

Chanting Book



Buddhist Chanting
Protection Discourses



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Bodhikathā

Anekajāti Gāthā¹

*Anekajāti saṃsāraṃ, sandhāvissaṃ anibbisam;
Gahakāraṃ gavesanto, dukkhā jāti punappunam.
Gahakāraka ditṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūtaṃ visaṅkhatam;
Visaṅkhāra gataṃ cittaṃ, taṇhānaṃ khayamajjhagā.*

Paṭiccasamuppāda

*Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññānaṃ, viññāna-paccayā
nāma-rūpaṃ, nāma-rūpa-paccayā salāyatanaṃ, salāyatana-paccayā phasso,
phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ,
upādāna-paccayā bhavo, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ
soka-parideva-dukkha-domanassupāyāsā sambhavanti: evametassa kevalassa
dukkhakkhandhassa samudayo hoti.*

*Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetu dhammaṃ.*

*Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā
viññāna-nirodho, viññāna nirodhā nāma-rūpa-nirodho, nāma-rupā-
nirodhā salāyatana-nirodho, salāyatana-nirodhā phassa-nirodho, phassa-
nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇha-nirodhā
upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodhā
jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-
domanassupāyāsā nirujjhanti: evametassa kevalassa dukkhakkhandhassa
nirodho hoti.*

*Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato khayam paccayānaṃ avedi.*

¹ These verses were uttered by the Buddha on the dawn of his Enlightenment. They are found in the Jarāvagga of the Dhammapada, [vv.153.154](#). The Bodhikathā is from the beginning of the Vinaya Mahāvagga, which relates the story of the Buddha's Enlightenment, his first teachings, and the early years of the monastic community.

The Story of the Enlightenment

Through Many Births

Through many births I wandered in saṃsāra; seeking, but not finding
The builder of this house, painful is repeated existence!
House-builder! you are seen now, you shall build no house again.
Your rafters are broken! Your ridge-pole is shattered.
To dissolution goes my mind. Achieved is the destruction of craving.

Dependent Origination

Conditioned by ignorance, intentional activities arise; conditioned by intentional activities, re-linking consciousness arises; conditioned by re-linking consciousness, mind and matter arise; conditioned by mind and matter, the six-fold base arises; conditioned by the sixfold base, contact arises; conditioned by contact, feeling arises; conditioned by feeling, craving arises; conditioned by craving, grasping arises; conditioned by grasping, becoming arises; conditioned by becoming, birth arises; conditioned by birth, ageing, death, sorrow, lamentation, pain, grief, and despair arise. Thus does this entire mass of suffering arise.

Truly, when things grow plain
To the ardent meditating recluse,
His doubts all vanish
In that he comprehends things with cause.

With the entire cessation of this ignorance, intentional activities cease; with the cessation of intentional activities, re-linking consciousness ceases; ... re-linking consciousness, mind and matter cease; ... mind and matter, the sixfold base ceases; ... the sixfold base, contact ceases; ... contact, feeling ceases; ... feeling, craving ceases; ... craving, grasping ceases; ... grasping, becoming ceases; ... becoming, birth ceases; with the cessation of birth; ageing, death, sorrow, lamentation, pain, grief and despair cease. Thus does this entire mass of suffering cease.

Truly, when things grow plain
To the ardent meditating recluse,
His doubts all vanish
In that he discerns the destruction of cause.

Avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññānaṃ, viññāna-paccayā nāma-rūpaṃ, nāma-rūpa-paccayā salāyatanaṃ, salāyatana-paccayā phassa, phassa-paccayā vedanā, vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṃ, upādāna-paccayā bhava, bhava-paccayā jāti, jāti-paccayā jarā-maraṇaṃ soka-parideva-dukkha-domanass-upāyāsā sambhavanti: evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesa-virāga-nirodhā saṅkhāra-nirodho, saṅkhāra-nirodhā viññāna-nirodho, viññāna nirodhā nāma-rūpa-nirodho, nāma-rupā-nirodhā salāyatana-nirodho, salāyatana-nirodhā phassa-nirodho, phassa-nirodhā vedanā-nirodho, vedanā-nirodhā taṇhā-nirodho, taṇha-nirodhā upādāna-nirodho, upādāna-nirodhā bhava-nirodho, bhava-nirodhā jāti-nirodho, jāti-nirodhā jarā-maraṇaṃ soka-parideva-dukkha-domanassupāyāsā nirujjhanti: evametassa kevalassa dukkhak-khandhassa nirodho hoti.

*Yadā have pātubhavanti dhammā,
ātāpino jhāyato brāhmaṇassa;
Vidhū-payam tiṭṭhati mārasenaṃ,
Sūriyova obhāsaya mantalikkhaṃ.*

Paṭṭhānapaccayuddesa

*Hetu-paccayo, ārammaṇa-paccayo,
adhipati-paccayo, anantara-paccayo,
samanantara-paccayo, saha-jāta-paccayo,
aññamañña-paccayo, nissaya-paccayo,
upanissaya-paccayo, purejāta-paccayo,
pacchājāta-paccayo, āsevana-paccayo,
kamma-paccayo, vipāka-paccayo,
āhāra-paccayo, indriya-paccayo,
jhāna-paccayo, magga-paccayo,
sampayutta-paccayo, vippayutta-paccayo,
atthi-paccayo, natthi-paccayo,
vigata-paccayo, avigata-paccayo 'ti.*

Conditioned by ignorance, intentional activities arise; conditioned by intentional activities, re-linking consciousness arises; conditioned by re-linking consciousness, mind and matter arise; conditioned by mind and matter, the six-fold base arises; conditioned by the sixfold base, contact arises; conditioned by contact, feeling arises; conditioned by feeling, craving arises; conditioned by craving, grasping arises; conditioned by grasping, becoming arises; conditioned by becoming, birth arises; conditioned by birth, ageing, death, sorrow, lamentation, pain, grief, and despair arise. Thus does this entire mass of suffering arise.

With the entire cessation of this ignorance, intentional activities cease; with the cessation of intentional activities, re-linking consciousness ceases; ... re-linking consciousness, mind and matter cease; ... mind and matter, the sixfold base ceases; ... the sixfold base, contact ceases; ... contact, feeling ceases; ... feeling, craving ceases; ... craving, grasping ceases; ... grasping, becoming ceases; ... becoming, birth ceases; with the cessation of birth; ageing, death, sorrow, lamentation, pain, grief and despair cease. Thus does this entire mass of suffering cease.

Truly, when things grow plain
to the ardent meditating recluse
Routing the host of Māra does he stand
Like the sun when lighting up the sky.

Conditional Relations

Root condition, object condition,
predominance condition, proximity condition,
contiguity condition, conascence condition,
mutuality condition, dependence condition,
strong-dependence condition, prenascent condition,
postnascence condition, repetition condition,
kamma condition, resultant condition,
nutriment condition, faculty condition,
absorption condition, path condition,
association condition, dissociation condition,
presence condition, absence condition,
disappearance condition, non-disappearance condition.

Abhiṅhapaccavekkhitabbaṭṭhānasutta

“Pañcimāni, bhikkhave, thānāni abhiṅhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. Katamāni pañca?

‘Jarādhammomhi, jaraṃ anatīto’ti abhiṅhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. ‘Byādhidhammomhi, byādhim anatīto’ti abhiṅhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. ‘Marañadhammomhi, maraṇaṃ anatīto’ti abhiṅhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. ‘Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti abhiṅhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā. ‘Kammassakomhi, kammaḍāyādo kammayoni kammabandhu kammaṭṭisaraṇo. Yaṃ kammaṃ karissāmi — kalyāṇaṃ vā pāpakaṃ vā — tassa dāyādo bhavissāmi’ti abhiṅhaṃ paccavekkhitabbaṃ itthiyā vā purisena vā gahaṭṭhena vā pabbajitena vā.

