

# Vandanā

The Album of Pali Devotional Chanting and Hymns

Venerable Elgiriye Indaratana Maha Thera



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## **Vandanā: The Album of Pāli Devotional Chanting & Hymns**

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*May the merits accruing from these wholesome deeds  
Be dedicated to all beings  
May they be well and happy always!*

# Objects of Veneration in a Buddhist Temple

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

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

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

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

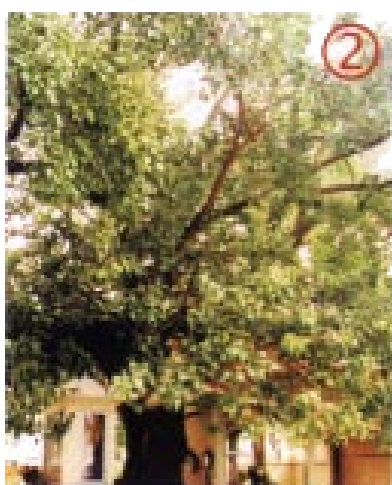
An important aspect of venerating either the *Stupa* or the *Bodhi* Tree is the custom of circumambulation as a mark of paying respect. This is carried out by walking around the object of veneration, for example, the *Bodhi* Tree clockwise three times, always

A popular stanza in venerating the three objects is:

*Vandāmi cetiyaṃ sabbaṃ  
Sabbatthānesu paṭiṭṭhitaṃ  
Sārirīkadhātu 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 *Pacceka*buddha, a Disciple of the *Buddha* and a Universal Monarch.



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

## Offering of Flowers, Oil Lamps and Incense



IT IS A COMMON SIGHT in Buddhist temples to see devotees, young and old offering flowers before an image or sacred objects, lighting an oil lamp or burning incense in the name of the Buddha.

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

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

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

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

Those who do not understand the significance of this simple offering

hastily conclude it as idol worshipping which is incorrect.

## Pūjā

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

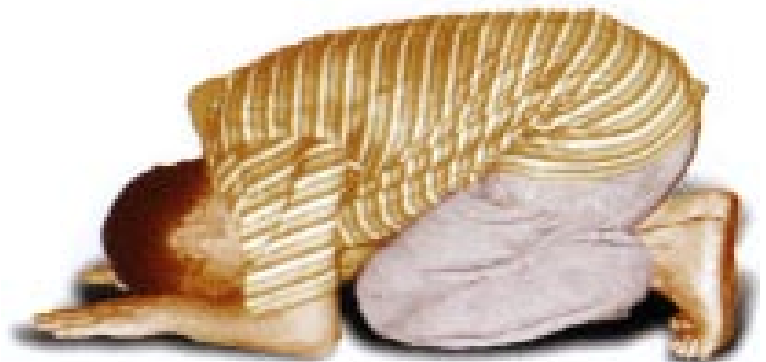
A Buddhist pays homage to the Stupa (*pagoda*), the Bodhi Tree and the Buddha *rūpa* (image).

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.



## Dhammacakkapavattana Sutta The First Sermon

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

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



THUS HAVE I HEARD: At one time, the Exalted One was living near Varanasi, at Isipatana near the Deer Park. Then

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

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

✿ “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 through-out the world to represent the Buddhist faith. The six colors of the flag represent the colors of the aura that emanated from the body of the Buddha when he attained enlightenment under the *Bodhi* Tree. The horizontal stripes represent the races of the world living in harmony and the vertical stripes represent eternal world peace. The colors symbolize the perfection of Buddhahood and the Dharma.

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

The combination color symbolizes the



universality of the Truth of the Buddha's Teaching. Therefore, the overall flag represents that regardless of race, nationality, division or color, all sentient beings possess the potential of Buddhahood.

The six colours are better interpreted as:

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

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

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

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

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





*Vandanā*  
*Pāli Devotional Chanting*

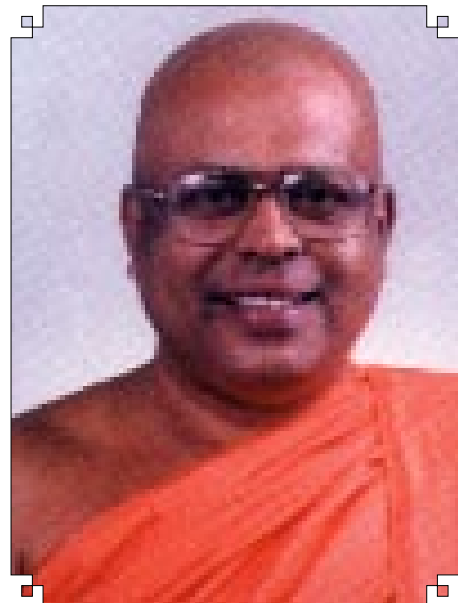
IT IS BENEFICIAL for every Buddhist to recite daily at least a few verses from the Vandanā, recalling to mind the sublime qualities of the Buddha, the Dhamma and the Saṅgha. Contemplation on these great qualities will make our minds calm, peaceful and serene.

