LEARNING PĀṆI

“For Lay People”

Pāḷi Sikkha
Version 1.2

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Verb Suffix “ti” (ti-vibhatti)

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

Verb Suffix “anti”

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

Suffix “si”

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

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

1. *(Ahaṃ)* buddhaṃ saraṇaṃ gacchāmi.
   (I) approach the Buddha as refuge. (I take refuge in the Buddha)
2. *(Ahaṃ)* dhammaṃ saraṇaṃ gacchāmi.
   (I) approach the Buddha as refuge. (I take refuge in the Buddha)
3. *(Ahaṃ)* saṅghaṃ saraṇaṃ gacchāmi.
   (I) approach the Buddha as refuge. (I take refuge in the Buddha)
4. *(Ahaṃ)* buddhaṃ pūjemi.
   (I) revere the Buddha.
5. *(Ahaṃ)* dhammaṃ pūjemi.
   (I) revere the Dhamma.
6. *(Ahaṃ)* saṅghaṃ pūjemi.
   (I) revere the saṅgha.
7. Ahaṃ pañca-sīlaṃ dhammaṃ vācāmi.
   I ask for the five-precept dhamma.
8. Ahaṃ atthaṅga-samannāgataṃ uposatha-sīlaṃ vācāmi.
   I ask for the eight-precept.
   I ask for the nine-precept.
10. Ahaṃ Ājīva-ṭṭhamaka-sīlaṃ dhammaṃ vācāmi.
    I ask for the livelihood-as-the-eight-precept dhamma. [I ask for the precept with livelihood as the eighth precept.]
    I ask for the ten-lay-precept dhamma. [I ask for the dhamma of ten lay precepts.]
12. *(Ahaṃ)* veramaṇi-sikkhapadaṃ samādiyāmi.
    (I) undertake the refraining-precept.
13. Yam’ahaṃ vadāmi. (taṃ vadetha.)
    Whatever I say (you say that). [Repeat after me.]
14. *(Ahaṃ)* namāmi.
    (I) bow down.
15. *(Ahaṃ)* buddhaṃ vadāmi.
    (I) revere the Buddha.
16. *(Ahaṃ)* dhammaṃ vadāmi.
    (I) revere the Dhamma.
17. *(Ahaṃ)* saṅghaṃ vadāmi.
    (I) revere the Saṅgha.
    The Buddhas-quality I revere.
The Dhammas-quality I revere.
20. Saṅgha-guṇam āhaṁ vandāmi.
The Sanghas-quality I revere.
The mother-father-quality I revere.
22. Ācariya-guṇam āhaṁ vandāmi.
The teacher-quality I revere.
23. Pañca-guṇam āhaṁ vandāmi.
The five-quality I revere.
24. (Ahaṁ) sambāḍha-paṭipanno-smi.
(I) am under pressure.
25. Ahaṁ pañca-sīlaṁ samādiyāmi.
I undertake the five-precept-morality.
I undertake the Sabbath-morality.
27. Sambuddhe atṭha-vīsaṅca, dvā-dasaṅca sahassake,
Pañca-sata-sahassāni, namāmi sīrasā’ mahāṁ.
Sam-buddhas 28 and 12 thousands, and
500 thousands, bow down with my head I.
[I bow down to 512,028 Self-enlightened Buddhas with my head.]

Verb Suffix “ma” (ma-vibhatti)

1. (Mayaṁ) Buddham namassāma.
(We) bow down to the Buddha
2. (Mayaṁ) Dhammaṁ namassāma.
(We) bow down to the Dhamma.
3. (Mayaṁ) Saṅghaṁ namassāma.
(We) bow down to the Sangha.
4. Imaṁ puñña-bhāgaṁ sabba-sattānaṁ bhājema.
This merit-portion with all beings (we) share. [We share this merit-portion with all beings.]