Paritta Suttas

Metta Sutta

*Karaṇīyamattakusalena — yantasantaṃ padaṃ abhisamecca
Sakko ujū ca suhujū ca — suvaco ca ‘ssa mudu anatiṃāni.*

*Santussako ca subhāro ca — appakicco ca sallahukavutti,
Santindriyo ca nipako ca — appagabbho kulesvananugiddho.*

*Na ca khuddamācare kiñci — yena viññū pare, upavedeyyūṃ
Sukhino vā khemino hontu — sabbe sattā bhavantu sukhittā.*

*Ye keci pāṇabhūtatti — tasā vā thāvarā va’ navasesā,
Dighā vā ye mahantā va — majjhimā rassakā aṇukathulā.*

*Diṭṭhā vā yeva aditṭhā — ye va dūre vasanti avidūre,
Bhūtā va sambhavesī va — sabbasattā bhavantu sukhittā.*

*Na paro paraṃ nikubbetha — nātimaññetha kathaci na kañci
Byārosanā paṭighasaññā — nāññamaññassa dukkhamiccheyya.*

*Mātā yathā niyaṃ puttam — āyusā ekaputtamanurakkhe
Evampi sabbabhūtesu — mānaṃ bhāvaye aparimāṇaṃ.*

*Mettaṅca sabba-lokasmī — mānaṃ bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyaṅca — asambādhaṃ averamasapattaṃ.*

Subjects for Constant Reflection

These five things, monks, should be constantly reflected upon by a woman or a man, by a householder or one gone forth.

“I am subject to aging, and have not transcended it,” this should be reflected on constantly by a woman or a man, by a householder or one gone forth. “I am subject to disease, and have not transcended it,” ... “I am subject to death, and have not transcended it,” ... “All that is mine, beloved and pleasing, will become separated from me,” ...

“I am the owner of my kamma, heir to my kamma, born from my kamma, related to my kamma, and have kamma as my refuge, whatever skilful or evil kamma I do, of that I will be the heir” this should be reflected on constantly by a woman or a man, by a householder or one gone forth.

Protection Discourses

Discourse on Loving-kindness

He who is skilled in welfare, who wishes to attain that state of calm (nibbāna), should act thus: he should be able, upright, perfectly upright, obedient, gentle, and humble.

Contented, easily supported, with few duties, of light livelihood, with senses calmed, prudent, not impudent, not greedily attached to families.

He should not do the slightest thing for which other wise men might censure him. May all beings be happy and secure, may they keep themselves happy!

Whatever living beings there may be: feeble or strong, long or big, medium or short, tiny or huge, without exception;— seen or unseen, those dwelling far or near, those who are born or those who are to be born, may all beings be happy!

Let none deceive another, nor despise any person whatsoever in any place. Let him not wish any harm to another out of anger or ill-will.

Just as a mother would protect her only child at the risk of her own life, even so, let him cultivate a boundless heart towards all beings.

*Titṭhaṃ caraṃ nisinno vā — sayāno yāvataḥ ssa vitamiddho
Etaṃ satim adhiṭṭheyya — brahmametam vihāramidhamāhu.*

*Diṭṭhiṅca anupagamma silavā — dassanena sampanno
Kāmesu vineyya gedham — na hi jātu gabbhaseyya puna reti.*

Maṅgala Sutta

*Evaṃ me sutam: ekaṃ samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane
Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaḥ
abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā yena Bhagavā
tenupasaṅkami. Upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ
atṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi:¹*

*Bahū devā manussā ca, maṅgalāni acintayum
ākaṅkhamānā sothhānaṃ, brūhi maṅgalamuttamaṃ*

*Asevanā ca bālānaṃ, paṇḍitānaṃca sevā
Pūjā ca pūjaneyyānaṃ, etaṃ maṅgalamuttamaṃ*

