

LEARNING PĀḲI
“For Lay People”

PāḲi Sikkha

Version 1.2

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Verb Suffix “*ti*” (*ti-vibhatti*)

1. *Sabba-dānaṃ dhamma-dānaṃ jināti.*
All gift(s) the dhamma-gift excels.
2. *Sabba-rasaṃ dhamma-raso jināti.*
All taste(s) the dhamma-taste excels.
3. *Sabba-ratiṃ dhamma-rati jināti.*
All delight(s) the dhamma-delight excels.
4. *Dhammo have rakkhati Dhamma-cāriṃ.*
Dhamma indeed protects dhamma-practitioner
5. *Divā tapati ādicco.*
At daytime shines the sun.
6. *Rattim ’ābhāti candimā.*
At night is bright the moon.
7. *Sannaddho khattiyo tapati.*
Being armored the king shines.
8. *Jhāyī tapati brāhmaṇo.*
Being in meditative absorption the brāhmaṇa¹ shines.
9. *Atha sabbam-aho-rattiṃ, Buddho tapati tejasā.*
Above all else, all day and night, the Buddha shines by power.
10. *Natthi (na-atthi) paññā-samā ābhā.*
Nothing exists wisdom-like illumination. [There is nothing like wisdom-light]

Verb Suffix “*anti*”

1. *Yadidaṃ cattāri purisa-yugāni (santi).*
Who (are) four man-pairs.
2. *Tathāgatā parinibbāyanti.*
Tathāgatas (Buddhas) calm (pass away).

Suffix “*si*”

1. *Vippamutto ’si sabbadhi.*
(You) have been freed (from kilesa) in all aspects.

¹ “brāhmaṇo” to mean Superior One, but always emphasized the fact that “superior” (*Brāhmaṇo*) must be defined by moral purification but not by birth or by caste. In this sense, “*Brāhmaṇo*” here refers to an arahant, a person who is fully enlightened and completely purified of all mental defilements.

Subject + Object + Verb

1. (*Ahaṃ*) *buddhaṃ saraṇaṃ gacchāmi.*
(I) approach the Buddha as refuge. (I take refuge in the Buddha)
2. (*Ahaṃ*) *dhammaṃ saraṇaṃ gacchāmi.*
(I) approach the Buddha as refuge. (I take refuge in the Buddha)
3. (*Ahaṃ*) *saṅghaṃ saraṇaṃ gacchāmi.*
(I) approach the Buddha as refuge. (I take refuge in the Buddha)
4. (*Ahaṃ*) *buddhaṃ pūjemi.*
(I) revere the Buddha.
5. (*Ahaṃ*) *dhammaṃ pūjemi.*
(I) revere the Dhamma.
6. (*Ahaṃ*) *saṅghaṃ pūjemi.*
(I) revere the saṅgha.
7. *Ahaṃ pañca-sīlaṃ dhammaṃ yācāmi.*
I ask for the five-precept dhamma.
8. *Ahaṃ aṭṭhaṅga-samannāgataṃ uposatha-sīlaṃ yācāmi.*
I ask for the eight-precept.
9. *Ahaṃ navaṅga-samannāgataṃ uposatha-sīlaṃ yācāmi.*
I ask for the nine-precept.
10. *Ahaṃ Ājīva-tṭhamaka-sīlaṃ dhammaṃ yācāmi.*
I ask for the livelihood-as-the-eight-precept dhamma. [I ask for the precept with livelihood as the eighth precept.]
11. *Ahaṃ dasa-gahaṭṭha-sīlaṃ dhammaṃ yācāmi.*
I ask for the ten-lay-precept dhamma. [I ask for the dhamma of ten lay precepts.]
12. (*Ahaṃ*) *veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the refraining-precept.
13. *Yam 'ahaṃ vadāmi, (taṃ vadetha.)*
Whatever I say (you say that). [Repeat after me.]
14. (*Ahaṃ*) *namāmi.*
(I) bow down.
15. (*Ahaṃ*) *buddhaṃ vandāmi.*
(I) revere the Buddha.
16. (*Ahaṃ*) *dhammaṃ vandāmi.*
(I) revere the Dhamma.
17. (*Ahaṃ*) *saṅghaṃ vandāmi.*
(I) revere the Saṅgha.
18. *Buddha-guṇaṃ ahaṃ vandāmi.*
The Buddhas-quality I revere.
19. *Dhamma-guṇaṃ ahaṃ vandāmi.*

The Dhammas-quality I revere.

20. *Saṅgha-guṇaṃ ahaṃ vandāmi.*

The Sanghas-quality I revere.

21. *Mātā-pitu-guṇaṃ ahaṃ vandāmi.*

The mother-father-quality I revere.

22. *Ācariya-guṇaṃ ahaṃ vandāmi.*

The teacher-quality I revere.

23. *Pañca-guṇaṃ ahaṃ vandāmi.*

The five-quality I revere.

24. *(Ahaṃ) sambādha-paṭipanno-smi.*

(I) am under pressure.

25. *Ahaṃ pañca-sīlaṃ samādiyāmi.*

I undertake the five-precept-morality.

26. *Ahaṃ uposathasīlaṃ samādiyāmi.*

I undertake the Sabbath-morality.

27. *Sambuddhe aṭṭha-vīsaṅca, dvā-dasaṅca saḥassake,*

Pañca-sata-saḥassāni, namāmi siraṣā'mahaṃ.

Sam-buddhas 28 and 12 thousands, and

500 thousands, bow down with my head I.

[I bow down to 512,028 Self-enlightened Buddhas with my head.]

Verb Suffix “ma” (*ma-vibhatti*)

1. *(Mayaṃ) Buddhaṃ namassāma.*

(We) bow down to the Buddha

2. *(Mayaṃ) Dhammaṃ namassāma.*

(We) bow down to the Dhamma.

3. *(Mayaṃ) Saṅghaṃ namassāma.*

(We) bow down to the Sangha.

4. *Imaṃ puñña-bhāgaṃ sabba-sattānaṃ bhājema.*

This merit-portion with all beings (we) share. [We share this merit-portion with all beings.]

Only-Noun Sentences (*Tulyattha-Lingattha*)

1. *Saraṇa-gamaṇṇ pariṇṇaṃ.*

Refuge-approaching (is) complete.

2. *Ārogyaṃ paramaṃ lābhaṃ.*

Health (is) paramount gain.