Only-Noun Sentences (Tulyattha-liṅgattha)

1. Saraṇa-gamanī paripuṇṇaṁ.
Refuge-approaching (is) complete.
2. Ārogyaṁ paramaṁ lābham.
Health (is) paramount gain.
3. Ārogya-paramā lābhā.
No-desease(health)-paramount (are) gains. [health is the best of all gains]
   Un-forgetfulness (is) immortality-path
5. Dānam sineha-bhesajjam.
   Giving (is) love-medicine.
6. Dānam sabbattha-sādhakam.
   Giving (is) all-purpose-accomplisher.
7. Samaggānaṃ tapo sukhō.
   The united ones’ teamwork (is) bliss.
8. Sabbe sankhārā aniccā.
   All the conditioned (are) impermanent.
9. Sabbe sankhārā dukkhā.
   All the conditioned (are) suffering.
10. Sabbe sankhārā anatattā.
    All the dhammas (are) non-self. (dhammas=conditioned & unconditioned i.e. Nibbāna)
11. Nāma-rūpa aniccā dukkhā anattā.
    Mind-matter (is) impermanent, unsatisfactory and empty of soul.
    Impermanent indeed (are) the conditioned!
13. (Itipī) so bhagavā araham.
    (Thus) the Blessed One (is) the Worthy One. (thus=because of this reason)
14. (Itipī) so bhagavā sammā-sam-buddho.
    (Thus) the Blessed One (is) the Fully-self-enlightened One.
15. (Itipī) so bhagavā vijjā-caraṇa-sampanno.
    (Thus) the Blessed One (is) the Wisdom-practice-endowed One. [The Buddha is endowed with 3 or 6 kinds of wisdom (vijjā) and 15 practices (caraṇa).]
16. (Itipī) so bhagavā sugato.
    (Thus) the Blessed One (is) the Well-goer or the Well-speaker. [“Well-goer” means he goes well as all the previous Buddhas.]
17. (Itipī) so bhagavā loka-vidū.
    (Thus) the Blessed One (is) the World-knower.
18. (Itipī) so bhagavā anuttaro purisadamma-sārathi.
    (Thus) the Blessed One (is) the Superior Being-tamer. [Purisa-damma means “being-to-be-tamed”.]
19. (Itipī) so bhagavā satthā deva-manussasāṃ.
    (Thus) the Blessed One (is) the Teacher of the Heavenly-and-Humans.
20. (Itipī) so bhagavā buddho.
    (Thus) the Blessed One (is) the Awakened One or the Enlightened One.
21. (Itipī) so bhagavā bhagavā.
    (Thus) the Blessed One (is) the Blessed.
22. Dhammo sanditthiko (san-diṭṭha-iko)
    Dhamma (is) Self-seeing-worthy (worth one’s own experience)
23. *Dhammo akāliko (a-kāla-iko)*
Dhamma (is) of In-no-time-beneficial

24. *Dhammo ehipassiko (ehi-passa-iko)*
Dhamma (is) Come-see-worthy [It means Dhamma is worthy of inviting someone by saying, “Please come and see.”]

25. *Dhammo opaneyyiko (upa-neyya-ika)*
Dhamma (is) Along-with-carrying-worthly [Worthy of carrying along with oneself anywhere.]

Well-practicing (is) the Buddha’s disciple-order. [The order of the Buddha’s disciples is practicing well.]

27. *Uju-ppaṭipanno Bhagavato sāvaka-saṅgho.*
Straight-practicing (is) the Buddha’s disciple-order.

Ñāya-practicing (is) the Buddha’s disciple-order. [“Ñāya” literally means what to be realized. It refers to nibbana. So, this means saṅgha practices for the attainment of nibbana]

Respectably Practicing (is) the Buddha’s disciple-order. [They are practicing well enough to be worthy of everybody’s respect]

30. *Yadidaṃ cattāri purisa-yugāṇi aṭṭha purisa-puggalā.*
Who (are) four man-pairs or eight being-individuals
[The Buddha’s disciples—four man-pairs or eight man-individuals—are worthy of āhuna, pāhuna, dakkhiṇa and aṅjalikaraṇa, and the superior merit-field on earth.]