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

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

*Venerable*  
*Elgiriye Indaratana*  
*Maha Thera*

*Abbot of*  
*Mahindarama*  
*Buddhist Temple*



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## **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**

Buddhaṃ saraṇaṃ gacchāmi  
Dhammam saraṇaṃ gacchāmi  
Saṅghaṃ saraṇaṃ gacchāmi

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi  
Dutiyampi Dhammam saraṇaṃ gacchāmi  
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi  
Tatīyampi Dhammam saraṇaṃ gacchāmi  
Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi

## **Pañca Sīla**

Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi

Kāmesu micchācārā veramaṇī sikkhāpadaṃ  
samādiyāmi

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi

Surā-meraya-majja-pamādaṭṭhānā veramaṇī  
sikkhāpadaṃ samādiyāmi



## **Salutation to The Buddha**

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

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

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

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



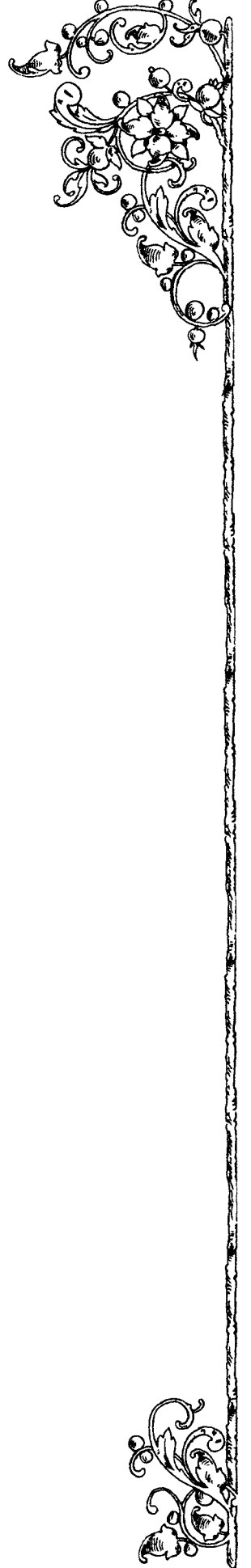
## **Buddha Vandana**

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

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

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

Uttamaṅgena vandeḥaṃ  
Pādapamaṃsu-varuttamaṃ  
Buddho yo khalito doso  
Buddho khamatu taṃ mamaṃ



## **Salutation to the Doctrine**

The Dhamma of the Blessed One  
Is perfectly expounded,  
To be seen here and now,  
Not delayed in time,  
Inviting one to come and see,  
Onward leading (to Nibbāna),  
To be known by the wise,  
Each for himself.

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 Vandanā**

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

Dhammaṃ jīvitam yāva nibbānam  
Saraṇam gacchāmi  
Ye ca Dhammā atītā ca  
Ye ca Dhammā anāgatā  
Paccuppannā ca ye Dhammā  
Ahaṃ vandāmi sabbadā

Natthi me saraṇam aññaṃ  
Dhammo me saraṇam varam  
Etena sacca-vajjena  
Hotu me jayamaṅgalaṃ

Uttamaṅgena vandeham  
Dhammaṃ ca tividham varam  
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 Ones 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  
Sāmīcipaṭipanno Bhagavato sāvaka-saṅgho  
Yadidaṃ cattāri purisayugāni aṭṭha  
    purisa-puggalā, esa Bhagavato sāvaka-saṅgho  
Āhuṇeyyo, pāhuṇeyyo, dakkhiṇeyyo,  
Añjalikaraṇīyo, anuttaraṃ puññākkhettaṃ  
    lokassā ti

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

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

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



## **Salutation to the Pagodas**

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

## **Salutation to the Bodhi Tree**

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

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

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

Blue sapphire-hued leaves, white trunk brightly shining,  
Reverenced by the lotus like eyes of the Teacher,  
And yielding the highest blessing viz the ultimate  
Enlightenment,  
That mighty Bodhi like unto a glorious tree celestial,  
Always do I salute.



## **Cetiya Vandana**

Vandāmi cetiyaṃ sabbaṃ  
Sabbatthānesu patitthitaṃ  
Sārīrikadhātu Mahā-Bodhiṃ  
Buddharūpaṃ sakalaṃ sadā

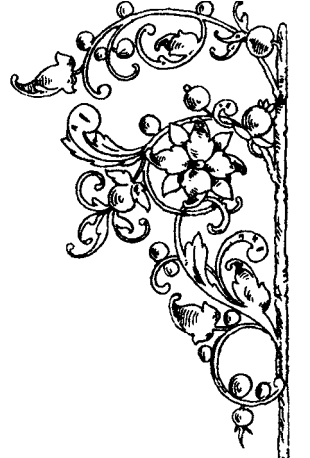
## **Bodhi Vandana**

Yassa mūle nisinno va —  
Sabbāri vijayaṃ akā  
Patto sabbaññutaṃ satthā —  
Vande taṃ Bodhi-pādapaṃ

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

Paṭhamaṃ Bodhi-pallaṅkaṃ dutiyañ ca animmisam  
Tatiyañ caṅkamaṃ seṭṭhaṃ catutthaṃ ratanāgharam  
Pañcamaṃ ajapālañ ca mucalindena chaṭṭahamaṃ  
Sattamaṃ rājāyatanaṃ vande taṃ bodhipādapaṃ