3. *Ārogya-paramā lābhā.*

No-disease(health)-paramount (are) gains. [health is the best of all gains]

4. *A-ppamādo amata-padaṃ.*
Un-forgetfulness (is) immortality-path
5. *Dānaṃ sineha-bhesajjaṃ.*
Giving (is) love-medicine.
6. *Dānaṃ sabbattha-sādhakaṃ.*
Giving (is) all-purpose-accomplisher.
7. *Samaggānaṃ tapo sukho.*
The united ones' teamwork (is) bliss.
8. *Sabbe sankhārā aniccā.*
All the conditioned (are) impermanent.
9. *Sabbe sankhārā dukkhā.*
All the conditioned (are) suffering.
10. *Sabbe sankhārā anattā.*
All the dhammas (are) non-self. (dhammas=conditioned & unconditioned i.e. Nibbāna)
11. *Nāma-rūpaṃ aniccaṃ dukkhaṃ anattā.*
Mind-matter (is) impermanent, unsatisfactory and empty of soul.
12. *Aniccā vata sankhārā.*
Impermanent indeed (are) the conditioned!
13. *(Itipi) so bhagavā arahaṃ.*
(Thus) the Blessed One (is) the Worthy One. (thus=because of this reason)
14. *(Itipi) so bhagavā sammā-sam-buddho.*
(Thus) the Blessed One (is) the Fully-self-enlightened One.
15. *(Itipi) so bhagavā vijjā-caraṇa-sampanno.*
(Thus) the Blessed One (is) the Wisdom-practice-endowed One. [The Buddha is endowed with 3 or 6 kinds of wisdom (*vijjā*) and 15 practices (*caraṇa*).]
16. *(Itipi) so bhagavā sugato.*
(Thus) the Blessed One (is) the Well-goer or the Well-speaker. [“Well-goer” means he goes well as all the previous Buddhas.]
17. *(Itipi) so bhagavā loka-vidū.*
(Thus) the Blessed One (is) the World-knower.
18. *(Itipi) so bhagavā anuttaro purisadamma-sārathi.*
(Thus) the Blessed One (is) the Superior Being-tamer. [*Purisa-damma* means “being-to-be-tamed”.]
19. *(Itipi) so bhagavā satthā deva-manussāsaṃ.*
(Thus) the Blessed One (is) the Teacher of the Heavenly-and-Humans.
20. *(Itipi) so bhagavā buddho.*
(Thus) the Blessed One (is) the Awakened One or the Enlightened One.
21. *(Itipi) so bhagavā bhagavā.*
(Thus) the Blessed One (is) the Blessed.
22. *Dhammo sandiṭṭhiko (san-diṭṭha-iko)*
Dhamma (is) Self-seeing-worthy (worth one's own experience)

23. *Dhammo akāliko (a-kāla-iko)*
Dhamma (is of) In-no-time-beneficial
24. *Dhammo ehipassiko (ehi-passa-iko)*
Dhamma (is) Come-see-worthy [It means Dhamma is worthy of inviting someone by saying, “Please come and see.”]
25. *Dhammo opaneyyiko (upa-neyya-ika)*
Dhamma (is) Along-with-carrying-worthy [Worthy of carrying along with oneself anywhere.]
26. *Su-ppaṭipanno Bhagavato sāvaka-saṅgho.*
Well-practicing (is) the Buddha’s disciple-order. [The order of the Buddha’s disciples is practicing well.]
27. *Uju-ppaṭipanno Bhagavato sāvaka-saṅgho.*
Straight-practicing (is) the Buddha’s disciple-order.
28. *Ñāya-ppaṭipanno Bhagavato sāvaka-saṅgho.*
Ñāya-practicing (is) the Buddha’s disciple-order. [“Ñāya” literally means what to be realized. It refers to nibbana. So, this means saṅgha practices for the attainment of nibbana]
29. *Sāmici-ppaṭipanno Bhagavato sāvaka-saṅgho.*
Respectably Practicing (is) the Buddha’s disciple-order. [They are practicing well enough to be worthy of everybody’s respect]
30. *Yadidaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā.*
Who (are) four man-pairs or eight being-individuals
[The Buddha’s disciples—four man-pairs or eight man-individuals—are worthy of āhuna, pāhuna, dakkhiṇa and añjalikaraṇa, and the superior merit-field on earth.]
31. *Esa Bhagavato sāvaka-saṅgho Āhuneyyo (Āhuna-eyyo).*
This Buddha’s disciple-order (is) āhuna-worthy. [“Āhuna” means a gift brought from far away]
32. *Esa Bhagavato sāvaka-saṅgho pāhuneyyo*
This Buddha’s disciple-order (is) pāhuna-worthy. [“Pāhuna” means a gift prepared for an honorable guest]
33. *Esa Bhagavato sāvaka-saṅgho dakkhiṇeyyo.*
This Buddha’s disciple-order (is) dakkhiṇa-worthy. [“Dakkhiṇa” means the gift donated for the sake of the dead beloved ones.]
34. *Esa Bhagavato sāvaka-saṅgho añjalikaraṇīyo.*
This Buddha’s disciple-order (is) añjalikaraṇa-worthy. [“Añjalikaraṇa” is the respectful hand-gesture, which is to put two hands together on one’s forehead or chest.]
35. *Esa Bhagavato sāvaka-saṅgho anuttaraṃ puñña-kkhettaṃ lokassa.*
This Buddha’s disciple-order (is) the unsurpassable merit-field on earth.
36. *Buddha-guṇo ananto.*
The Buddha’s quality (is) no-end (endless).
37. *Dhamma-guṇo ananto.*
The Dhamma’s quality (is) no-end.
38. *Saṅgha-guṇo ananto.*

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The Sangha's quality (is) no-end.

39. *Mātā-pitu-guṇo ananto.*

Mother-father's quality (is) no-end.

40. *Ācariya-guṇo ananto.*

Teachers' quality (is) no-end.

41. *Sabbe sattā kamma-ssakā.*

All beings (are of) kamma as their own

42. *Appakā vālukā gangā.*

Little (is) sand of Gangar (compared to the numbers of Buddhas in the past)

43. *Anantā nibbutā jinā.*

Unlimited (are) Calmed Conquerors (the deceased Buddhas).

Form-3 Nouns (*Tatīyā Vibhatti*)

1. *Buddho tapati tejasā.*

The Buddha shines with power.

2. *Namāmi sīrasā'mahaṃ.*

I bow down with head.

3. *Yathā-balaṃ mettā-sahagatena cetasā sabbā-vantaṃ lokaṃ pharivā viharāmi.*

To my best (*yathā-balaṃ*) (I) will dwell (*viharāmi*) spreading (*pharivā*) the entire world (*sabbā-vantaṃ lokaṃ*) with metta-associated mind (*mettā-sahagatena cetasā*).

4. *Ti-saraṇena saha pañca-sīlaṃ sādhuḥkaṃ katvā appamādena sampādeṭṭha. (sampādehi)*

Fulfill (*sampādeṭṭha*) the five-precept (*pañcasīlaṃ*) with the Tree Refuges (*Tisaraṇena saha*) carefully (*sādhuḥkaṃ katvā*) with unforgetfulness (*appamādena*).

