

UTTAMAMAYANMUNI BUDDHIST TEMPLE



EVENING CHANTING



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MONDAY

JAYAMANGALA GATHA (The Stanzas of Joyous victory)

Bāhum sahasa-mabhinim-mitasāvudhantam

Grīmekhalam uditā-ghorasa-senamāram
Dānādidhammavidhinā jitvā munindo
Tantejasā bhavatu te jayamaṅghalāni

Mārātireka-mabhiyujjhita-sabbarattim

Ghoram-panālavakamakhamathaddha-yakkham

Khantī-sudanta-vidhinā jitvā munindo
Tantejasā bhavatu te jayamaṅghalāni

Naḷāgirim gajavaram atimattabhūtam

Dāvaggi-cakka-masanīva sudāruṇantam
Mettambuseka-vidhinā jitvā munindo
Tantejasā bhavatu te jayamaṅghalāni

Ukkihitta-khagga-matihattha-sudāruṇantam

Dhāvantiyojana-pathaṅgulimālavantam
Iddhībhi-saṅkhatamano jitvā munindo
Tantejasā bhavatu te jayamaṅghalāni

Katvāna kaṭṭhamudaram iva gabbhinīyā

Ciñcāya duṭṭhavacanam janakāyamajjhe
Santena soma-vidhinā jitvā munindo
Tantejasā bhavatu te jayamaṅghalāni

Saccam vihāya matisaccakavādaketum

Vādābhiropitamanam ati-andhabhūtam
Paññā-padīpa-jalito jitvā munindo
Tantejasā bhavatu te jayamaṅghalāni

Nando-panandabhujagam vibudham mahiddhim

Puttena therabhujagena damāpayanto

Iddhūpadesa-vidhinā jivā munindo

Tantejasā bhavatu te jayamaṅgalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭhahattham

Brahmam visuddhi-juti-middhi-bakābhidhanam

ñāṇāgadena-vidhinā jivā munindo

Tantejasā bhavatu te jayamaṅgalāni

Etāpi Buddha-jayamaṅgala-aṭṭhagāthā

Yo vācano dinadine sarate matandī

Hitvāna-neka-vividāni jupaddavāni

Mokkham sukham adhigameyya naro sapanṇo

JAYABHARITTAM

Mahākāruṇiko nātho	Hitāya sabbapāṇinam
Pūretvā pāramī sabbā	Patto sambodhimuttamam
Etena saccavajjena	Hotu te jayamaṅgalam
Jayanto bodhiyā mūle	Sakyānam nandivaddhano
Evam tvam vijayo hohi	Jayassu jayamaṅgale
Aparājitapallaṅke	Sīse paṭhavipokkhare
Abhiseke sabbabuddhānam	Aggappatto pamodati
Sunakkhattam sumaṅgalam	Supabhātam suhuṭṭhitam
Sukhaṇo sumuhutto ca	Suyiṭṭham brahmacārisu
Padakkhiṇam kāyakammam	Vācākammam padakkhiṇam
Padakkhiṇam manokammam	Paṇidhī te padakkhiṇā
Padakkhiṇāni katvāna	Labhantatthe padakkhiṇe

(Please continue with Post Parita)

TUESDAY

ITIPĪ SO (108 TIMES)

Iti' pi so Bhagavā Araham
Sammā Sambuddho
Vijjā-Carana-sampano
Sugato Loka-vidū
Anuttaro Purisa damma-sārathi
Sathā Deva –manussānam
Buddho Bhagavā ' ti

JAYAMANGALA GATHA (The Stanzas of Joyous victory)

Bāhum sahassa-mabhinim-mitasāvudhantam

Grīmekhalam udita-ghorasa-senamāram
Dānādidhammavidhinā jivā munindo
Tantejasā bhavatu te jayamaṅghalāni

Mārātireka-mabhiyujjhita-sabbarattim

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Etāpi Buddha-jayamaṅgala-aṭṭhagāthā

Yo vācano dinadine sarate matandī

Hitvāna-neka-vividāni jupaddavāni

Mokkham sukham adhigameyya naro sapaṇṇo

(To continue with Post Parita)

WEDNESDAY AND FRIDAY

DHAMMACAKKAPPAVATTANA SUTTA

(The Discourse on the turning of the wheel Dhamma)

Evam-me sutam: Ekam samayam bhagavā bārāṇasiyam viharati Isipatane migadāye. Tatra kho bhagavā pañca-vaggiye bhikkhū ā mantesi.

Dveme bhikkhave anta pabbajitena na sevitabbā. Yo cāyam kāmesu kamasukhallikā-nuyogo hīno gammo pothujjaniko anariyo anatta-sañhito. Yo cāyam atta-kilamathā-nuyogo dukkho anariyo anattasañhito.

Ete te bhikkhave ubjo ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkukaraṇī ñāṇakaraṇī upsamāya abhiññāya sambodhāya nibbānāya samvattati.

Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

Ayameva ariyo aṭṭhaṅgiko maggo. Seyyathīdam Sammā-diṭṭhi Sammā-saṅkappo. Sammā-vācā Sammā-kammanto Sammā-ājivo Sammā-vāyāmo Sammā-sati Sammā-samādhī.

Ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya

abhiññāya sambodhāya nibbānāya samvattati

Idam kho pana bhikkhave dukkham ariyasaccam. Jātipi dukkhā jarāpi dukkhā maraṇampi dukkham soka-parideva-dukkha-domanas-supāyāsāpi dukkhā appiyehi sampayogo dukkho piyehi vippayogo dukkho. Yampiccham na labhati tampi dukkham saṅ khittena pañcupādānakkhantā dukkhā.