Inda-nīla-vaṇṇa-patta-seta-khanda-bhāsuram  
Satthu-netta-paṅkajābhi pūjitaḅga-sātadaṃ  
Agga-bodhi-nāma-vāma-deva-rukkha-sannibham  
Taṃ visāla-bodhi-pādapaṃ namāmi sabbadā



## **Offering of Lights**

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

## **Offering of Incense**

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

## **Offering of Flowers**

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

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



## **Padīpa Pūjā**

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

## **Sugandha Pūjā**

Ghandha-sambhāra-yuttena  
Dhūpenāhaṃ sugandhinā  
Pūjaye pūjaneyyaṃ taṃ  
Pūjābhajanamuttamaṃ

## **Puppha Pūjā**

Vaṇṇa-gandha-guṇopetaṃ — etaṃ kusumasantaṭiṃ  
Pūjayāmi munindassa — Sirīpāda-saroruhe

Pujemi Buddhaṃ kusumenanena  
Puññenametena ca hotu mokkhaṃ  
Pupphaṃ milāyāti yathā idaṃ 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 bhummaṭṭhā —  
devā nāgā mahiddhikā  
Puññaṃ taṃ anumoditvā —  
ciraṃ rakkhantu lokasāsanam

Ākāsaṭṭhā ca bhummaṭṭhā —  
devā nāgā mahiddhikā  
Puññaṃ taṃ anumoditvā —  
ciraṃ rakkhantu desanam

Ākāsaṭṭhā ca bhummaṭṭhā —  
devā nāgā mahiddhikā  
Puññaṃ taṃ anumoditvā —  
ciraṃ rakkhantu maṃ paraṃ ti

Ettāvatā ca amhehi —  
sambhataṃ puññasampadam  
Sabbe devā anumodantu —  
sabbasampattisiddhiyā

Ettāvatā ca amhehi —  
sambhataṃ puññasampadam  
Sabbe bhūtā anumodantu —  
sabbasampattisiddhiyā

Ettāvatā ca amhehi —  
sambhataṃ puññasampadam  
Sabbe sattā anumodantu —  
sabbasampattisiddhiyā



## **Transference of Merits to Departed Relatives**

May my relatives share these merits and  
May they be well and happy!

*(repeat three times)*

## **Aspiration**

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

## **Forgiveness of Faults**

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

*End of Pūjā*



## **Patti Dāna**

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

## **Patthanā**

Iminā puññakammena  
Mā me bālasamāgamo  
Sataṃ samāgamo hotu  
Yāva nibbānapattiyā

## **Khamāyācanā**

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

*End of Pūjā*



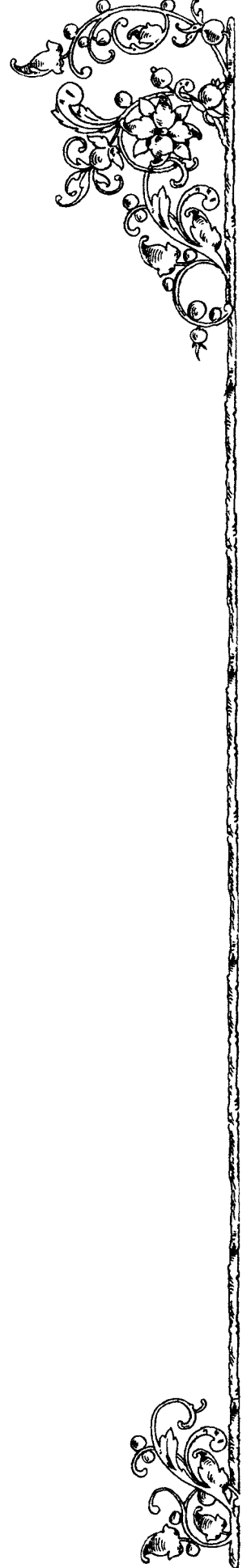
## **Discourse on Blessings**

Thus have I heard.

At one time the Lord was staying  
at Anthapiṇḍika's garden in  
the Jeta Grove, near Sāvatti.

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.





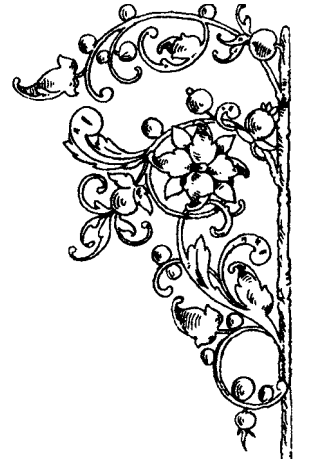
## **Maṅgala Sutta**

Evam me sutam ekaṃ samayaṃ  
bhagavā sāvattiyaṃ viharati jetavane  
Anātha-piṇḍikassa ārāme. Atha kho  
aññatarā devatā abhikkantāya rattiya  
abhikkanta-vaṇṇā kevalakappaṃ  
jetavanaṃ obhāsetvā yena bhagavā  
tenupasaṅkami. Upasaṅkamtvā bhagavantam  
abhivadetvā ekamantaṃ atthāsi  
Ekamantaṃ thitā kho sā devatā  
bhagavantam gāthāya ajjhabhāsi.