5. *Aṭṭhānam-etam, bhikkhave, anavakāso, yaṃ parūpakkamena tathāgataṃ jīvitā voropeyya.*

This is not a condition (*aṭṭhānam-etam*), monks (*bhikkhave*), not a chance (*anavakāso*) that (*yaṃ*) would separate (*voropeyya*) the Buddha (*tathāgataṃ*) from life (*jīvitā*) with someone's attempt (*parūpakkamena*). [There is no condition under which someone could make a successful attempt to assassinate the Buddha.]

6. *Imāya dhammā-nu-dhamma-ppatīpatiyā buddhaṃ dhammaṃ saṅghaṃ pūjemi.*

With this dhamma-fit-dhamma-practice (I) revere Buddha, Dhamma and Sangha. [Here, "dhamma" refers to "supra-mundane dhamma (magga, phala and nibbana), and "anu-dhamma" refers to the practices that fit that very supra-mundane dhamma.]

7. *Addhā, imāya patipadāya jarā-maraṇa-mhā parimuccissāmi.*

Indeed, with this practice (I) will escape from aging and death.

8. *Ādareṇa namā'mahaṃ.*

I respectfully bow down

9. *Anupakkamena bhikkhave tathagatā parinibbāyanti.*

Without anyone's attempt, monks, Buddhas entirely calm (pass away)

10. *Nama-kkārā-nubhāvena sabbe pūrentu sankappā.*

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With salutation's power may all the wishes be fulfilled

Form-4 Nouns (*Catutthī Vibhatti*)

1. (*Mayam*) *Sanghassa dema*.
(We) give sangha.
2. *Sīlaṃ detha me bhante*.
Give me sīla, sir.
3. *Imaṃ no puñña-bhāgaṃ sabbā-sattānaṃ bhājema*.
This our merit-portion to all beings (we) give. [We share this merit-portion with all beings]
4. *Namo tassa bhagavato arhato sammā-sam-buddhassa*.
Bow down to the Blessed, the Worthy, and the Fully-self-enlightened.
5. *Namo buddhassa*.
Bow down to the Buddha.
6. *Namo dhammassa*.
Bow down to the Dhamma
7. *Namo saṅghassa*.
Bow down to the Santha
8. *Namo ācariyānaṃ*.
Bow down to teachers.
9. *Namo mātā-pitūnaṃ*.
Bow down to mother and father
10. *Namo sattannaṃ sammā-sam-buddhānaṃ*.
Bow down to seven Fully-self-enlightened Ones
11. *So 'haṃ namo bhagavato*.
That "I" bow down to the Buddha.
12. *Namo te Buddha vīratthu (vīra-atthu)*.
Be (my) homage to you, the Buddha, the Hero (*vīra*).
13. *Namo ratana-ttayassa*.
Bow down to Gem-Triple.

Form-5 Nouns (*Pancamī Vibhatti*)

1. *Pānātipātā (pāṇā-ati-pāta-ā) veramaṇī-sikkhāpadaṃ samādiyāmi*.
(I) undertake the precept refraining from 'putting down a being before its time' (i.e. from killing).
veramaṇī=refraining; *sikkhāpadaṃ*=precept
2. *Adinnādānā (adinnā-ādānā) veramaṇī-sikkhāpadaṃ samādiyāmi*.
(I) undertake the precept refraining from taking what is not given (from stealing).
3. *Kāmesu micchācārā (micchā-ācārā) veramaṇī-sikkhāpadaṃ samādiyāmi*.

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(I) undertake the precept refraining from (sexual) misconduct.

4. Abrahmacariyā (*a-bhrahma-cariyā*) *veramaṇī-sikkhāpadaṃ samādiyāmi.*

I undertake the precept refraining from ignoble conduct (sex)

5. Musā-vādā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from wrong speech.

6. Surā-meraya-majja-pamāda-tthānā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from alcohol (*surā*) and drugs (*meraya*) that are a condition (*tthānā*) for fuddle (*majja*) and forgetfulness (*pamāda*). (forgetfull = heedless)

7. Vi-kāla-bhojanā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from wrong-time-eating (*vi-kāla-bhojanā*).

8. Nacca-gīta-vādita-visūkadassanā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from dancing (*nacca*), singing (*gīta*), playing music (*vādita*), and spike-like watching (*visūka-dassanā*). [“Watching” here means enjoying, which is compared to a spike since it impedes Three Spiritual Trainings.]

9. Mālā-gandha-vilepana-dhāraṇa-mandana-vibhūsanatthānā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from flower-wearing (*mālā dhāraṇa*), fragrant makeup (*gandha maṇḍana*), cosmetic beautification (*vilepana vibhūsaṇa*) that are a condition for romance (*tthānā*). [“maṇḍana” (makeup) literally means covering up wrinkles, scars, etc.]

10. Uccāsayana-mahāsayanā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from a high or luxurious bed

11. Jātarūpa-rajata-patiggahanā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from accepting gold and silver.

12. Pisunāya vācāya *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from slandering speech.

13. Pharusāya vācāya *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from harsh speech.

14. Samphappalāpā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from frivolous speech.

15. Micchā-jīvā *veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from wrong livelihood.

16. Sabbe sattā dukkhā muccantu.

May all beings be free from suffering.

17. Yathā-laddha-sampatti-to mā-vigaccantu.

May (all beings) not be separated from any-obtained-gain

18. Addhā imāya paṭipadāya jarā-maranamhā parimuccissāmi.

Indeed with this practice, I will be free from aging and death.

19. Aṭṭhānametaṃ, bhikkhave, anavokāso, yaṃ parūpakkamena (para-upakkama-ena) tathāgataṃ jīvitā voropeyya.

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There is not a condition, Monks, not a chance that separates the Buddha (*tathāgata*) from life due to someone's attempt. [By no means, Monks, can anyone make a successful attempt to assassinate the Buddha.]

20. Dukkhā muccata.

May (you) be free from suffering.

Form-6 Nouns (*Chatthī Vibhatti*)

1. *Idaṃ me puññaṃ nibbānassa paccayo hotu.*

May this merit of mine be a condition for nibbana.

2. *Imaṃ no puñña-bhāgaṃ sabba-sattānaṃ dema.*

This our merit-portion (we) give to all beings.

3. *Ichchitaṃ patthitaṃ tuhyaṃ khippameva samijjhatu.*

May any desire, any wish of you be quickly fulfilled.

4. *Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā.*

May Sāsanassa's and the world's growth be forever. (vuḍḍhi=growth; sabbadā=always, forever)

5. *Samaggānaṃ tapo sukho.*

United ones' conduct (teamwork) is bliss

6. *Satthā deva-manussānaṃ.*

The teacher of the divines and humans

7. *Esa bhagavato sāvaka-saṅgho.*

This (is) the Buddha's disciples-order.

8. *Tassa me saraṇaṃ bhava.*

Be my refuge. (*tassa*=of that + *me*=me → my)

9. *Mama mātā-pitū-ācariyā ca nāti-mittā ca sa-brahma-cārino ca averā hontu; Abyāpajjā hontu; Anīghā hontu; Sukhī attānaṃ pariharantu.*

May my mother, father, teachers, relatives, friends, and fellow meditators be unhated, unstressed, unhurt, and able to take care of themselves happily.