*Patirūpa desavāso ca, pubbe ca kata-puññatā
Atta-sammā-paṇidhi ca, etaṃ maṅgalamuttamaṃ*

*Bāhu-saccaṅca sippaṅca, vinayo ca susikkhito
Subhāsītā ca yā vācā, etaṃ maṅgalamuttamaṃ*

*Mātāpitu upatṭhānaṃ, putta-dārassa saṅgaho
Anākulā ca kammantā, etaṃ maṅgalamuttamaṃ*

*Dānaṅca dhammacariyā ca, ñātakānaṅca saṅgaho
Anavajjāni kammāni, etaṃ maṅgalamuttamaṃ*

*Āratī viratī pāpā, majja-pānā ca saññaṃ
Appamādo ca dhammesu, etaṃ maṅgalamuttamaṃ*

¹ This introductory passage was not spoken by the Buddha. The words “*Evaṃ me sutam*” was said by the Venerable Ānanda when questioned by Venerable Mahākassapa at the first Buddhist Council, three months after the Buddha’s passing away: “Where was the Maṅgala Sutta given, by whom, and to whom on what occasion?” Venerable Ānanda explained that the discourse was given in reply to a certain deity at Sāvattṭhi.

Let one cultivate thoughts of boundless love for the whole world: above, below, and across without any obstruction, without any hatred, without any enmity.

Whether he stands, walks, sits, or lies down, as long as he is awake, he should develop this mindfulness. This they say is the noblest living here.

Not falling into wrong views, being virtuous and endowed with insight, by discarding attachment to sense desires, never again is he reborn in a womb.

Discourse on Auspicious Signs

Thus have I heard: “Once the Blessed One was dwelling near Sāvattḥī in the Jetavana monastery built by Anāthapiṇḍika. Then a certain deity at midnight, having illuminated the whole Jeta-grove with surpassing splendour, came to the presence of the Blessed One. Having worshipped the Blessed One, he very respectfully stood at a suitable place; and then addressed the Blessed One in verse:

Many gods and men, have pondered on auspicious¹ signs
Wishing for blessings. Please tell us the most auspicious signs.

Not to associate with fools, but to associate with the wise
And to honour those worthy of honour, this is the most auspicious sign.

Living in a suitable locality, and good deeds done in the past,
To set oneself in the right course, this is the most auspicious sign.

Great learning and skill in work, a highly trained discipline
And well-spoken speech, this is the most auspicious sign.

Supporting one’s parents, caring for wife and children
And unconfused actions, this is the most auspicious sign.

Generosity and a righteous life, caring for one’s relatives
And blameless actions, this is the most auspicious sign.

To abhor and avoid all evil, abstention from intoxicants
And diligence in righteousness, this is the most auspicious sign.

¹ Etymology is derived from Latin *auspicium*, divination by watching birds. Living beings wish for blessing (*soṭṭhānaṃ*), and look for auspicious signs that confer them.

*Gāravo ca nivāto ca, santutṭhi ca kataññutā
Kālena dhammassavanam, etaṃ maṅgalamuttamaṃ*

*Khanti ca sovacassatā, samaṇanañca dassanam
Kālena dhammasākacchā, etaṃ maṅgalamuttamaṃ*

*Tapo ca brahmacariyañca, ariya-saccāna dassanam
Nibbāna sacchikiriyā ca, etaṃ maṅgalamuttamaṃ*

*Phuṭṭhassa lokadhammehi, cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ, etaṃ maṅgalamuttamaṃ*

*Etādisāni katvāna, sabbatthamapparājita
Sabbattha sotthiṃ gacchanti, taṃ tesaṃ maṅgalamuttamaṃ.*

Ratana Sutta¹

*Yānīdha bhūtāni samāgatāni, bhum māni vā yāni antalikkhe
Sabbeva bhūtā sumanā bhavantu, athopi sakkacca suṇantu bhāsitaṃ.*