1. Bahū devā manussā ca  
Maṅgalāni acintayum  
Akaṅkhamānā sotthānam  
Brūhi maṅgalamuttamaṃ
  
2. Asevanā ca bālānam  
Paṇḍitānañ ca sevanā  
Pūjā ca pūjanīyānam  
Etaṃ maṅgalamuttamaṃ
  
3. Patirūpadesavāso ca  
Pubbe ca katapuññatā  
Attasammāpaṇidhi ca  
Etaṃ maṅgalamuttamaṃ

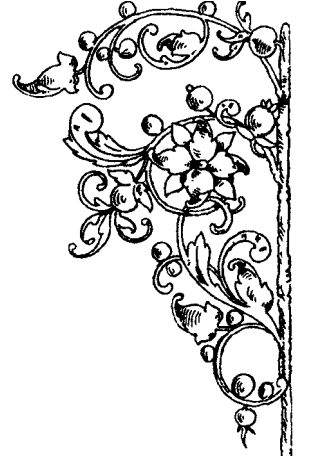


4. Vast learning, perfect handicraft,  
A highly trained discipline,  
And always speaking pleasantly,  
This is the highest blessing.
  
5. The support of father and mother,  
The cherishing of wife and child,  
And a peaceful occupation,  
This is the highest blessing.
  
6. Generosity and righteous 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  
Subhāsītā ca yā vāca  
Etaṃ maṅgalamuttamaṃ
5. Mātā-pitu upaṭṭhānam  
Putta-dārassa saṅgaho  
Anākulā ca kammantā  
Etaṃ maṅgalamuttamaṃ
6. Dānañ ca dhammacariyā ca  
Ñātakanañ ca saṅgaho  
Anavajjāni kammāni  
Etaṃ maṅgalamuttamaṃ
7. Āratī virati 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. Khantī ca sovacassatā  
Samaṇānañ ca dassanaṃ  
Kālena dhamma sākacchā  
Etaṃ maṅgalamuttamaṃ
  
10. Tapo ca brahmacariyañ ca  
Ariyasaccānadassanaṃ  
Nibbānasacchikiriya ca  
Etaṃ maṅgalamuttamaṃ
  
11. Puṭṭhassa lokadhammehi  
Cittaṃ yassa na kampaṭi  
Asokaṃ virajaṃ khemaṃ  
Etaṃ maṅgalamuttamaṃ
  
12. Etādisāni katvāna  
Sabbatthamaṇḍita  
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 mānusiya pajāya  
Divā ca ratto ca haranti ye baliṃ  
Tasmā hi ne rakkhatha appamattā
  
3. Yaṅkiñci vittaṃ idha vā huraṃ vā  
Saggesu vā yaṃ ratanaṃ paṇītaṃ  
Na no samaṃ atthi tathāgatena  
Idam pi Buddhē ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu!
  
4. Khayaṃ virāgaṃ amataṃ paṇītaṃ  
Yadajjhagā sakyamunī 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!





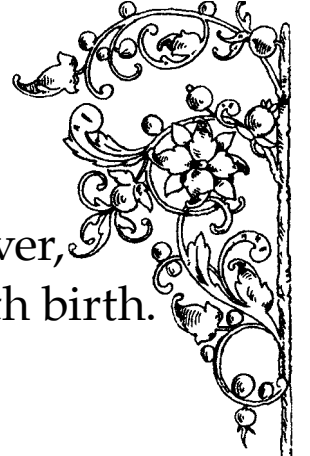
5. Yaṃ buddhaśeṭṭho parivaṇṇayī suciṃ  
Samādhimānantarikaññamāhu  
Samādhinā tena samo na vijjati  
Idam pi dhamme ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu!

6. Ye puṅgalā aṭṭha satamaṃ pasatthā  
Cattāri etāni yugāni honti  
Te dakkhiṇeyya sugatassa sāvaka  
Etesu dinnāni mahapphalāni  
Idam pi saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu!

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

8. Yathindakhīlo paṭhaviṃ sito siyā  
Catubbhi vātebhi asampakampiyo  
Tathūpamaṃ sappurisaṃ vadāmi  
Yo ariyasaccāni avecca passati  
Idam pi saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu!





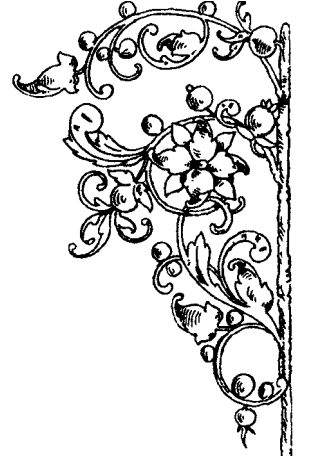
9. Those who comprehend clearly the Noble Truths,  
well taught by Him of wisdom deep, do not however,  
exceeding heedless they may be, undergo an eighth birth.  
Verily, in the Saṅgha is this precious jewel.  
By this truth, may there be happiness!
  