Idam kho pana bhikkhave dukkhasamudayo ariyasaccam. Yā yam taṇhā ponobbhavikā nandi-rāga-sahagatā. Tatra tatrā-bhinandinī. Seyyathīdam. Kāmatanhā bhavatanhā vibhavataṇhā.

Idam kho pana bhikkhave dukkha-nirodho ariyasaccam. Yo tassāyeva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo.

Idam kho pana bhikkhave dukkha-nirodha-gāminī paṭipadā ariyasaccam.

Ayameva ariyo aṭṭhaṅgiko maggo Seyyathīdam Sammā-ditṭhi Sammā-saṅkappo Sammā-vācā Sammā-kammanto Sammā-ājīvo Sammā-vayamo Sammā-sati Sammā-samādhi

Idam dukkham ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkham ariyasaccam pariññeyyanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

Tam kho panidam dukkham ariyasaccam pariññātanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Idam dukkha-samudayo ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Tam kho panidam dukkha-samudayo ariyasaccam pahā tabbanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Tam kho panidam dukkha-samudayo ariyasaccam pahinanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Idam dukkha-nirodho ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi āloko udapādi

Tam kho panidam dukkha-nirodho ariyasaccam sacchi-kā

tabbanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Tam kho panidam dukkha-nirodho ariyasaccam

sacchikatanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Idam dukkha-nirodha-gāmini paṭipadā ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Tam kho panidam dukkha-nirodha-gaminī paṭipadā ariyasaccam bhāvetabbanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Tam kho panidam dukkha-nirodha-gaminī paṭipadā ariyasaccam bhāvitanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi

Yāvā-kīvañca me bhikkhave imesu catusu ariya-saccesu evantiparivaṭṭam dvādasākāram yathābhūtam ñāṇadassanam na suvisuddham ahoṣi.

Neva tāvāham bhikkhave sadevake loke samāraṇe

sabrahmaṇe sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim.

Yato ca kho me bhikkhave imesu catūsu ariyasaccesu

evantiparivaṭṭam dvādasākāram yathābhūtam ñāṇadassanam suvisuddham ahoṣi.

Athāham bhikkhave sadevake loke samārake sabrahmake sassamaṇa-
brahmaṇiya pajāya sadeva-manussāya anuttaram sammā-sambodhin
abhisambuddho paccaññāsim.

Ñāṇaṇca pana me dassanam udapādi akuppā me vimutti ayamantimā jāti
natthidāni punabbhavoti

Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhu bhagavato bhāsitam
abhinandum. Imasmiṇca pana veyyākaraṇ asmim bhaññamāne āyasmato
koṇḍaññaassa virajam vītalam dhammacakkhum udapādi yañkiñci
samudayadhammam sabbantam nirodhadhammanti.

Pavattite ca bhagavatā Dhammacakke bhummā devā sadda-
manussāvesum etambhagavatā bārāṇasiyam isipatane migadāye anuttaram
dhammacakkham pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā
devena vā mārena vā brahmunā vā kenaci vā lokasminti.

Bhummānam devānam saddam sutvā Cātummahārājikā devā
saddamanussāvesum Cātummahā-rājikānam devānam saddam sutvā.

Tāvatimsā devā saddamanussāvesum Tāvatimsānam devā nam saddam sutvā.

Yāmā devā saddamanussāvesum Yamanam devānam saddam sutvā.

Tusitā devā saddamanussāvesum Tsuitānam devānam saddam sutvā.

Nimmā-narati devā sadda-manussāvesum Nimmā-naratīnam devānam saddam
suttvā.

Paranimmitavasavati devā sadda-manussāvesum Paranimmitavasavattīnam
devānam saddam sutvā.

Brahma-pārisajjā devā sadda-manussāvesum Brahma-pārisajjanam devānam
saddam sutvā.

Brahma-parohitā devā sadda-manussāvesum Brahma-parohitā nam devānam
saddam sutvā.

Mahābrahmā devā sadda-manussāvesum Mahābrahmānam devānam saddam
suttvā.

Parittābhā devā sadda-manussāvesum Parittābhānam devānam saddam sutvā
Appamāṇābhā devā sadda-manussāvesum Appamāṇābhānam devānam
saddam sutvā

Ābhassarā devā sadda-manussāvesum Ābhassarānam devānam saddam sutvā
Parittasubhā devā sadda-manussāvesum Parittasubhānam devānam saddam
suttvā

Appamāṇāsubhā devā sadda-manussāvesum Appamāṇā-subhānam devānam
saddam sutvā

Subhakiṇḥakā devā sadda-manussāvesum Subhakiṇḥakānam devānam saddam
suttvā

(Asaññisattā devā sadda-manussāvesum Asaññisattanānam devānam saddam
suttvā)

Vehapphalā devā sadda-manussāvesum Vehapphalānam devānam saddam
suttvā

Avihā devā sadda-manussāvesum Avihānam devānam saddam sutvā

Atappā devā sadda-manussāvesum Atappānam devānam saddam sutvā.

Sudassā devā sadda-manussāvesum Sudassānam devānam saddam sutvā

Sudassī devā sadda-manussāvesum Sudassīnam devānam saddam sutvā.

Akaniṭṭhakā devā sadda-manussāvesum.

