

(Verse 382)

Dhammapiti sukham seti
vippasannena cetasā
Ariyappavedite dhamme
sadā ramati paṇḍito

(Verse 79)

Selo yathā ekaghano
vātena na samīrati
Evaṃ nindāpasamsāsu
na samīnjanti paṇḍitā

(Verse 81)

Appamādo amatapadaṃ
pamādo maccuno padam
Appamattā na miyanti
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. (Verse 22)

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)
Pāḷi Devotional Chanting

Etam visesato ŋatvā
appamādamhi pañḍitā
Appamāde pamoḍanti
ariyānaṃ gocare ratā

(Verse 22)

Sudassam vajjam aṁnasam
attano pana duddasaṃ
Paresam hi so vajjāni
opunāti yathā bhusam
Attano pana chādeti
kaliṃ 'va kitavā saṭho

(Verse 252)

Attanā' va kataṃ pāpaṃ
attanā saṅkilissati
Attanā akataṃ pāpaṃ
attanā' va visujjhati
Suddhi asuddhi paccattam
nānño aṅnāṇi visodhaye

(Verse 165)

Māvamaññetha pāpassa
na maṃ taṃ āgamissati
Udabindu nipātena
udakumbho' pi pūrati
Pūrati bālo pāpassa
thokathokam' pi ācinaṃ

(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.  
   (Verse 122)

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
   and left undone by oneself.  
   (Verse 50)

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

(Verse 122)

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

(Verse 315)

Na paresaṃ vilomāni
na paresaṃ katākataṃ
Attano’ va avekkheyya
katāni akatāni ca

(Verse 50)

Yathā pi ruciraṃ pupphaṃ
vaṇṇavantaṃ agandhakaṃ
Evaṃ 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. (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 sagandhakaṃ
evaṃ subhāsitā vācā
saphalaḥ hoti sakubbato

(Verse 52)

Yathā pi puppharāsimhā
kayirā mālāguṇe bahū
evaṃ jātena maccena
kattabbaṃ kusalaṃ bahum

(Verse 53)

Uṭṭhānenappamādena
saññamena damena ca
dīpaṃ kayirātha medhāvi
yam ogho nābhikīrati

(Verse 25)

Sahassam api ce vācā
anatthapadasaṃhitā
ekaṃ atthapadam seyyo
yam sutvā upasammati

(Verse 100)

Sahassam api ce gāthā
anatthapadasaṃhitā
ekaṃ gāthāpadam 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 attānaṃ
sa ve saṅgāmajuttamo

(Verse 103)

Ko nu hāso kimānando
niccaṃ pajjalite sati
Andhakārena onaddhā
padīpaṃ na gavessatha

(Verse 146)

Anekajātisaṃsāram
sandhāvissam anibbisam
Gahakārakaṃ gavesanto
dukkhā jāti punappunaṃ

(Verse 153)

Gahakāraka diṭṭho' si
puna gehaṃ na kāhasi
Sabbā te phāsukā bhaggā
gahakūtaṃ visaṅkhitaṃ
Visaṅkhāragatam cittaṃ
taṃhānaṃ khayam ajjhagā

(Verse 154)

Yesaṃ sambodhi aṅgesu
samma cittaṃ subhāvitaṃ
Ādāna paṭinissagge
anupādāya ye ratā
Khīṇasavā jutimanto
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 brāhmaṇa. (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
yo dhammaṃ nappamajjati

Pubbenivāsaṃ yo vedi
saggāpayaṃ ca passati
Atho jātikkhayaṃ patto
abhiññā vosito muni
Sabbavosita vosānaṃ
tam ahaṃ brūmi brāhmaṇaṃ

Bahum ve saraṇam yanti
pabbatāni vanāni ca
Ārāmarukkhacetiyaṃ
manussā bhayatajjitā

(Verse 207)
(Verse 259)
(Verse 423)
(Verse 188)
Pāḷi Devotional Chanting

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. (Verse 273)
N’etaṃ kho saraṇaṃ khemaṃ
n’ etam saraṇamuttamaṃ
N’etaṃ saraṇamāgamma
sabbadukkhā pamuccati

(Verse 189)

Yo ca buddhaṅ ca dhammaṅ ca
saṅghaṅ ca saraṇaṃ gato
Cattāri ariyasaccāni
sammappaññāya passati

(Verse 190)

Dukkham dukkhasamuppādam
dukkhassa ca atikkamaṃ
Ariyancaṭṭhaṅgikam maggam
dukkhūpasamagāminam

(Verse 191)

Etam kho saraṇaṃ khemaṃ
etam saraṇamuttamaṃ
Etam saraṇamāgamma
sabbadukkhā pamuccati

(Verse 192)

Maggān’ aṭṭhaṅgiko seṭṭho
saccānaṃ caturo padā
Virāgo seṭṭho dhammānaṃ
dipadānaṅca 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 Tathāgatas are only teachers.
Those who enter this Path and who are meditative,
   are delivered from the bonds of Māra.  

(Verse 276)

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 Saṅgha,
   happy is the discipline of the united ones.  

(Verse 194)
Pāḷi Devotional Chanting

Eso'va maggo natth' añño
dassanassa visuddhiyā
Etamhi tumhe paṭipajjatha
mārass' etaṃ pamohanaṃ (Verse 274)

Tumhehi kiccaṃ atappaṃ
akkhātāro tathāgataā
Paṭipannā pamokkhanti
jhāyino mārabandhanā (Verse 276)

Abhivādanāsilissa
niccaṃ vaddhāpacāyino
Cattāro dhammā vaṭṭhanti
āyu vaṇṇo sukhaṃ balaṃ (Verse 109)

Kiccho manussapaṭilābho
kicchaṃ maccāna jīvītaṃ
Kicchaṃ saddhammasavanāṃ
kiccho buddhānaṃ uppādo (Verse 182)

Sukho buddhānaṃ uppādo
sukhā saddhammadesanā
Sukhā saṅghassa sāmaggī
samaggānaṃ tapo sukho (Verse 194)
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