10. For him with acquisition of insight, three 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  
Gambhīrapaññaena sudesitāni  
Kiñca pi to honti bhusappamattā  
Na to bhavaṃ aṭṭhamaṃ ādiyanti  
Idam pi saṅghe ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu!
10. Sahāvassa dassanasampadāya  
Tayassu dhammā jahitā bhavanti  
Sakkayadiṭṭhi vicikicchitañ ca  
Silabbataṃ vā pi yadatthi kiñci  
Catūhapāyehi ca vipparamutto  
Cha c'ābhiṭṭhānāni abhabbo kātum  
Idam pi saṅghe ratanaṃ paṇītaṃ  
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 paṇītaṃ  
Etena saccena suvatthi hotu!
12. Vanappagumbe yathā phussitagge  
Gimhānamāse paṭhamasmiṃ gimhe  
Tathūpamaṃ dhammavaram adesai  
Nibbānagāmiṃ paramaṃ hitāya  
Idam pi Buddhē ratanaṃ paṇītaṃ  
Etena saccena suvatthi hotu!





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







13. Varo varaññu varado varāharo  
Annuttaro dhammavaram adesai  
Idam pi Buddhē ratanam paṇītam  
Etena saccena suvatthi hotu!
14. Khīnam purānam navam natthi sambhavam  
Virattacitta āyatike bhavasmim  
Te khīnabijā avirulhicchandā  
Nibbanti dhīrā yathā yam padīpo  
Idam pi saṅghe ratanam paṇītam  
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 santaṃ 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 khuddaṃ samācare kiñci  
Yena viññū pare upavadeyyum  
Sukhino vā khemino hontu!  
Sabbe sattā bhavantu sukhitattā!
  
4. Ye keci pānabhūtatthi  
Tasā vā thāvarā vā anavasesā  
Dīghā vā ye mahantā vā  
Majjhimā rassakānukathulā
  
5. Diṭṭhā vā ye va addiṭṭhā  
Ye ca dūre vasanti avidūre  
Bhūtā vā sambhavesī 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. Tiṭṭhaṃ caraṃ nissinno vā  
Sayano vā yāva tassa vigatamiddho  
Etaṃ satiṃ adhiṭṭheyya  
Brahmametaṃ vihāraṃ idhamāhu

10. Diṭṭhiñ ca anupagamma silavā  
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. Mahākāruṅiko nātho  
Hitāya sabbapāninaṃ  
Pūretvā pāramī sabbā  
Patto sambodhimuttamaṃ  
Etena saccavajjena  
Hotu me jayamaṅgalaṃ
  
2. Jayanto bodhiyā mūle  
Sakyānaṃ nandivaddhano  
Evaṃ mayhaṃ jayo hotu  
Jayassu jayamaṅgalaṃ
  
3. Sakkatvā Buddharatanaṃ  
Osadhaṃ uttamaṃ varaṃ  
Hitamaṃ devamanussānaṃ  
Buddhatejena sotthinā  
Nassant'upaddavā sabbe  
Dukkhā vūpasamentu me
  
4. Sakkatvā Dhammaratanaṃ  
Osadhaṃ uttamaṃ varaṃ  
Parilāhūpa samaṇaṃ  
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 uttamam varam  
Āhuṇeyyam pāhuṇeyyam  
Saṅghatejena sotthinā  
Nassant'upaddavā sabbe  
Rogā vūpasamentu me
  
6. Yaṅkiñci ratanam loke  
Vijjati vividhā puthū  
Ratanam Buddhasamam natthi  
Tasmā sotthi bhavantu me
  
7. Yankiñci ratanam loke  
Vijjati vividhā puthū  
Ratanam Dhammasamam natthi  
Tasmā sotthi bhavantu me
  
8. Yankiñci ratanam loke  
Vijjati vividhā puthū  
Ratanam Saṅghasamam natthi  
Tasmā sotthi bhavantu me
  
9. Natthi me saraṇam aññaṃ  
Buddho me saraṇam varam  
Etena saccavajjena  
Hotu me jayamaṅgalam





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 aṅṅaṃ  
Dhammo me saraṇaṃ varam  
Etena saccavajjena  
Hotu me jayamaṅgalaṃ

11. Natthi me saraṇaṃ aṅṅaṃ  
Saṅgho me saraṇaṃ varam  
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 sabbamaṅgalaṃ  
Rakkhantu sabbadevatā  
Sabba-Saṅghānubhāvena  
Sadā sotthī bhavantu me

16. Nakkhatta-yakkha-bhūtānaṃ  
Pāpaggahā nivāranā  
Parittassānubhāvena  
Hantu mayhaṃ upaddave  
*(repeat three times)*



17. Devo vassatu kālena  
Sassa-sampatti hotu ca  
Phīto bhavatu loko ca  
Rājā bhavatu dhammiko

18. Sabbe Buddhā balappattā  
Paccekaṇaṅca yaṃ balaṃ  
Arahantānaṅca tejena  
Rakkhaṃ bandhāmi sabbaso  
*(repeat three times)*



# Вандаиā





*Vandanā*  
*Pāḷi Devotional Hymns*

IT IS OUR HOPE that this collection of hymns will benefit especially those interested in learning the Pāḷi Language.