Etambhagavatā bārāṇasiyam isipātane migadāye anuttaram dhammacakkam
pavattitam appaṭivattiyam samaṇena vā brahmaṇena vā devena vā mārena vā
brahmunā vā kenaci vā lokasmin'ti

Itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhugacchi.
Ayañca dasasahassī lokadātu saṅkampi sampakampi sampavedhi. Appamāṇo
ca oḷaro obhāso loke pāturahosi atikkammeva devānam devānubhavam.

Athakho bhagavā udānam udnesi aññāsi vata bho koṇḍañño aññāsi vata bho
koṇḍañño'ti.

Itihidam āyasmato koṇḍaññassa aññākoṇḍañño-tveva-nāmam ahosi'ti

(To continue with Post Parita)

THURSDAY AND SUNDAY

MANGALA SUTTA

(The discourse on the highest blessing)

Evamme sutam: Ekam samayam bhagavā sāvatthiyam viharati Jetavane anāthapiṇḍikassa ārāme. Athakho aññatara devatā abhikkantāya rattiyā abhikkantavaṇṇā. Kevalakappam jetavanam obhāsetvā yena bhagavā tenupasaṅkami upasaṅkamtivā bhagavantam abhivādetvā ekamantam aṭṭhāsi. Ekamantam ṭhitā kho sā devatā bhagavantam gāthayā ajjhabhāsi:

Bahu devā manussā ca	maṅgalāni acintayum
Ākaṅkhamānā sotthānam	brūhi maṅgalamuttamam
Asevanā ca bālānam	paṇḍitānañca sevanā
Pūjā ca pūjāniyānam	etammaṅgalamuttamam
Paṭirūpadesavāso ca	pubbe ca katapuññatā
Attasammāpaṇidhi ca	etammaṅgalamuttamam
Bāhu-saccañca sippañca	vinayo ca susikkhito
Subhāsītā ca yā vācā	etammaṅgalamuttamam
Mātāpitu-upaṭṭhānam	puttadārassa sangaho
Anākulā ca kammantā	etammaṅgalamuttamam
Dānañca dhammacariyā ca	ñātakānañca saṅgaho
Anavajjāni kammāni	etammaṅgalamuttamam
Āratī viratī pāpā	majja-pānā ca saññāmo
Appamādo ca dhammesu	etammaṅgalamuttamam
Gāravo ca nivāto ca	santuṭṭhi ca kataññutā
Kālena dhammas-savanam	etammaṅgalamuttamam
Khantī ca sovacassatā	samanānañ cā dassanam
Kalena dhamma-sākacchā	etammaṅgalamuttamam
Tapo ca brahma-cariyañca	ariya-saccāna dassanam
Nibbāna-sacchikiriyā ca	etammaṅgalamuttamam
Phuṭṭhasa loka-dhammehi	cittam yassa na kampati
Asokam virajam khemam	etammaṅgalamuttamam

Etādisāni katvāna
Sabbattha sotthim ghanti

sabbatthamaparājita
Tam-tesam maṅgalamuttamam ti

KARANIYA METTASUTTA (The discourse on loving kindness)

Karaṇīya-matta-kusalena
Sakko ujū ca suhujū ca
Santus-sako ca subharo ca
Santindriyo ca nipako ca
Na ca khuddam samācare
Sukhino vā khemino hontu
Ye keci pāṇabhūtatthi
Dīghā va ye mahantā vā
Ditthā vā ye ca adiṭṭhā
bhūtā vā sambhavesī vā
Na paro param nikubbetha
Byārosanā paṭiṅghasaññā
Mātā yathā niyam puttam
Evampi sabba-bhūtesu
Mettañca sabba-lokasmim
Uddham adho ca tiriyañca
Tiṭṭhañcaram nisinno vā
Etam satim adhiṭṭheyya
Diṭṭhiñca anupagamma
Kāmesu vineyya gedham

Yantam santam padam abhisamecca
Suvaco cassa mudu ana-timānī
Appakicco ca sallahuka-vutti
Appa-gabbo kulesu ananugiddho
Kiñci yena viññū pare upavadeyyum
Sabbe sattā bhavantu sukhittā
Tasā vā thāvarā vā anavasesā
Majjhimā rassakā aṅukathulā
Ye ca dūre vasanti avidūre
Sabbe sattā bhavantu sukhittā
nātimaññetha katthaci nam kiñci
Naññamaññassa dukkhamiccheyya
Āyusā eka-putta-manurakkhe
Mānasambhāvaye aparimāṇam
Mānasambhāvaye aparimāṇam
Asambādham averam asapattam
Sayāno vā yāva tassa vigatamiddho
Brahmametam viharam idhamāhu
Sīlavā dassanena sampanno
Na hi jātu gabbhaseyyam punareṭi ti

JAYAMANGALA GATHA

(The Stanzas of Joyous victory)

Bāhum sahassa-mabhinim-mitasāvudhantam

Grīmekhalam udita-ghorasa-senamāram
Dānādidhammavidhinā jivā munindo
Tantejasā bhavatu te jayamaṅghalāni

Mārātireka-mabhiyujjhita-sabbarattim

Ghoram-panālavakamakhamathaddha-yakkham
Khantī-sudanta-vidhinā jivā munindo
Tantejasā bhavatu te jayamaṅghalāni

Naḷāgirim gajavaram atimattabhūtam

Dāvaggi-cakka-masanīva sudāruṇantam
Mettambuseka-vidhinā jivā munindo
Tantejasā bhavatu te jayamaṅghalāni

Ukkihitta-khagga-matihattha-sudāruṇantam

Dhāvantiyojana-pathaṅgulimālavantam
Iddhībhi-saṅkhatamano jivā munindo
Tantejasā bhavatu te jayamaṅghalāni