*Tasmā hi bhūtā nisāmetha sabbe, mettaṃ karotha mānusiya pajāya
Divā ca ratto ca haranti ye balim, tasmā hi ne rakkhatha appamattā.*

*Yaṃ kiñci vittaṃ idha vā huraṃ vā, saggesu vā yaṃ ratanam paṇitaṃ
Na no samaṃ atthi Tathāgatena,
Idampi Buddhē ratanam paṇitaṃ, etena saccena suvatthi hotu!*

*Khayaṃ virāgaṃ amataṃ paṇitaṃ, yadajjhagā sakyamunī samāhito
Na tena dhammena samatthi kiñci,
Idampi Dhamme ratanam paṇitaṃ, etena saccena suvatthi hotu!*

*Yaṃ Buddha seṭṭho parivaṇṇayi suciṃ, samādhimānantarikaññamāhu
Samādhinā tena samo na vijjati,
Idampi Dhamme ratanam paṇitaṃ, etena saccena suvatthi hotu!*

*Ye puggalā attha sataṃ pasatthā, cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvaka, etesu dinnāni mahapphalāni
Idampi Saṅghe ratanam paṇitaṃ, etena saccena suvatthi hotu!*

*Ye suppayuttā manasā dalhena, nikkāmino Gotama-sāsanamhi
Te pattipattā amataṃ vigayha, laddha mudhā nibbutiṃ bhuñjamānā
Idampi Saṅghe ratanam paṇitaṃ, etena saccena suvatthi hotu!*

¹ The Ratana Sutta is the first discourse of the Cūlavagga, which is the second chapter of the Suttanipāta. The Maṅgala Sutta is found in the same chapter, and the Metta Sutta is in the Urāgavagga, which is the first chapter of the Suttanipāta.

Reverence, humility, contentment and gratitude.
Hearing the Dhamma at the right time, ...

Patience and compliance and seeing the monks.
Opportune discussion of the Dhamma, ...

Self-restraint and a holy life, seeing the Four Noble Truths
And realising nibbāna, this is the most auspicious sign.

When touched by worldly conditions, if the mind remains unshaken;
Sorrowless, stainless and secure, this is the most auspicious sign.

Those who fulfil these deeds are undefeated by all enemies
And gain happiness everywhere, these are the most auspicious signs.”

Discourse on Precious Jewels

Whatever beings are assembled here, whether terrestrial or celestial, may they be happy; and listen attentively to what is said.

Pay attention; diffusing loving-kindness towards mankind who day and night bring offerings to you. Protect them with earnestness.

Whatever treasure there is here or in the other world, or whatever precious jewel is in the heavenly realms, yet there is none comparable with the Tathāgata. This precious jewel is in the Buddha. By this truth may there be peace!

The sage of the Sakyans of a tranquil mind, realised that cessation which is passionless, immortal and excellent. There is nothing equal to that state. This precious jewel is in the Dhamma. By this truth may there be peace!

The supreme Buddha praised pure meditation which gives instantaneous results. There is nothing equal to that meditation. This precious jewel is in the Dhamma. By this truth may there be peace!

Eight individuals are praised by the wise. They consist of four pairs. They are the disciples of the Buddha, worthy of offerings. Whatever is offered to them yields abundant fruit. This precious jewel is in the Saṅgha. By this truth may there be peace!

Those who are freed from desires are well-established in the teaching of Gotama with stable minds. They have attained to that which should be attained, having plunged into immortal nibbāna.