31. *Esa Bhagavato sāvaka-saṅgho Āhuneyyo (Āhuna-eyyo).*
This Buddha’s disciple-order (is) āhuna-worthy. [“Āhuna” means a gift brought from far away]

32. *Esa Bhagavato sāvaka-saṅgho pāhuneyyo.*
This Buddha’s disciple-order (is) pāhuna-worthy. [“Pāhuna” means a gift prepared for an honorable guest]

33. *Esa Bhagavato sāvaka-saṅgho dakkhiṇeyyo.*
This Buddha’s disciple-order (is) dakkhiṇa-worthy. [“Dakkhiṇa” means the gift donated for the sake of the dead beloved ones.]

34. *Esa Bhagavato sāvaka-saṅgho aṅjalikaraṇīyo.*
This Buddha’s disciple-order (is) aṅjalikaraṇa-worthy. [“Aṅjalikaraṇa” is the respectful hand-gesture, which is to put two hands together on one’s forehead or chest.]

This Buddha’s disciple-order (is) the unsurpassable merit-field on earth.

36. *Buddha-guṇo ananto.*
The Buddha’s quality (is) no-end (endless).

37. *Dhamma-guṇo ananto.*
The Dhamma’s quality (is) no-end.

38. *Saṅgha-guṇo ananto.*
The Sangha’s quality (is) no-end.

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

40. Ācariya-guṇo ananto.
   Teachers’ quality (is) no-end.

41. Sabbe sattā kamma-ssaṅkā.
   All beings (are of) kamma as their own

42. Appākā vālukā gangā.
   Little (is) sand of Gangar (compared to the numbers of Buddhas in the past)

43. Anantā nibbutā jīnā.
   Unlimited (are) Calmed Conquerors (the deceased Buddhas).

Form-3 Nouns (Tatiyā Vībhattī)

1. Buddho tapati tejasā.
   The Buddha shines with power.

2. Namāmi sirasā’mahām.
   I bow down with head.

   To my best (yathā-balāṃ) (I) will dwell (viharāmi) spreading (pharitvā) the entire world (sabbā-vantaṃ lokāṃ) with metta-associated mind (mettā-sahagatena cetasā).

4. Ti-saranena saha pañca-sīlaṃ sādhukaṃ katvā appamādena sampādetha. (sampādehi)
   Fulfill (sampādetha) the five-precept (pañcasīlaṃ) with the Tree Refuges (Ti-saranena saha) carefully (sādhukaṃ katvā) with unforgetfulness (appamādena).

5. Āṭṭhānam-etaṃ, bhikkhave, anavākāso, yaṃ parūpakkamaṇa tathāgataṃ jīvitā voropeyya.
   This is not a condition (āṭṭhānam-etaṃ), monks (bhikkhave), not a chance (anavākāso) that (yaṃ) would separate (voropeyya) the Buddha (tathāgataṃ) from life (jīvitā) with someone’s attempt (parūpakkamaṇa). [There is no condition under which someone could make a successful attempt to assassinate the Buddha.]

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

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

8. Ādareṇa namām’ahām.
   I respectfully bow down

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

With salutation’s power may all the wishes be fulfilled

**Form-4 Nouns (Catutthi Vibhatti)**

1. (Mayam) Sanghassa dema.
   (We) give sangha.
2. Sīlaṃ detha me bhante.
   Give me sīla, sir.
3. Imaṃ no puñña-bhāgam sabbā-sattānam bhājema.
   This our merit-portion to all beings (we) give. [We share this merit-portion with all beings]
   Bow down to the Blessed, the Worthy, and the Fully-self-enlightened.
5. Namo buddhassa.
   Bow down to the Buddha.
   Bow down to the Dhamma
7. Namo saṅghassa.
   Bow down to the Santha
8. Namo ācarivānām.
   Bow down to teachers.
   Bow down to mother and father
    Bow down to seven Fully-self-enlightened Ones
11. So haṃ namo bhagavato.
    That “I” bow down to the Buddha.
    Be (my) homage to you, the Buddha, the Hero (vīra).
    Bow down to Gem-Triple.