Katvāna kaṭṭhamudaram iva gabbhinīyā

Ciñcāya duṭṭhavacanam janakāyamajjhe
Santena soma-vidhinā jivā munindo
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Saccam vihāya matisaccakavādaketum

Vādābhiropitamanam ati-andhabhūtam
Paññā-padīpa-jalito jivā munindo
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Nando-panandabhujagam vibudham mahiddhim

Puttena therabhujagena damāpayanto

Iddhūpadesa-vidhinā jitvā munindo

Tantejasā bhavatu te jayamañghalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭhahattham

Brahmam visuddhi-juti-middhi-bakābhidhanam

ñāṇāgadena-vidhinā jitvā munindo

Tantejasā bhavatu te jayamañghalāni

Etāpi Buddha-jayamañgala-aṭṭhagāthā

Yo vācano dinadine sarate matandī

Hitvāna-neka-vividāni jupaddavāni

Mokkham sukham adhigameyya naro sapanño

(Please continue with Post Parita)

SATURDAY

ANATTALAKKHANA SUTTA (Discourse on the Non-self Characteristic)

Evamme sutam: Ekam samayam bhagavā bārāṇasiyam viharati Isipatane migadāye. Tatra kho bhagavā pañca-vaggiye bhikkhū āmantesi:
Rupam bhikkhave anattā. Rūpañcahidam bhikkhave attā abhavissa nayidam rūpam ābādhāya samvatteyya labbhettha ca rūpe evam me rūpam hotu evam me rūpam mā ahoṣī'ti. Yasmā ca kho bhikkhave rūpam anattā tasmā rūpam ābādhāya samvattati na ca labbhati rūpe evam me rūpam hotu evam me rūpam mā ahoṣī ' ti.

Vedanā anattā. Vedanā ca hidam bhikkhave attā abhavissa nayidam vedanā ābādhāya samvatteyya labbhettha ca vedanāya evam me vedanā hotu evam me vedanā mā ahoṣī ' ti. Yasmā ca kho bhikkhave vedanā anattā tasmā vedanā ābādhāya samvattati na ca labbhati vedanāya evam me vedanā hotu evam me vedanā mā ahoṣī ' ti

Saññā anattā. Saññā ca hidam bhikkhave attā abhavissa nayidam saññā ābādhāya samvatteyya labbhettha ca saññāya evam me saññā hotu evam me saññā mā ahoṣī ' ti. Yasmā ca kho bhikkhave saññā anattā tasmā saññā ābādhāya samvattati na ca labbhati saññāya evam me saññā hotu evam me saññā mā ahoṣī ' ti. Sañkhārā anattā. Sañkhārā ca hidam bhikkhave attā abhavissañ su nayidam sañkhārā ābādhāya samvatteyyum labbhettha ca sañkhāresu evam me sañkhārā hontu evam me sañkhārā mā ahesun'ti. Yasmā ca kho bhikkhave sañkhārā anattā tasmā sañkhārā ābādhāya samvattanti na ca labbhati sañkhāresu evam me sañkhārā hontu evam me sañkhārā mā ahesun'ti.

Viññāṇam anatt. Viññāṇaṅca hidam bhikkhave attā abhavissa nayidam viññāṇam ābādhāya samvatteyya labbhettha ca viññāṇe evam me viññāṇam hotu evam me viññāṇam mā ahoṣī ' ti. Yasmā ca kho bhikkhave viññāṇam anattā tasmā

viññāṇam ābādhāya sam vattati na ca labbhati viññāṇe evam me viññāṇam hotu
evam me viññāṇam mā ahoṣ' ti.

Tam kim maññatha bhikkhave rūpam niccam vā aniccam vā'ti. Aniccam bhante.

Yampanāniccam dukkham vā tam sukham vā'ti. Dukkham bhante.

Yampanāniccam dukkham vipariṇāmadhammam kalam nu tam
samanupassitum etam mama esohamasmi eso me attā'ti. No hetam bhante.

Tam kim maññatha bhikkhave vedanā niccā vā aniccā vā' ti. Aniccā bhante.

Yampanāniccam dukkham vā tam sukham vā'ti. Dukkham bhante.

Yampanāniccam dukkham vipariṇāmadhammam kalam nu tam samanupassitum
etam mama esohamasmi eso me attā'ti. No hetam bhante.

Tam kim maññatha bhikkhave saññā niccā vā aniccā vā'ti. Aniccā bhante.

Yampanāniccam dukkham vā tam sukham vā'ti. Dukkham bhante.

Yampanāniccam dukkham vipariṇāmadhammam kalam nu tam samanupassitum
etam mama esohamasmi eso me attā'ti. No hetam bhante.

Tam kim maññatha bhikkhave sañkhārā niccā vā aniccā vā'ti. Aniccā bhante.

Yampanāniccam dukkham vā tam sukham vā'ti. Dukkham bhante.

Yampanāniccam dukkham vipariṇāma-dhammam kalam nu tam
samanupassitum etam mama esohamasmi eso me attā'ti. No hetam bhante.

Tam kim maññatha bhikkhave viññāṇam niccam vā aniccam vā'ti. Aniccam
bhante. Yampanāniccam dukkham vā tam sukham vā'ti. Dukkham bhante.

Yampanāniccam dukkham vipariṇāma-dhammam kalam nu tam
samanupassitum etam mama esohamasmi eso me attā'ti. No hetam bhante.