10. *Ahmākaṃ catu-paccaya-dāyaka averā hontu; Abyāpajjā hontu; Anīghā hontu; Sukhī attānaṃ pariharantu.*

May our four-requisite-providers be unhated, unstressed, unhurt, and able to take care of themselves happily.

11. *Ahmākaṃ ārakkha-devatā averā hontu. Abyāpajjā hontu. Anīghā hontu. Sukhī attānaṃ pariharantu.*

May our guardian angels be unhated, unstressed, unhurt, and able to take care of themselves happily.

12. *Tesaṃ dhammaṃ ca saṅgaṃ ca ādarena namāmaṃ (namāmi ahaṃ)*

To their dhamma and monastic order I respectfully bow down.

Form-7 Nouns (*Sattamī Vibhatti*)

1. *Puratthimāya disāya sabbe sattā averā hont.*
In the Eastern direction, may all beings be unhated
2. *Pacchimāya disāya sabbe sattā averā hontu.*
In the Western direction, may all beings be unhated
3. *Uttarāya disāya sabbe sattā averā hontu.*
In the Northern direction, may all beings be unhated
4. *Dakkhināya disāya sabbe sattā averā hontu.*
In the Southern direction, may all beings be unhated
5. *Puratthimāya anudisāya sabbe sattā averā hontu.*
In the Southeast direction, may all beings be unhated
6. *Pacchimāya anudisāya sabbe sattā averā hontu.*
In the Northwesty direction, may all beings be unhated
7. *Uttarāya anudisāya sabbe sattā averā hontu.*
In the Northeast direction, may all beings be unhated
8. *Dakkhināya anudisāya sabbe sattā averā hontu.*
In the Southwest direction, may all beings be unhated
9. *Hetthimāya disāya sabbe sattā averā hontu.*
In the beneath direction, may all beings be unhated.
10. *Uparimāya disāya sabbe sattā averā hontu.*
In the above direction, may all beings be unhated.
11. *Imasmim cakkavāle sabbe sattā averā hontu.*
In this universe, may all the beings be unhated.
12. *Sabbesu cakkavālesu sabbe sattā averā hontu.*
In all the universes, may all beings be unhated.
13. *Imasmim gāme sabbe sattā averā hontu.*
In this village, may all beings be unhated.
14. *Imasmim nagare sabbe sattā averā hontu.*
In this city, may all beings be unhated.
15. *Imasmim ratthe sabbe sattā averā hontu.*
In this country, may all beings be unhated.
16. *Ananta-cakkavālesu ananta-sattā averā hontu.*
In countless universes, may countless beings be unhated.
17. *Vippamuttosi sabbadhi.*
(You) are free from (defilements) in all aspects.
18. *Divā tapati ādicco.*
At daytime, shines the sun.

19. *Rattim'ābhāti* (*rattim+ābhāti*) *candimā*.
At night, bright is the moon.

Verb-suffix “tu” (*Pancamī Vibhatti*)

1. *Nibbānassa paccayo hotu*.
Be a condition for nibbana.
2. *Idaṃ me puññaṃ āsava-kkayā-vahaṃ hotu*.
May this my merit be *āsava*-cesation-conveyer. [“*āsava*” refers to mental defilements.]
3. *Buddha-sāsanaṃ ciraṃ titthatu*.
May the Buddha’s *sāsana* long last.
4. *Bhavatu sabba-mangalaṃ*.
May all the blessings be (to you).
5. *Mama pitā avero hotu; abyāpajjo hotu; anīgho hotu; sukhī attānaṃ pariharatu*.
May my father be unhated; be unstressed; be unhurt; be able to take care of himself happily.
6. *Mama ācariyo avero hotu; abyāpajjo hotu; anīgho hotu; sukhī attānaṃ pariharatu*.
May my teacher be unhated; be unstressed; be unhurt; be able to take care of himself happily.
7. *Mama bhātā avero hotu; abyāpajjo hotu; anīgho hotu; sukhī attānaṃ pariharatu*.
May my brother be unhated; be unstressed; be unhurt; be able to take care of himself happily.
8. *Mama mātā averā hot; abyāpajjā hotu; anīghā hotu; sukhī attānaṃ pariharatu*.
May my mother be unhated; be unstressed; be unhurt; be able to take care of herself happily.
9. *Mama bhaginī averā hotu; abyāpajjā hotu; anīghā hotu; sukhī attānaṃ pariharatu*.
May my sister be unhated; be unstressed; be unhurt; be able to take care of himself happily.
10. *Ichitaṃ patthiṃ tuhyaṃ khippameva samijjhatu*.
May your desires and wishes be quickly fulfilled.
11. *Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā*.
May the *Sāsanassa*’s and the world’s growth be forever.
12. *Buddho (dhammo, saṅgho) maṃ rakkhatu sadā*.
May the Buddha (dhamma, saṅgha) protect me forever.
13. *Dhajagga-parittaṃ maṃ rakkhatu*.
May Dhajagga-paritta² protect me.
14. *Namo te Buddha vīratthu* (vīra-atthu)
May my homage be to you, the Buddha, the Hero.
15. *Namo buddhāya, siddhaṃ (hotu)*.
Homage to the Buddha; (Be) successful.

² “*Dhaja-agga*” literally means flag-top that here figuratively refer to the qualities of Triple Gem to recollect for us when we feel frightened by something, like the flag-top to look up for soldiers in a battle field when they feel depressed or scared. And “*paritta*” means a protective chanting.

Verb-suffix “*antu*” (*Pancamī Vibhatti*)

1. *Sabbe sattā (pāṇā, bhūtā, puggalā, attabhāva-pariyāpannā³) averā hontu; abyāpajjā hontu; anīghā hontu; sukhī attānaṃ pariharantu.*
May all beings be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
2. *Sabbā itthiyo, sabbe purisā averā hontu; abyāpajjā hontu; anīghā hontu; sukhī attānaṃ pariharantu.*
May all women, all men be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
3. *Sabbe ariyā (sabbe anariyā) averā hontu; abyāpajjā hontu; anīghā hontu; sukhī attānaṃ pariharantu.*
May all Noble Ones (all non-noble ones) be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
4. *Sabbe devā, sabbe manussā, sabbe vinipātikā averā hontu. Abyāpajjā hontu. Anīghā hontu. Sukhī attānaṃ pariharantu.*
May all angels, all human beings, and all woeful beings be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
5. *Rakhantu sabba-devatā.*
May all the guardian angels protect (you).
6. *Sāsanampi ca lokañca devā rakkhantu sabbadā.*
May the guardian angels protect the sāsana and the world forever.
7. *Sabbe sattā dukkhā muccantu.*
May all beings be free from suffering.
8. *Sabbe sattā yathā-laddha-sampatito mā vigacchantu.*
May all beings not lose whatever gained prosperity.
9. *Pajā sabbā sussayantu, vuttahantu su-mangalaṃ, dūsentu duggatiṃ gāmiṃ, pūrentu sabba-pāramiṃ.*
May all beings sleep well, wake up blissfully,
Terminate woeful destiny⁴, fulfill all the pārami⁵.
10. *Sabbe pūrentu sankappā (cando pannaraso yathā).*
May all wishes be fulfilled (like the 15th moon).
11. *Sabbe bhayā upaddavā, anekā antarāyāpi vinassantu.*
May all terrors, misfortunes and countless dangers cease.