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

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

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





## **The Nine Virtues of The Buddha**

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

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. Arahamaṃ arahoti nāmena —  
    Arahamaṃ pāpaṃ na kāraye  
Arahattaphalaṃ patto —  
    Arahamaṃ nāma to namo
  
2. Sammāsambuddha-ñāṇena —  
    Sammāsambuddha-desanā  
Sammāsambuddha-lokasmiṃ —  
    Sammāsambuddha te namo
  
3. Vijjā-caraṇa-sampanno —  
    Tassa vijjā pakāsitā  
Atitānāgatuppanno —  
    Vijjā-caraṇa te namo
  
4. Sugato sugatattānam —  
    Sugato sundaram pi ca  
Nibbānaṃ sugatiṃ 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 ñāṇasīlena —  
Yo lokassa anuttaro  
Anuttaro pūjalokasmiṃ —  
Taṃ namassāmi anuttaro
7. Sārathī sārathī devā —  
Yo lokassa susārathī  
Sārathīpūjalokasmiṃ —  
Taṃ namassāmi sārathī
8. Deva-yakkha-manussānaṃ —  
Loke aggaphalaṃ dadaṃ  
Adantaṃ damayantānaṃ —  
Purisājañña te namo
9. Bhagavā bhagavā yutto —  
Bhaggaṃ kilesa-vāhato  
Bhaggaṃ samsāra-muttāro —  
Bhagavā nāma te namo





## The Stanzas The Lion of Men

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

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-āyatapaṇhī  
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-piyo naranāgo  
Mattagajinda-vilāsita-gāmī —  
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-susaṅghita-nāso —  
Gopamukho abhīnila-sunetto  
Indadhanū abhinīla-bhamūkho —  
Esa hi tuyhapitā naraśīho
  
6. Vaṭṭa-sumaṭṭa-susaṅghita-gīvo —  
Sīhahanū migarāja-sarīro  
Kañcana-succhavi-uttama-vanno —  
Esa hi tuyhapitā naraśīho
  
7. Suniddha-sugambhīra-mañjusu-ghoso —  
Hiṅgula-bandhu-suratta-sujivho  
Vīsati vīsati seta-sudanto —  
Esa hi tuyhapitā naraśīho
  
8. Añjana-vaṇṇa-sunīla-sukeso —  
Kañcana-paṭṭa-visuddha-lalaṭo  
Osadhi-pandara-suddha-suṇṇo —  
Esa hi tuyhapitā naraśīho
  
9. Gacchati nīlapathe viya cando —  
Tāraṅga-pariveṭhita-rūpo  
Sāvaka-majjhagato samanindo —  
Esa hi tuyhapitā naraśīho





## **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 viññāṇaṃ  
Viññāṇapaccayā nāma-rūpaṃ  
Nāma-rūpapaccayā saḷāyatanaṃ  
Saḷāyatanapaccayā phasso  
Phassapaccayā vedanā  
Vedanāpaccayā taṇhā  
Taṇhāpaccayā upādānaṃ  
Upādānapaccayā bhavo  
Bhavapaccayā jāti  
Jātipaccayā jarā maraṇaṃ  
Soka-parideva-dukkha-domanassupāyāsā  
sambhavanti  
Evametassa kevalassa dukkhakkhandhassa  
samudayo hoti



2. Of a truth, the complete separation from and cessation of ignorance leads to the cessation of volitional activities

The cessation of volitional activities leads to the cessation of consciousness

The cessation of consciousness leads to the cessation of mind and matter

The cessation of mind and matter leads to the cessation of six spheres of sense

The cessation of six spheres of sense leads to the cessation of contact

The cessation of contact leads to the cessation of sensation

The cessation of sensation leads to the cessation of craving

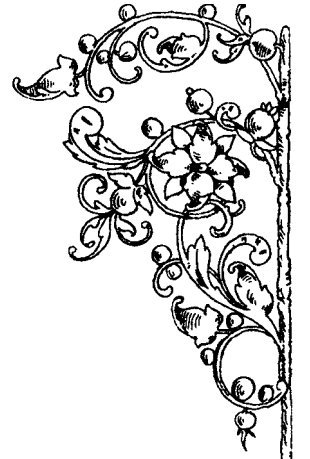
The cessation of craving leads to the cessation of grasping

The cessation of grasping leads to the cessation of becoming

The cessation of becoming leads to the cessation of birth

The cessation of birth leads to the cessation of decay, death, sorrow, lamentation, pain, grief and despair

Thus does the cessation of this entire aggregate of suffering result.



2. Avijjāyatveva asesavirāga-nirodhā  
saṅkhāra-nirodho

Saṅkhāranirodhā viññāṇanirodho

Viññāṇanirodhā nāmarūpanirodho

Nāmarūpanirodhā saḷāyatānanirodho

Saḷāyatānanirodhā phassanirodho

Phassanirodhā vedanānirodho

Vedanānirodhā taṇhānirodho

Taṇhānirodhā upādānanirodho

Upādānanirodhā bhavanirodho

Bhavanirodhā jātinirodho

Jātinirodhā jarā maraṇaṃ soka-parideva-  
dukkha-domanassupāyāsā nirujjhanti

Evametassa kevalassa dukkhakkhandassa  
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 sahasamabhinimmita-sāyudhantaṃ  
Girimekhalaṃ uditaghora-sasenamāraṃ  
Dānādi-dhammavidhinā jitavā munindo  
Taṃ tejasā bhavatu to jayamaṅgalāni
  