Tasmātiha bhikkhave yañkiñci rūpam atītā-nāgata-paccupannam ajjhatam vā
bahiddhā vā oḷārikam vā sukhumam vā hīnam va paṇītam vā yandūre santike vā
sabbam rūpam netam mama nesohamasmi na meso attā'ti. Evametam
yathābhūtam sammappaññāya daṭṭhabbam.

Yā kāci vedanā atītā-nāgata-paccupannā ajjhattā vā bahiddhā vā oḷārikā vā
sukhumā vā hīnā vā paṇītā vā yā dūre

santike vā sabbā vedanā netam mama nesohamasmi na meso attā'ti.

Evametam yathā bhūtam sammappaññāya daṭṭhabbam.

Yā kāci saññā atītā-nāgata-paccuppanā ajjhattā vā bahiddhā vā oḷārikā vā
sukhumā vā hīnā vā paṇītā vā yā dūre santike va sabbā saññā netam mama
nesohamsmi na meso attā'ti. Evametam yathābhūtam sammappaññāya
daṭṭhabbam.

Ye keci sañkhārā atītā-nāgata-paccuppanā ajjhattā vā bahiddhā vā oḷārikā vā
sukhumā vā hīnā vā paṇītā vā yā dūre santike vā sabbe sañkhārā netam mama
nesohamsmi na meso attā'ti. Evametam yathābhūtam sammappaññāya
daṭṭhabbam.

Yañkiñci viññāṇam atītā-nāgata-paccuppanam ajjhattam vā bahiddhā vā
oḷārikam vā sukhumam vā hīnam vā paṇītam vā yandū re santike vā sabbam
viññāṇam netam mama nesohamsmi na meso attā'ti. Evametam yathā-bhūtam
sammappaññāya daṭṭhabbam.

Evam passam bhukkhave sutvā ariyasāvako rūpasmimpi nibbindati vedanāyapi
nibbindati sañāyapi nibbindati sañkhā resupi nibbindati viññāṇasmimpi nibbindati
Nibbindam virajjati. Virāgā vimuccati. Vimuttasmim vimuttamī'ti nāṇam hoti khīṇā
jā ti vusitam brahmacariyam katam karaṇīyam nāparam itthattāyāti pajānātī'ti.
Idamavoca bhagavā attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam
abhinandum

Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavaggiyā nam
bhikkhūnam anupādāya āsavehi cittāni vimuccimsu'ti.

(Please continue with Post Parita)

POST PARITA

METTA-NISAMSA-SUTTA-PATHO (The Eleven gains from Loving-Kindness)

Evamme sutam. Ekam समयam bhagavā sāvattiyam viharati Jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū ā mantesi bhikkhavo-ti. Bhadante-ti te bhikkhū bhagavato paccassosum Bhagavā etadavoca:

Thus have I heard: At one time the Exalted One was staying at Jetavana Vihara which was the monastery of Anathapindka near Savathi. There indeed the Exalted One assembled the Bhikkus and spoke thus to them:

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulī katāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhā ya Ekādasā-nisamsā pāṭikañkhā. Katame ekādasā. Sukham supati Sukham paṭibujjhati. Na pāpakam supinam passati. Manussā nam piyo hoti. Amanussānam piyo hoti. Devatā rakkhanti. Nāssa aggi vā visam vā sattham vā kamati. Tuvaṭṭam cittam samādhīyati. Mukhavaṇṇo vippasīdati. Asammuḷho kālam karoti. Uttarim appaṭivijjhanto brahmalokūpago hoti.

O Bhikkus, Loving-kindness conduces the unshackling of the mind. An individual who is familiar with Metta, practises it frequently, becomes good at it until it becomes his nature, such an individual so developed in loving-kindness will gain eleven benefits. What are they? He sleeps well. He wakes up feeling good. He does not have bad dreams. He is well-liked by fellow men. He is well-liked by people everywhere. He is protected by Devas. He will not be harmed by fire, poisons or weapons. He achieves Samadhi fast. His facial complexion is healthy. He will not cause death through bewilderment. He may not achieve anything superb but the Brahma world will still be within his reach.

Mettaya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulī katāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhā ya Ime ekādasā-nisamsā pāṭikañkhā-ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhsitam abhinandun-ti.

O Bhikkus, Loving-kindness thus conduces the unshackling of the mind. An individual who is familiar with Metta, practises it frequently, becomes good at it until it becomes his nature, such an individual so developed in loving-kindness will gain eleven benefits. Thus spoke the Blessed One. All the Bhikkus were glad, and they rejoiced at the words of the Lord.

JINAPANJARA GATHA (Cage of the Conqueror)

Jayāsanākatā buddhā

The Lord of men, the Buddhas went up to their victorious throne conquered the Evil One

Catusaccāsabham rasam

Together with his army and vehicles, having obtained the savour of Four Noble Truths.

Taṅhaṅkarādayo Buddhā

May the 28 Buddhas known as Tanhahkara, etc.