³ *Pāṇa* means those who breath; *bhūtā* those who are present; *puggalā* those who are individual persons; *attabhāva-pariyāpannā* those who manifest by bodies. Actually, these are just synonyms referring to living beings in general. By using different words, however, we can focus longer on beings when we send metta to them.

⁴ “Woeful destiny” is the translation of *duggatiṃ gāmiṃ*, which literally means duggati-goer, referring to evil deeds that make us go to woeful states (*duggati*).

⁵ “Pārami” is the wholesome qualities for us to fulfill until we attain nibbana. It is of ten kinds such as an act of generosity, moral conduct, and so on.

12. *Sabbe sattā sukhitā hontu.*
May all beings be happy.

Verb-suffix “hi” (*Pancamī Vibhatti*)

1. *Taṃ vadehi. Āma bhante.*
Say that (repeat that). Yes, sir
2. *Appamādena sampādehi.*
With unforgetfulness, accomplish (three trainings)
3. *Tassa me saraṇaṃ bhava (bhavāhi)*
Be my refuge.

Verb-suffix “tha” (*Pancamī Vibhatti*)

1. *Taṃ vadetha.*
Say that (repeat that)
2. *Appamādena sampādetha.*
With unforgetfulness, accomplish (three trainings)
3. *Sukhitā hotha.*
May (you) be happy.
4. *Dukkhā muccatha.*
May (you) be free from suffering.
5. *Anuggahaṃ katvā sīlaṃ detha me bhante.*
Honoring me, (please) give me sīla, sir.

Verb-suffix “mi” (*Pancamī Vibhatti*)

1. *Ahaṃ a-vero homi; a-byāpajjo homi; an-īgho homi; sukhī attānaṃ pariharāmi.*
May I be unhated; be unstressed; be unhurt; be able to take care of myself happily.

Verb-suffix “ma” (*Pancamī Vibhatti*)

1. *Mayaṃ averā homa; abyāpajjā homa; anīghā homa; sukhī attānaṃ pariharāma.*
May we be unhated; be unstressed; be unhurt; be able to take care of ourselves happily.

Form-1: Singular Adjectives (*Nama-visesana Pathama, Eka-vacana*)

1. *Natthi paññā-samā ābhā.*
(There is) no wisdom-like illumination
2. *Ārogyaṃ paramaṃ lābhaṃ.*
Non-disease (is) superior gain
3. *Cando pannaraso yathā.*
Like the 15th moon (i.e., the full moon)
4. *Anuttaraṃ puñña-kkhettaṃ lokassa.*
The superior merit-field of the world.

Form-1: Plural Adjectives (*Nama-visesana Pathama-vibhatti Bahu-vacana*)

1. *Yadidaṃ cattāri purisa-yugāni.*
(The Buddha's disciples) who (are of) four man-pairs
2. *Sabbe sankhārā aniccā, dukkhā.*
All the conditioned (are) impermanent, suffering.
3. *Sabbe dhammā anattā.*
All phenomena (are) non-self.
4. *Sabbe sattā kamma-ssakā.*
All beings (are) kamma-own [All beings have kamma as their own.]
5. *Anantā nibbutā jinā.*
Endless (are) the calmed Victors [There were countless deceased Buddhas.]
6. *Sabbe sattā (pāṇā, bhūtā, puggalā, attabhāva-pariyāpannā, purisā, ariyā, anariyā, devā, manussā, vinipātikā) sukhitā hontu.*
May all beings (those who breath, those who are present, those who manifest by body, individual, men, noble peoples, common peoples, divine beings, human beings, woeful beings) be happy.
7. *Sabbā itthiyo.*
All women
8. *Pajā sabbā.*
Beings all
9. *Anekā antarāyāpi.*
Not-one dangers (many dangers also) (*antarāyā+pi - pi=also*)

Form-2: Singular Adjectives (*Nama-visesana Dutiya Eka-vacana*)

1. *Ahaṃ pañca-sīlaṃ dhammaṃ yācāmi.*
I ask for five-precept dhamma.
2. *Ahaṃ Ājīva-tthamaka-sīlaṃ dhammaṃ yācāmi.*
I ask for livelihood-as-the-eight-precept dhamma.
3. *Ahaṃ atthanga-samannāgataṃ uposatha-sīlaṃ yācāmi.*

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I ask for eight-precept-comprised Sabbath-sīla.

4. *Ahaṃ navanga-samannāgatam uposatha-sīlaṃ yācāmi.*

I ask for nine-precept-comprised Sabbath-sīla

5. *Ahaṃ dasa-gahattha-sīlam dhammaṃ yācāmi.*

I ask for ten-lay-precept dhamma.

6. *Atha, sabbam'aho-rattiṃ buddho tapati tejasā.*

Above all else, all day-and-night the Buddha shines with power.

7. *Sabbavantam lokaṃ pharivā viharāmi.*

(I) will dwell (will spend my time) spreading (metta) all over the world.

8. *Tādisaṃ teja-sampannaṃ buddhaṃ vandāmi sādaraṃ.*

To such powerful Buddha (I) salute respectfully.

9. *Sam-buddhe attha-vīsaṅ'ca.*

Twenty-eight Self-enlightened Ones, too.

Form-2: Plural Adjectives (*Nama-visesana Dutiya Bahu-vacana*)

1. *Hitvā sabbe upaddave.*

Removing all the misfortunes

2. *Sam-buddhe attha-vīsaṅca dvā-dasaṅca saḥassake pañca-sata-saḥassāni namāmi sirasā-mahaṃ.*

I bow down to 512,028 Self-enlightened Ones with my head.

Form 3-7: Adjectives (*Nama-visesana Tatiya - Sattamī*)

1. *Mettā-sagatena cetasā.*

With metta-associated mind

2. *Namo tassa bhagavato arahato sammā-sam-buddhassa.*

Homage to the Blessed One who is worthy and fully-self-enlightened.

3. *Namo sattannaṃ sammā-sam-buddhānaṃ.*

Homage to seven Fully-self-enlightened Ones.

4. *Pisuṅāya vācāya veramaṇi-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from the slander.

5. *Pharusāya vācāya veramaṇi-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept refraining from the harsh speech.