*Yathindakhīlo paṭhavisito siyā, catubbhi vāthehi asampakampiyo
Tathūpamaṃ sappurisaṃ vadāmi, yo ariyasaccāni avecca passati
Idampi saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!*

*Ye ariyasaccāni vibhāvayanti, gambhīra-paṇṇena sudesitāni
Kiñcāpi te honti bhusappamattā, na te bhavaṃ aṭṭhamamādiyanti
Idampi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!*

*Sahāva'ssa dassana-sampadāya, tayassu dhammā jahitā bhavanti
Sakkāyaditṭhi vicikicchitaṅca, silabbataṃ vāpi yadatthi kiñci.
Catūh' apāyehi ca vip̐pamutto, chaccābhiṭhānāni abhabbo kātum
Idampi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!*

*Kiñcāpi so kammaṃ karoti pāpakam, kāyena vācā uda cetasā vā
Abhabba so tassa paṭicchādāya, abhabbatā diṭṭhapadassa vuttā
Idampi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!*

*Vanappagumbe yathā phussitagge, gimhānamāse paṭhamasmim gimhe
Tathūpamaṃ dhammavaraṃ adesayī, nibbānagāmiṃ paramaṃ hitāya
Idampi Buddhē ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!*

*Varo varaṇṇū varado varāharo, anuttaro dhammavaraṃ adesayī
Idampi Buddhē ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!*

*Khīnaṃ purāṇaṃ navaṃ natthi sambhavaṃ,
Virattacittāyatike bhavasmiṃ
Te khīṇabijā avirulhichandā, nibbanti dhīrā yathāyaṃ padīpo
Idampi Saṅghe ratanaṃ paṇītaṃ, etena saccena suvatthi hotu!*

*Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussa pūjitaṃ, Buddhaṃ namassāma suvatthi hotu!*

*Yānīdha bhūtāni samāgatāni, bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussa pūjitaṃ, Dhammaṃ namassāma suvatthi hotu!*

*Yānīdha bhūtāni samāgatāni, Bhummāni vā yāni va antalikkhe;
Tathāgataṃ devamanussa pūjitaṃ, Saṅghaṃ namassāma suvatthi hotu!*

They enjoy the Peace obtained without price. This precious jewel is in the Saṅgha. By this truth may there be peace!

Just as a city gate-post fixed in the earth is not shaken by the winds from the four directions, even so, do I declare to be a good man he who thoroughly perceives the noble truths. This precious jewel is in the Saṅgha. By this truth may there be peace!

Those who clearly comprehend the noble truths well taught by him who is endowed with profound wisdom, however exceedingly heedless they may be, do not take birth for the eighth time. This precious jewel is in the Saṅgha. By this truth may there be peace!

Three conditions are forsaken on the acquisition of insight, namely, (i) self-view, (ii) doubt, and (iii) attachment to rites and ceremonies.

He is completely free from the four lower realms and is incapable of committing the six heinous crimes. This precious jewel is in the Saṅgha. By this truth may there be peace!

Whatever evil deed he or she commits, either by body, speech, or mind, one who has seen the Path is incapable of concealing it. This precious jewel is in the Saṅgha. By this truth may there be peace!

As the tops of trees blossom during the first heat of the summer, so the sublime doctrine leading to nibbāna was taught for the highest goal. This precious jewel is in the Saṅgha. By this truth may there be peace!

The excellent one, the knower of the excellent, the giver of the excellent and bringer of excellence has expounded the excellent doctrine. This precious jewel is in the Buddha. By this truth may there be peace!

With the old extinct, nothing new to be reproduced, the mind detached from future birth — they have destroyed the seeds of existence. Their desires do not spring up again and those wise ones go out even as this lamp. This precious jewel is in the Saṅgha. By this truth may there be peace!

Whatever beings are assembled here, whether terrestrial or celestial, let us pay homage to the Buddha ... the Dhamma ... the Saṅgha. The Tathāgata is honoured by gods and men. May there be peace!

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Typography

This publication uses my Balava font, a revival of the font created by John Baskerville in 1757, and used in his edition of Virgil's poetry. In America, Benjamin Franklin (known as "the First American") admired the font greatly, but in England, other printers were jealous of the praise given to Baskerville's innovative, clean design with fine strokes and high contrast, with a result that it was not so widely used in England until a version was created by Linotype in 1923.