Jetvā māram savāhanam

Ye pivimsu narāsabhā

Aṭṭhavīsati nāyakā

Sabbe patiṭṭhitā mayham

And the sublime Leaders stand firmly upon my head

Sīse patiṭṭhito mayham

The Buddha is upon my head. The Dhamma is upon both my eyes

Saṅgho patiṭṭhito mayham

The Sangha, the phenomenon of virtues is at my chest

Hadaye me anuruddho

Venerable Anurudha is at my heart. Venerable Sariputta is at my right side

Koṇḍañño piṭṭhibhāgasmim

Ven. Ana Kondanna is behind my back

Dakkhiṇe savane mayham

Venerable Ananda and Venerable Rahula are at my right side

Kassapo ca Mahānāmo

Venerable Kasapa and Venerable Mahanama are at my left ear

Kesato piṭṭhibhāgasmim

Venerable Sobhita, the handsome master splendoured perfectly like the sunshine

Nisinno sirisampanno

Is all over the hair throughout my body of both sides in front and behind

Kumārakassapo thero

Venerable Kassapa, the great sage and eloquent speaker is in my mouth

So mayham vadane niccam

Those 5 known as

Puṇṇo aṅgulimālo ca

Venerable Punna, Angulimala, Upali, Nanda,

Therā pañca ime jātā

Stands like a holy mark anointing my forehead

Sesāsiti mahātherā

The remainder of the 80 senior Saints, the victors

Etesīti mahātherā

Disciples and followers of the Conqueror, the Buddha

Jalantā sīlatejena

But each one brilliantly distinguished by the power of moral conduct, be inscribed throughout all parts of my body.

Ratanam purato āsi

The Ratana Sutta is in front of me, the Discourse on Metta is at my right hand

Dhajaggam pacchato āsi

The Discourse of Dhajagga is at my back. The protective verses of Angulimala is at my left hand

Matthake te munissarā

Buddho dhammo davilocane

Ure sabbaguṇākaro

Sārīputto ca dakkhiṇe

Moggallāno ca vāmake

Ven. Moggallano is at my left side

Āsum Ānandarāhulā

Ubhāsum vāmasotake

Suriyo va pabhaṅkaro

Sobhīto munipuṅgavo

Mahesī cittavādako

Patiṭṭhāsi guṇākaro

Upālīnandasīvalī

Savali

Nalāṭṭhe tilakā mama

Vijitā jinasāvakā

Jitavanto jinorasā

Aṅgamaṅgesu saṅṭhitā

Dakkhiṇe mettasuttakam

Vāme aṅgulimālakam

Khandha-mora-parittañca

The protection of Khanda and protective verses of Atanatiya like the strong roof covered me in the air

Ākāse chadanam āsi

The remaining suttas are established as a fortress wall around me

Jinā nānā varasamyuttā

The Conquerors bedies the Buddhas with their various kinds of power of virtue and so on

Vātapittā-disañjātā

Are like seven walls enclosing me by the majestic power of the Dhamma

Asevā vinayam yantu

At all time, may I reside in the encircling cage of the Enlightened Ones

Vasato me sakiccena

Then, may all the trouble of external and internal diseases caused by air bile and so on; be eliminated and entirely be destroyed.

Jinapañjaramajjhamhi

Then, may all the trouble of external and internal diseases caused by air bile and so on;

Sadā pārentu mam sabbe

Be eliminated and entirely be destroyed

Ātānāṭiya-suttakam**Sesā pākāra-sañhitā****Sattappākāra-laṅkatā****Bāhirajjhattupaddavā****Ananta-jinatejasā****Sadā sambuddha-pañjare****Viharantam mahitale****Te mahāpurisā-sabbā**

Icevamanto Sugutto surakkho

Jinānubhavana Jitūpaddavo

Dhammā-nubhāvena Jitārisaṅgho

Saṅghānubhāvena Jitantarāro

Saddhammā-nubhāvapālito Carāmi jinapañjareti

May the Holy Ones centralized within my Jinapanjara

Well protect and safeguard by the majestic power of True Doctrine

Subdue any distress, by the majestic power of the Conqueror,

Won over the enemies, by the majestic power of Dhamma expel over all perils,

By the majestic power of the Sangha, may I be guarded

DUKKHA PATTADI GATHA (Verses on having got suffering)

Dukkhappattā ca niddukkhā

Having got suffering, may they not suffer

Sokappattā ca nissokā

Having got grief, may they not grief

Ettāvatā ca amhehi

To the extent that by us

Sabbe devānumodantu

May all Devas rejoice in (and share) it

Dānam dadantu saddhāya

By faith should gifts be given

Bhāvan bhiratā hontu

Delightful should meditation be, and all the deities who are present here may return to their respective abodes.

Sabbe Buddhā balappattā

By all Buddhas attained to power

Arahantānañca tejena

And by the might of the Arahants

Bhayappattā ca nibbhayā

Having got fear, may they not fear

Hontu sabbepi pāṇino

(Thus) all beings may they be

Sambhatam puñña-sampadam

Puñña has been attained and collected

Sabba-sampatti-siddhiyā

For the attainment of all fortune

Sīlam rakkhantu sabbadā

Virtue should always be protected

Gacchantu devatā-gatā

And all the deities who are present here may return to their respective abodes.

Paccekānañca yam balam

And the power of the Solitary Ones

Rakkham bandhāmi sabbaso

I bind (this thread) in every way for protection

ATANATIYA PARITTAM

(The Atanata Protection)

Leader: Handa mayam sabbabuddhanam namakaram karoma se.

All:

Namo me sabbabuddhānam

I pay homage to all the Buddhas who have appeared (in this world) in quest of great benefits (for all beings).

Uppannānam mahesinam

Taṅhaṅkaro mahāvīro

To Tanhankara Buddha, who was endowed with great courage. To Medhankara Buddha, who held a high position.

Medhaṅkaro mahāyaso

Saraṅkaro lokahito

To Saranankara Buddha, who did great service to all beings. To Dipankara Buddha, who was endowed with brilliance.