6. *Puratthimāya disāya (anudisāya) sabbe sattā averā hontu.*

May all beings in the eastern (South-east) direction be unhated.

7. *Pacchimāya disāya (anudisāya) sabbe sattā averā hontu.*

May all beings in the western (North-west) direction be unhated.

8. *Uttarāya disāya (anudisāya) sabbe sattā averā hontu.*

May all beings in the northern (North-east) direction be unhated.

9. *Dakkhināya disāya (anudisāya) sabbe sattā averā hontu.*
May all beings in the southern (South-west) direction be unhated.
10. *Hetthimāya disāya sabbe sattā averā hontu.*
May all beings in the below direction be unhated.
11. *Uparimāya disāya sabbe sattā averā hontu.*
May all being in the above direction be unhated.
12. *Sabbesu cakkavālesu.*
In all the universes
13. *Namo te Buddha vīratthu (vīra-atthu).*
May (my) homage be to you, the Buddha, the Hero.

Form-2: Adverb (*Kriya-visesana*)

1. *Ichhitam patthitam tuhyam khippameva samijjhatu.*
May your desire and wish be fulfilled soon.
2. *Buddha-sāsanaṃ ciraṃ tiṭṭhatu.*
May the Buddha's dispensation long last.
3. *Tādisaṃ teja-sampannaṃ buddhaṃ vandāmi sādaram.*
(I) salute to such a powerful Buddha respectfully.
4. *Ti-saraṇena saha pañca-sīlaṃ sādhukam katvā appamādena sampādetha.*
Fulfill the five-precept with three refuges undertaking it carefully with unforgetfulness.
5. *Addhā amhākaṃ paṭipadāya jarā-maraṇahmā parimuccissāmi. (amhākaṃ=our)*
Indeed, with this practice (I) will be free from aging and death.

Future Tense

1. *Addhā Imāya paṭipadāya jarāmarāṇahmā parimuccissāmi.*
Indeed, with this practice (I) will be free from aging and death.

“*Tabba*”, the Verbal Noun Suffix

1. *(Dhammo) paccataṃ veditabbo viññūhi.*
Dhamma should be realized by the wise individually.

Asking for five precepts with three refuges

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1. *Ahaṃ bhante ti-saraṇena saha pañcasīlaṃ dhammaṃ yācāmi; Anuggahaṃ katvā sīlaṃ detha me bhante.*
I, Venerable Sir, beg for the five-precept dhamma with the Three Refuges. Honoring me, give me sīla, sir.
2. *Dutiyampi ahaṃ ...* - For the second time, I....
3. *Tatīyampi ahaṃ ...* - For the third time, I....
4. *Yamahaṃ vadāmi, taṃ vadetha.* - Whatever I say, (you) say that (Repeat after me).
5. *Āma bhante.* - Yes, sir
6. *Namo tassa bhagavato arahato sammā-sam-buddhassa*
Homage to the Blessed One who is worthy and fully-self-enlightened.
7. *Buddhaṃ saraṇaṃ gacchāmi*
The Buddha as refuge I approach. [I take refuge in the Buddha.]
8. *dhammaṃ saraṇaṃ gacchāmi* - The Dhamma as refuge I approach.
9. *saṅghaṃ saraṇaṃ gacchāmi.* - The Sangha as refuge I approach.
10. *Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.*
I take the precept to refrain from killing.
11. *Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.*
I take the precept to refrain from taking what is not given.
12. *Kāmesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.*
I take the precept to refrain from sexual misconduct.
13. *Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.*
I take the precept to refrain from telling untruth.
14. *Surā-meraya-majja-pamāda-ṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.*
I take the precept to refrain from alcohol and drugs that are a condition for fuddle and forgetfulness.
15. *Tisaraṇena saha pañca-sīlaṃ sādhuṃ katvā appamādena sampādeṭha (sampādehi).*
Fulfill the five-precept with three refuges undertaking it carefully with unforgetfulness.

Aṭṭhanga (Uposatha) Sīla (The Eight Precepts)

1. *Ahaṃ bhante ti-saraṇena saha aṭṭhanga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante.*
I ask for the eight-precept-comprised Sabbath-sīla dhamma with three Refuges. Honoring me (please) give me sīla, sir.
2. *Yamahaṃ vadāmi, taṃ vadetha.* - Whatever I say, (you) say that.
3. *Namo tassa bhagavato arahato sammāsambuddhassa .*
Homage to that Blessed One who is worthy and fully-self-enlightened.
4. *Buddhaṃ saraṇaṃ gacchāmi.* - The Buddha as refuge I approach.
5. *Dhammaṃ saraṇaṃ gacchāmi* - The Dhamma as refuge I approach.
6. *saṅghaṃ saraṇaṃ gacchāmi* - The Sangha as refuge I approach.
7. *Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.*

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- (I) undertake the precept to refrain from putting down a being sooner.
8. *Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from taking what is not given.
9. *Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from ignoble conduct (sex)
10. *Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from false speech.
11. *Surā-meraya-majja-pamāda-tṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from alcohol (*surā*) and drugs (*meraya*) that are a condition (*tṭhānā*) for fuddle (*majja*) and forgetfulness (*pamāda*).
12. *Vi-kāla-bhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from improper-time-eating (*vi-kāla-bhojanā*).
13. *Nacca gīta vādita visūkadassana, mālāgandha vilepana dhārana maṇḍana vibhūsanatṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.*
14. *Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the rule of training to refrain from using high and luxurious seats or beds.

***Navāṅga-sīla* (The Nine-Precepts)**

1. *Ahaṃ bhante ti-saraṇena saha navāṅga-samannāgataṃ uposatha-sīlaṃ dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante.*
I, Venerable Sir, ask for nine-precept-comprised Sabbath-sīla dhamma with three Refuges. Honoring me (please) give me sīla, sir.
2. *Yamaṃ vadāmi, taṃ vadetha.* - Whatever I say, (you) say that.
3. *Namo tassa bhagavato arahato sammāsambuddhassa.*
Homage to that Blessed One who is worthy and fully-self-enlightened.
4. *Buddhaṃ saraṇaṃ gacchāmi.* - The Buddha as refuge I approach.
5. *Dhammaṃ saraṇaṃ gacchāmi* - The Dhamma as refuge I approach.
6. *Saṅghaṃ saraṇaṃ gacchāmi* - The Sangha as refuge I approach.
7. 1. *Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from putting down a being sooner.
8. 2. *Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from taking what is not given.
9. 3. *Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from ignoble conduct (sex)
10. 4. *Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.*
(I) undertake the precept to refrain from false speech.
11. 5. *Surā-meraya-majja-pamāda-tṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.*

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(I) undertake the precept to refrain from alcohol (*surā*) and drugs (*meraya*) that are a condition (*thānā*) for fuddle (*majja*) and forgetfulness (*pamāda*).

12. 6. *Vi-kāla-bhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept to refrain from improper-time-eating (*vi-kāla-bhojanā*).