2. Mārātirekamabhiyujjhita-sabbarattiṃ  
Ghorampanālavakamakhamathaddha-yakkhaṃ  
Khantī-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  
Iddhībhisaṅkhata-mano jitavā munindo  
Taṃ tejasā bhavatu to jayamaṅgalāni





5. Her belly bound with faggots, to simulate  
the bigness of pregnancy,  
Ciñcā, with harsh words made foul accusation in  
the midst of an assemblage.  
Her, did the Lord of Sages subdue by His serene  
and peaceful bearing.  
By its grace, may joyous victory be thine.
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-katṭhamudaraṃ iva gabbhiniyā  
Ciñcāya duṭṭha-vacanaṃ janakāya majjhe  
Santena somavidhinā jītavā munindo  
Taṃ tejasā bhavatu to jayamaṅgalāni
  
6. Saccaṃ vihāya matisaccaka-vādaketuṃ  
Vādābhiropita-manāṃ ati-andhabhūtaṃ  
Paññāpadīpa jalito jītavā munindo  
Taṃ tejasā bhavatu to jayamaṅgalāni
  
7. Nandopananda-bhujagaṃ vibudhaṃ mahiddhiṃ  
Puttena therabhujagena damāpayanto  
Iddhūpadesa-vidhinā jītavā munindo  
Taṃ tejasā bhavatu to jayamaṅgalāni
  
8. Duggāhaditṭhi-bhujagena sudaṭṭha-hatthaṃ  
Brahmaṃ visuddhi-jutimiddhi-bakābhidhānaṃ  
Ñāṇāgadena vidhinā jītavā munindo  
Taṃ tejasā bhavatu te jayamaṅgalāni
  
9. Etāpi Buddhajayamaṅgala-aṭṭhagāthā  
Yo vācako dinadine saratematandi  
Hitvāna nekavividhāni cupaddavāni  
Mokkhaṃ sukhaṃ 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  
Sakyamunī bhagavā katakicco  
Pāragato balaviriyasamaṅgi  
Taṃ sugataṃ saraṇatthamupemi
2. Rāgavirāgamanejamasokaṃ  
Dhammasaṅkhatamappaṭikūlaṃ  
Madhuramimaṃ paguṇaṃ suvibhattaṃ  
Dhammamimaṃ saraṇatthamupemi
3. Yattha ca dinnamahapphalamāhu  
Catusu sucīsu purisayugesu  
Aṭṭha ca puggaladhammasā te  
Saṅghamimaṃ saraṇatthamupemi



# Вандаиā





*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 Pāli was spoken by the Buddha on some 305 occasions for the benefit of all human beings.

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

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

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





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

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

**(Verse 1)**

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

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

**(Verse 2)**

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

**(Verse 7)**

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

**(Verse 8)**





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

(Verse 1)

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

(Verse 2)

Subhānupassim viharantaṃ  
indriyesu asaṃvutaṃ  
Bhojanamhi amattaññuṃ  
kusitaṃ hīnavīriyaṃ  
Taṃ ve pasahatī māro  
vāto rukkham' va dubbalaṃ

(Verse 7)

Asubhānupassim viharantaṃ  
indriyesu susaṃvutaṃ  
Bhojanamhi ca mattaññuṃ  
saddhaṃ āradhavīriyaṃ  
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

(Verse 361)

Dhammārāmo dhammarato  
dhammaṃ anu vicintayaṃ  
Dhammaṃ anussaraṃ bhikkhu  
saddhammā na parihāyati

(Verse 364)

Appalābho 'pi ce bhikkhu  
salābhaṃ nātimaññati  
Taṃ ve devā pasamsanti  
suddhājiviṃ atanditaṃ

(Verse 366)

Sabbaso nāmarūpasmim  
yassa natthi mamāyitaṃ  
Asatā ca na socati  
sa ve bhikkhū 'ti vuccati

(Verse 367)

Mettā vihārī yo bhikkhu  
pasanno Buddhasāsane  
Adhigacche padaṃ santaṃ  
saṅkhārūpasamaṃ sukhaṃ

(Verse 368)



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

**(Verse 381)**

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

**(Verse 382)**

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

**(Verse 79)**

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

**(Verse 81)**

Heedfulness is the path to the deathless,  
heedlessness is the path to death.  
The heedful do not die, the heedless  
are like the dead.