Dipaṅkaro jutindharo

Koṇḍañño janapāmokkho

To Kondanna Buddha, the Leader of men. To Mangala Buddha, who was superbly bold

Maṅgalo purisāsabho

Sumano sumano dhīro

To Sumana Buddha, who was learned and beautiful hearted. To Revata Buddha, who was full of rejoicing for all beings.

Revato rativaddhano

Sobhīto gunasampanno

To Sobhita Buddha, who was fully endowed with virtues. To Anomadasi Buddha who was the highest among men.

Anomadassī januttamo

Padumo lokapajoto

To Paduma Buddha, who lighted up the world. To Narada Buddha, trainer of men par excellence.

Nārado varasārathi

Padumuttaro sattasāro

To Padumuttara Buddha, refuge of all beings. To Sumedha Buddha, the incomparable

Sumedho appaṭipuggalo

Sujāto sabbalokaggo

To Sujata Buddha, supreme over all beings in the world. To Piyadasi Buddha, greatest among men.

Piyadassī narāsabho

Atthadassī kāruṇiko

To Atthadasi Buddha, whose compassion is so vast. To Dhammadassi Buddha, who dispersed darkness in men

Dhammadassī tamonudo

Siddhattho asamo loke

To Siddhatha Buddha, who had no equal in the world. To Tissa Buddha, most excellent among the wise.

Tisso ca vadatam varo

Pusso ca varado buddho

To Pussa Buddha, superb expounder of the Dhamma. To Vipassi Buddha, with whom no comparison could be found

Vipassi ca anūpamo

Sikhī sabbahito satthā

To Sikhi, a teacher who cared for all mankind. To Vessabhu who brought happiness

Vessabhū sukhadāyako

Kakusandho satthavāho

To Kakusandha Buddha who lead beings out of bondage. To Konagamana Buddha who broke the hold of defilement.

Konāgamano raṇaṅjaho

Kassapo sirisampanno

To Kassapa Buddha who was so full of glory. To Gotama who ws the greatest of the Sakyas

Gotamo sakyapuṅgavo

VANDAMI BUDDHAM

**Vandāmi buddham bhava-pāratiṅṅam tīloka-ketum tibhaveka-nātham Yo
loka-seṭṭho sakalam kilesam chetvāna bodhesi janam anantam.**

I revere the Buddha, who has crossed over becoming, the banner of the threefold cosmos, the sole protector of the three levels of becoming, the foremost in the world who, having destroyed the entirety of defilement, has led countless people to Awakening.

**Yam nammadāya nadiyā puline ca tīre yam sacca-bandha-girike Sumanaca-
lagge yam tattha yonakapure munino ca pā dam Tam pāda-lañjanamaham
sirasā namāmi**

I pay homage with my head to the footprints that the Sage left in the sands by the Nammada River. On Saccabandha Mountain, on Sumana's unshakeable summit and in Yonakapura.

**suvaṇṇa-mālike suvaṇṇa-pabbate sumanakūṭe yonakapure namma-dāya
nadiyā Pañ ca-pāda-varam thānam. Aham vandāmi dūrato. Aham vandāmi
dhā tuyo. Aham vandāmi sabbaso.**

I revere from afar the places of the five foremost footprints: On Suvannamalika Mountain, on Gold Mount, on Sumana's Peak, in Yonakapura and by the Nammada River.

Iceva-maccanta-namassa-neyyam

Namassa-mano ratanattayam yam

Puññā-bhisandam vipulam alattham

Tassānubhāvena hatantarāyo

In pay homage thus to the Triple Gem, worthy of the highest Homage, a vast amount of merit has been accumulated: By its power, may all dangers be destroyed.

**Āmantayāmi vo bhikkhave pativedayāmi vo bhikkhave khaya-vaya-dhammā
sañkhārā appamādena sampādethā'ti.**

I address you, monks, I inform you, monks: Processes are subject to passing away. Become consummate through heedfulness.

KATHAWANSAI

Imasmim rājasemana khetto samantā satayojana-satasahassāni Buddha-jālaparikkhetto rakkhantu surakkhantu.

May the Buddhas protect. May this protection of the Buddhas be like a net, spreading over a distance of 100,000 yojannas.

Imasmim rājasemānā khetto samantā satayojana-satasahassāni Dhamma-jālaparikkhetto rakkhantu surakkhantu.

May the Dhamma protect. May this protection of the Dhamma be like a net, spreading over a distance of 100,000 yojannas.

Imasmim rājasemānā khetto samantā satayojana-satasahassāni Saṅgha-jālaparikkhetto rakkhantu surakkhantu.

May the Sangha protect. May this protection of the Dhamma be like a net, spreading over a distance of 100,000 yojannas.

Hiri-ottappa-sampannā

sukka-dhamma-samāhitā

Santo sappurisā loke

devadhammā'ti vuccare

People of integrity living in the world, consummate in conscience and concern, their minds centred in bright qualities, are said to be devas in terms of their qualities.

UDDISANADHITTHANA GATHA (Radiation of Merits)

Leader: Handa mayam uddisanādhiṭṭhāna-gāthayo bhaṇāma se.