13. 7. *Nacca gīta vādita visūkadassana, mālāgandha vilepana dhārana maṇḍana vibhūsanatthānā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the rule of training to refrain from dancing, singing, music, shows, using garlands, perfumes, cosmetics, adornments and ornaments.

14. 8. *Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the rule of training to refrain from using high and luxurious seats or beds.

15. 9. *Yathā-balaṃ mettāsahagatena cetasā sabbāvantaṃ lokaṃ pharitvā viharāmi.*

To my best, (I) will dwell (will spend my time) spreading all over the world with metta-associated mind.

***Dasa-gahaṭṭha-sīla* (The Ten Lay Precepts)**

1. *Ahaṃ bhante ti-saraṇena saha dasa-gahaṭṭha-sīlaṃ dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante.*

(I) ask for ten-precept-lay-sīla dhamma with Three Refuges; Honoring me, (please) give me sīla, sir.

2. *Dutiyampi ahaṃ ...* - For the second time, I....

3. *Tatīyampi ahaṃ ...* - For the third time, I....

4. *Yamahaṃ vadāmi, taṃ vadetha.* - Whatever I say, (you) say that (Repeat after me).

5. *Āma bhante.* - Yes, sir

6. *Namo tassa bhagavato arahato sammā-sam-buddhassa*

Homage to that Blessed One who is worthy and fully-self-enlightened.

7. *Buddhaṃ saraṇaṃ gacchāmi*

The Buddha as refuge I approach. [I take refuge in the Buddha.]

8. *Dhammaṃ saraṇaṃ gacchāmi* - The Dhamma as refuge I approach.

9. *Saṅghaṃ saraṇaṃ gacchāmi.* - The Sangha as refuge I approach.

10. 1. *Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) take the precept to refrain from killing.

11. 2. *Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) take the precept to refrain from taking what is not given.

12. 3. *Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept to refrain from ignoble conduct (sex).

13. 4. *Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) take the precept to refrain from telling untruth.

14. 5. *Surā-meraya-majja-pamāda-tthānā veramaṇī-sikkhāpadaṃ samādiyāmi.*

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(I) take the precept to refrain from alcohol and drugs that are a condition for fuddle and forgetfulness.

15. 7. *Nacca-gīta-vādita-visūkadassanā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept to refrain from dancing (*nacca*), singing (*gīta*), playing a music (*vādita*), and spike-watching (*visūka-dassanā*).

16. 8. *Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept to refrain from flower-wearing (*mālā dhāraṇa*), fragrant makeup (*gandha maṇḍana*), cosmetic beautification (*vilepana vibhūsana*) that are a condition for romance (*ṭhānā*). [“*Maṇḍana* (makeup)” literally means covering up wrinkles, scars, etc.]

17. 9. *Uccāsayana-mahāsayanā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept to refrain from a high or luxurious bed

18. 10. *Jātarūpa-rajata-paṭiggahaṇā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) undertake the precept to refrain from accepting gold, silver and money.

Ajiiva-ṭṭhamaka-sīla (The Eight Livelihood Sīla)

1. *Ahaṃ bhante tisaraṇena saha ājīv’atṭhamaka-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.*

I, Venerable Sir, ask for the livelihood-as-the-eighth-sīla dhamma with Three Refuges; Honoring me, (please) give me sīla, sir.

2. 1. *Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(II) take the precept to refrain from killing.

3. 2. *Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) take the precept to refrain from taking what is not given.

4. 3. *Kāmesu micchācārā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) take the precept to refrain from sexual misconduct.

5. 4. *Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.*

(I) take the precept to refrain from telling untruth.

6. 5. *Pisuṇāya vācāya veramaṇī-sikkhāpadaṃ samādiyāmi.*

I undertake the precept to refrain from slandering speech.

7. 6. *Pharusāya vācāya veramaṇī-sikkhāpadaṃ samādiyāmi.*

I undertake the precept to refrain from harsh speech.

8. 7. *Samhappalāpā veramaṇī-sikkhāpadaṃ samādiyāmi.*

I undertake the precept to refrain from frivolous speech.

9. 8. *Micchā-jīvā veramaṇī-sikkhāpadaṃ samādiyāmi.*

I undertake the precept to refrain from wrong livelihood.

Buddha's Qualities

Itipi so bhagavā:

- | | |
|---|--|
| 1. <i>Araham</i> | Thus, the Blessed One (is)
the Worthy One |
| 2. <i>Sammā-sam-buddho</i> | the Fully-self-enlightened One |
| 3. <i>Vijjā-caraṇa-sampanno</i> | the Wisdom-practice-endowed One |
| 4. <i>Sugato</i> | the Well-goer (or the Well-speaker) |
| 5. <i>Loka-vidū</i> | the World-knower |
| 6. <i>Anuttaro Purisa-damma-sārathi</i> | the Peerless Man-tamer |
| 7. <i>Satthā Deva-manussānaṃ</i> | the Teacher of Deities-and-Humans |
| 8. <i>Buddho</i> | the Awakened (or Enlightened) One |
| 9. <i>Bhagavā</i> | the Blessed One. |

Dhamma's Qualities

- | | |
|--|--|
| 1. <i>Svākkhāto bhagavatā dhammo</i>
(<i>Svākkhāto</i> =su+ākkhāto=well
declared, well expounded) | Dhamma (is) well-expounded by the Blessed One -
declared, well expounded) |
| 2. <i>Samdiṭṭhiko</i> (<i>Sam-diṭṭhi-iko</i>) | Self-experience-worthy |
| 3. <i>Akāliko</i> (<i>a-kāla-iko</i>) | In-no-time-beneficial (<i>kāla</i> =time) |
| 4. <i>Ehipassiko</i> (<i>ehi-pass-iko</i>) | Come-see-worthy (worthy of “ <i>come and see</i> ”) (<i>ehi</i> =come) |
| 5. <i>Opaneyyiko</i> (<i>upa-neyya-iko</i>) | Carrying-along-with-worthy (<i>neyya</i> =to be carried) |
| 6. <i>Paccattaṃ veditabbo viññūhī</i> | Worthy of being known by the wise individually.
(<i>Paccattaṃ</i> =separately, individually; <i>veditabbo</i> =being
known; <i>viññū</i> =a wise man) |

Sangha's Qualities

1. *Suppaṭipanno bhagavato sāvakasaṅgho* - Well-practicing (is) the Buddha's disciple-order. [The Buddha's disciples are practicing well.]
2. *Ujuppaṭipanno bhagavato sāvakasaṅgho* - Straight-practicing (is) the Buddha's disciple-order.
3. *Ñāyappaṭipanno bhagavato sāvakasaṅgho* - Ñāya-practicing (is) the Buddha's disciple-order. [“Ñāya” literally means what to be realized. It refers to nibbana. So, the whole sentence means: “the Buddha's disciples are practicing for the attainment of nibbana.”]
4. *Sāmīcippaṭipanno bhagavato āvakasaṅgho* - Respectably Practicing (is) the Buddha's disciple-order. [They are practicing to be worthy of respect]
5. *Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho* -

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This order of the Buddha's disciples who are four man-pairs or eight man-individuals (is):

6. *Āhuneyyo* - *Āhuna*-worthy. [“*Āhuna*” is a gift brought from far away]
7. *Pāhuneyyo* - *Pāhuna*-worthy. [“*Pāhuna*” is a gift prepared for an honorable guest]
8. *Dakkhiṇeyyo* - *Dakkhiṇa*-worthy. [“*Dakkhiṇa*” is the gift donated to a holy person for the sake of one's dead beloved.]
9. *Añjalikaraṇīyo* - *Añjalikaraṇa*-worthy. [“*Añjalikaraṇa*” is the respectful hand-gesture. It is to put two hands face to face on one's forehead or chest.]
10. *Anuttaraṃ puñṇakkhettaṃ lokassa* - The unsurpassable merit-field on earth.