**(Verse 21)**







Pāmojjabahulo bhikkhu  
pasanno Buddhasāsane  
Adhigacche padaṃ santaṃ  
saṅkhārūpasamaṃ sukhaṃ

**(Verse 381)**

Yo have daharo bhikkhu  
yuñjati Buddhasāsane  
So imaṃ lokaṃ pabhāseti  
abbhā mutto 'va candimā

**(Verse 382)**

Dhammapīti sukhaṃ seti  
vipprasannena cetasā  
Ariyappavedite dhamme  
sadā ramati paṇḍito

**(Verse 79)**

Selo yathā ekaghano  
vātena na samīrati  
Evaṃ nindāpasamsāsu  
na samiñjanti paṇḍitā

**(Verse 81)**

Appamādo amatapadaṃ  
pamādo maccuno padaṃ  
Appamattā na mīyanti  
ye pamattā yathā matā

**(Verse 21)**





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

**(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)**





Etaṃ viśesato ñatvā  
appamādamhi paṇḍitā  
Appamāde pamodanti  
ariyānaṃ gocare ratā

(Verse 22)

Sudassaṃ vajjaṃ aññesaṃ  
attano pana duddasaṃ  
Paresaṃ hi so vajjāni  
opunāti yathā bhusaṃ  
Attano pana chādeti  
kaliṃ 'va kitavā saṭho

(Verse 252)

Attanā' va kataṃ pāpaṃ  
attanā saṃkilissati  
Attanā akataṃ pāpaṃ  
attanā' va visujjhati  
Suddhī asuddhī paccattaṃ  
nāñño aññaṃ 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 santarabāhiraṃ  
Evaṃ gopetha attānaṃ  
Khaṇo ve mā upaccagā  
Khaṇātītā 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 subhāsītā 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 ruciraṃ pupphaṃ  
vaṇṇavantam sagandhakaṃ  
Evaṃ subhāsītā vācā  
saphalā hoti sakubbato

(Verse 52)

Yathā pi puppharāsīmhā  
kayirā mālāguṇe bahū  
Evaṃ jātena maccena  
kattabbaṃ kusalaṃ bahuṃ

(Verse 53)

Uṭṭhānenappamādena  
saññāmena damena ca  
Dīpaṃ kayirātha medhāvi  
yam ogho nābhikīrati

(Verse 25)

Sahassam api ce vācā  
anattapadasaṃhitā  
Ekaṃ atthapadaṃ seyyo  
yaṃ sutvā upasammati

(Verse 100)

Sahassam api ce gāthā  
anattapadasaṃhitā  
Ekaṃ gāthāpadaṃ seyyo  
yaṃ 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 sahaṣṣaṃ sahaṣṣena  
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)

Anekajātiṣaṃsāram  
sandhāvissaṃ anibbisaṃ  
Gahakāraṃ gavesanto  
dukkhā jāti punappunaṃ

(Verse 153)

Gahakāraṃ diṭṭho' si  
puna gehaṃ na kāhasi  
Sabbā te phāsukā bhaggā  
gahakūṭaṃ visaṅkhitaṃ  
Visaṅkhāragataṃ cittaṃ  
taṅhānaṃ khayam ajjhagā

(Verse 154)

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

(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

(Verse 207)

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

(Verse 259)

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

(Verse 423)

Bahuṃ ve saraṇaṃ yanti  
pabbatāni vanāni ca  
Ārāmarukkhacetiyaṇi  
manussā bhayatajjitā

(Verse 188)





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

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

(Verse 189)

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

(Verse 190)

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

(Verse 191)

This, indeed, is refuge, secure.  
This, indeed, is refuge supreme.  
By seeking such refuge one is  
released from all sorrow.

(Verses 192)

The best of paths is the Eightfold Path.  
The best of truths are the four Sayings.  
Non-attachment is the best of states.  
The best of bipeds is the Seeing One.

(Verse 273)



N'etaṃ kho saraṇaṃ khemaṃ  
n' etaṃ saraṇamuttamaṃ  
N'etaṃ saraṇamāgama  
sabbadukkhā pamuccati

(Verse 189)

Yo ca buddhañ ca dhammañ ca  
saṅghañ ca saraṇaṃ gato  
Cattāri ariyasaccāni  
sammappaññāya passati

(Verse 190)

Dukkhaṃ dukkhasamuppādaṃ  
dukkhassa ca atikkamaṃ  
Ariyañcatṭhaṅgikaṃ maggaṃ  
dukkhūpasamaḡāmiṇaṃ

(Verse 191)

Etaṃ kho saraṇaṃ khemaṃ  
etaṃ saraṇamuttamaṃ  
Etaṃ saraṇamāgama  
sabbadukkhā pamuccati

(Verse 192)

Maggaṇ' atṭhaṅgiko seṭṭho  
saccānaṃ caturo padā  
Virāgo seṭṭho dhammānaṃ  
dipadānañca cakkhumā

(Verse 273)





This is the only Way.

There is none other for the purity of vision.

Enter on this path.

This causes confusion for Māra.

**(Verse 274)**

You yourselves should make the effort;

the 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)**

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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)**



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

(Verse 274)

Tumhehi kiccaṃ ātappam  
akkhātāro tathāgatā  
Paṭipannā pamokkhanti  
jhāyino mārabandhanā

(Verse 276)

Abhivādanasīlissa  
niccam vaddhāpacāyino  
Cattāro dhammā vaḍḍhanti  
āyu vaṇṇo sukham balaṃ

(Verse 109)

Kiccho manussapaṭilābho  
kiccaṃ maccāna jīvitam  
Kiccaṃ saddhammasavaṇam  
kiccho buddhānam uppādo

(Verse 182)

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Sukho buddhānam uppādo  
sukhā saddhammadesanā  
Sukhā saṅghassa sāmaggī  
samaggānam tapo sukho

(Verse 194)





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