Let us now chant the verses on Aspiration for Transfer of Merits

All:

Iminā puñña-kammena
Ācāriyūpakārā ca
Suriyo candimā rājā
Brahma-mārā ca indā catu-
Yamo mittā manussā ca
Sabbe sattā sukhī hontu
Sukham ca tividham dentu
Iminā puñña-kammena
Khippāham sulabhe ceva
Ye santene hinā dhammā
Nassantu sabbadā yeva
Ujucittam satipaññā
Mārā labhantu nokāsam
Buddhādipavaro nātho
Nātho paccekabuddho ca
Tesottamānubhāvena
Pañca māre jine nātho
Catusaccam pakāsenti
Namāmiham Etena
Idam no ñātīnam hotu

Upajjhāyā guṇuttara
Mātāpitā ca ñātakā (Piyā mamam)
Guṇavantā narāpi ca
lokapālā ca devatā
Majjhattā verikāpi ca
Puññāni pakatāni me
Khippam pāpetha vo matam
Iminā uddisena ca
Taṇhupādanachedanam
Yāva nibbānato mamam
Yattha jāto bhava bhava
Sallekho viriyamhinā
Kātuñca viriyesu me
Dhammo nātho varuttamo
Saṅgho nāthottaro mamam
Mārokāsam labhantu mā
Patto sambodhimuttamam
Mahāveram sabbabuddhe
Sabbe mārā palāyantu
Sukhitā hontu ñātayo

METTA BHAVANA (Radiation of Loving-Kindness)

Sabbe sattā Averā hontu Abyapajjhā hontu Anīghā hontu Sukhī attānam pariharantu

All beings, may they be free of enmity, may they be free from ill-treatment, may they be free from troubles (of body and mind) and may they protect their own happiness.

Sabbe pāṇā Averā hontu Abyapajjhā hontu Anīghā hontu Sukhī attānam pariharantu

All living creatures, may they be free of enmity, may they be free from ill-treatment, may they be free from troubles (of body and mind) and may they protect their own happiness.

Sabbe bhūtā Averā hontu Abyapajjhā hontu Anīghā hontu Sukhī attānam pariharantu

All creatures, may they be free of enmity, may they be free from ill-treatment, may they be free from troubles (of body and mind) and may they protect their own happiness.

Sabbe puggalā Averā hontu Abyapajjhā hontu Anīghā hontu sukhī attānam pariharantu

All individuals, may they be free of enmity, may they be free from ill-treatment, may they be free from troubles (of body and mind) and may they protect their own happiness.

Sabbe atta-bhāva-pariyāpannā Avera hontu Abyapajjhā hontu Anīghā hontu sukhī attānam pariharantu

All forms, may they be free of enmity, may they be free from ill-treatment, may they be free from troubles (of body and mind) and may they protect their own happiness.

VENERATING THE TRIPLE GEM

Araham sammā-sambuddho bhagavā

Buddham bhagavantam abhivādemi (Prostrate)

Svākkhāto bhagavatā dhammo

Dhammam namassāmi (Prostrate)

Supatipanno bhagavato sāvakasaṅgho

Saṅgham namāmi (Prostrate)

ARADHANA TISARANA PANCASĪLĀ
(REQUEST FOR REFUGES AND FIVE PRECEPTS)

Mayam Bhante Tisaranena Sila Panca Yacama

May we, O Venerable Sir, observe the Five Precepts together with the Three Refuges

Dutiyampi Mayam Bhante Tisaranena Sila Panca Yacam

For the second time, may we, O Venerable Sir, observe the Five Precepts together with the Three Refuges

Tatiyampi Mayam Bhante Tisaranena Sila Panca Yacama

For the third time, may we, O Venerable Sir, observe the Five Precepts together with the Three Refuges

SARANAGAMANAPTHA

(PASSAGES ON GOING FOR REFUGES)

Repeat after the monk:

Namo Tassa Bhagavato Arahato Samma Sambuddha (3 x)

BUDDHAM SARANAM GACCHĀMI

To the Buddha I go for refuge

DHAMMAM SARANAM GACCHĀMI

To the Dhamma I go for refuge

SANGHAM SARANAM GACCHĀMI

To the Sangha I go for refuge

DUTIYAMPI BUDDHAM SARANAM GACCHĀMI

For the second time, to the Buddha I go for refuge

DUTIYAMPI DHAMMAM SARANAM GACCHĀMI

For the second time, to the Dhamma I go for refuge

DUTIYAMPI SANGHAM SARANAM GACCHĀMI

For the second time, to the Sangha I go for refuge

TATIYAMPI BUDDHAM SARANAM GACCHĀMI

For the third time, to the Buddha I go for refuge

TATIYAMPI DHAMMAM SARANAM GACCHĀMI

For the third time, to the Dhamma I go for refuge

TATIYAMPI SANGHAM SARANAM GACCHĀMI

For the third time, to the Sangha I go for refuge

BHIKKHU: TISARAṄAGAMAṄAM NIṬṬHITAM

LAITY: AMA BHANTE

PANCA SĪLĀ
THE FIVE PRECEPTS

(Repeat after monk)

Panatipata veramani sikkhapadam samadiyami

I take the precept to abstain from destroying living creatures

Adinnadana veramani sikkhapadam samadiyami

I take the precept to abstain from taking what is not given

Kamesu micchacara veramani sikkhapadam samadiyami

I take the precept to abstain from sexual misconduct

Musavada veramani sikkhapadam samadiyami

I take the precept to abstain from false speech

**Suramerayamajjapamadatthana veramani sikkhapadam
sammadiyami**

*I take the precept to refrain from distilled fermented intoxicants which are
the occasion for carelessness.*

Imani panca sikkhapadani samadiyami

I undertake to observe these five precepts

Bhikku: **Silena sugatim yanti**

Silena bhogasampada

Silena nibbutim yanti

Tasma silam visodhaye

Through Precepts people go to heaven

Through Precepts people are wealthy

Through Precepts they attain to the Extinction (of passion)

Therefore let them purify their Precepts

All: **SADHU, SADHU, SADHU**