Chanting

1. *Namo tassa bhagavato arahato sammā-sam-buddhassa.*
Homage to the Blessed One, the Worthy One, the Fully-self-enlightened One.
2. *So 'haṃ namo bhagavato.*
That I bow down to the Blessed One.
3. *Namo sattannaṃ sammā-sam-buddhānaṃ.*
Homage to seven Fully-self-enlightened Ones.
4. *Namo te Buddha vīratthu, vippamutto 'si sabbadhi.* (vīra=hero; vippamutto=release, free; sabbadhi=in all aspects, everywhere)
Be homage to you, the Buddha, the Hero; (you) are free in all aspects.
5. *Sambādha-ppaṭipanno-smi, tassa me saraṇaṃ bhava.*
(I) am under pressure; Be my refuge
6. *Ahaṃ buddhaṃ vandāmi* - I revere the Buddha.
7. *Ahaṃ dhammaṃ vandāmi* - I revere the Dhamma.
8. *Ahaṃ saṅghaṃ vandāmi* - I revere the Saṅgha.
9. *Namo buddhassa* - Homage to the Buddha
10. *Namo dhammassa* - Homage to the Dhamma
11. *Namo saṅghassa* - Homage to the Saṅgha.
12. *Namo rattan-ttayaṣṣa* - Homage to Gem-Triple (*rattana+taya+ssa*; *taya=triad, group of three*)
13. *Namo ācariyānaṃ* - Homage to teachers
14. *Namo mātā-pitūnaṃ* - Homage to mother-fathers
15. *Namo buddhāya; siddhaṃ* - Homage to the Buddha; Be successful.
16. *Buddha-guṇaṃ ahaṃ vandāmi* - I revere the Buddha-quality.
17. *Dhamma-guṇaṃ ahaṃ vandāmi* - I revere the Dhamma-quality.
18. *Saṅgha-guṇaṃ ahaṃ vandāmi* - I revere the Saṅgha-quality.
19. *Mātā-pitu-guṇaṃ ahaṃ vandāmi* - I revere the mother-father-quality.
20. *Ācariya-guṇaṃ ahaṃ vandāmi* - I revere the teacher-quality.
21. *Pañca-guṇaṃ ahaṃ vandāmi* - I revere the quality of the Five (Three Gems and two parents)
22. *Divā tapati ādicco; rattim-ābhāti candimā*

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Daytime shines the sun; Nighttime bright is the moon

23. *Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo*

When armed the warrior shines; when absorbed the brāhmaṇa shines

24. *Atha sabbam-aho-rattiṃ, buddho tapati tejasā.*

Above all else, all day and night, the Buddha shines with power.

25. *Tādisaṃ teja-sampannaṃ buddhaṃ vandāmi sādaraṃ.*

To such powerful Buddha I revere respectfully.

26. *Namakkār'ānubhāvena sabbe pūrentu sankappā.*

By the power of homage (to him), may all the wishes be fulfilled.

27. *Sambuddhe aṭṭavāsaṅca, dvādasaṅca saḥassake, Pañcasatasahassāni, namāmi sirasāmahaṃ.*

I bow down to 512,028 Fully-self-enlightened Buddhas with my head.

28. *Appakā vālukā gangā, mahantā nibbutā jinā,*

Little are sands of Ganger River; Greater (in number) are deceased Victors (Buddhas).

29. *Tesaṃ dhammaṅca saṅghaṅca, ādarena namāmahaṃ. (namāmahaṃ=namāmi + aham)*

I pay homage to their dhamma and saṅgha respectfully.

30. *Namakkārānubhāvena, hitvā sabbe upaddave, anekā antarāyāpi, vinassantu asesato.*

By the power of homage, terminating all the misfortunes, may countless dangers also get destroyed remainderlessly. (*antarāyāpi = antarāyā + pi; pi=also*)

31. *Buddhaṃ namassāma* - (We) bow down to the Buddha

32. *Dhammaṃ namassāma* - (We) bow down to the Dhamma.

33. *Saṅghaṃ namassāma* - (We) bow down to the Saṅgha.

34. *Aniccā vata sankhārā* - Impermanent indeed (are) the conditioned (phenomena)

35. *Saṅghassa dema, nibbānassa paccayo hotu*

36. (We) give to Saṅgha; May (it) be a condition for nibbāna

37. *Idaṃ me puññaṃ āsava-kkhaḍḍaya-āvahaṃ hotu.*

May this merit of mine be āsava-cessation-conveyer.

38. *Imaṃ no puñña-bhāgaṃ sabba-sattānaṃ bhājema.*

(We) share this merit-portion of ours with all beings.

Bhikkhu Daily Confession

[JR] -- *Ahaṃ bhante sabbā āppatiyo āvikaromi* - Ven. sir, I would like to confess all my offences. (*āppatiyo=offence; āvikaromi=I confess*)

[Sr] -- *Sādhu āvuso sādhu sādhu* - Very well , Friend, very well, very well.

[JR] -- *Ahaṃ bhante sambahulā nanavatthukā sabbā āppatiyo āpajjim. Tā tumha-mūle patidesemi* - Ven. sir, I have committed many offences of different bases. I confess those offenses in your presence. (*sambahulā=many; nanavatthukā=different bases; āpajjim=I committed; tumha=you; patidesemi- I confess*)

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[Sr] -- *Passasi āvuso tā āppatiyo* - Friend, do you see those offenses?

[JR] -- *Āma bhante passāmi* - Yes, Ven. sir. I see (them).

[Sr] – *Āyatim āvuso samvareyyāsi* – Friend, you should restrain yourself in the future. (*Āyatim*=in the future; *samvareyyāsi*=you should restrain)

[JR] -- *Sādhu sutthu bhante samvarissāmi* - Very well, I shall carefully restrain myself , Ven. Sir.

[Sr] -- *Sādhu āvuso sādhu sādhu* - Very well friend, very well, very well.