**Form-5 Nouns (Pancami Vibhatti)**

1. Pāṇātipātā (pāṇā-ati-pāta-ā) veramaṇī-sikkhāpadam samādiyāmi.
   (I) undertake the precept refraining from 'putting down a being before its time' (i.e. from killing).
   veramaṇī=refraining; sikkhāpadam=precept
2. Adinnādānā (adinnā-ādānā) veramaṇī-sikkhāpadam samādiyāmi.
   (I) undertake the precept refraining from taking what is not given (from stealing).
(I) undertake the precept refraining from (sexual) misconduct.
4. **Abrahmacariyā (a-bhra-ma-ca-riyā)** veramaṇi-sikkhāpadaṁ samādiyāmi.
   I undertake the precept refraining from ignoble conduct (sex)
5. **Musā-vādā** veramaṇi-sikkhāpadaṁ samādiyāmi.
   (I) undertake the precept refraining from wrong speech.
   (I) undertake the precept refraining from alcohol (surā) and drugs (meraya) that are a condition (ṭhānā) for fuddle (majja) and forgetfulness (pamāda). (forgetfull = heedless)
7. **Vi-kāla-bhojanā** veramaṇi-sikkhāpadaṁ samādiyāmi.
   (I) undertake the precept refraining from wrong-time-eating (vi-kāla-bhojanā).
   (I) undertake the precept refraining from dancing (nacca), singing (gīta), playing music (vādita), and spike-like watching (visūka-dassana). [“Watching” here means enjoying, which is compared to a spike since it impedes Three Spiritual Trainings.]
   (I) undertake the precept refraining from flower-wearing (mālā dhārana), fragrant makeup (gandha maṇḍana), cosmetic beautification (vilepana vibhūsana) that are a condition for romance (ṭhānā). [“maṇḍana” (makeup) literally means covering up wrinkles, scars, etc.]
10. **Uccāsavana-mahāsavanā** veramaṇi-sikkhāpadaṁ samādiyāmi.
    (I) undertake the precept refraining from a high or luxurious bed
    (I) undertake the precept refraining from accepting gold and sliver.
12. **Pisunāya vācāya** veramaṇi-sikkhāpadaṁ samādiyāmi.
    (I) undertake the precept refraining from slandering speech.
13. **Pharasāya vācāya** veramaṇi-sikkhāpadaṁ samādiyāmi.
    (I) undertake the precept refraining from harsh speech.
14. **Samphappalāpā** veramaṇi-sikkhāpadaṁ samādiyāmi.
    (I) undertake the precept refraining from frivolous speech.
15. **Micchā-jīvā** veramaṇi-sikkhāpadaṁ samādiyāmi.
    (I) undertake the precept refraining from wrong livelihood.
16. **Sabbe sattā dukkhā muccantu.**
    May all beings be free from suffering.
17. **Yathā-laddha-sampatti-to mā-vigaccantu.**
    May (all beings) not be separated from any-obtained-gain
18. **Addhā imāya paṭipadāya jarā-maranamḥ parimuiccissāmi.**
    Indeed with this practice, I will be free from aging and death.
19. **Aṭṭhānametaṁ, bhikkhave, anavokāso, yam parūpakkamena (para-upakkama-ena) tathāgataṁ jīvitā voropeyya.**
There is not a condition, Monks, not a chance that separates the Buddha (tathāgata) from life due to someone’s attempt. [By no means, Monks, can anyone make a successful attempt to assassinate the Buddha.]

20. Dukkha muccatha.
   May (you) be free from suffering.

**Form-6 Nouns (Chatthī Vibhattī)**

1. Idam me puññam nibbānassa paccayo hotu.
   May this merit of mine be a condition for nibbana.

2. Imam no puñña-bhāgam sabba-sattānam dema.
   This our merit-portion (we) give to all beings.

3. Icchitam patthitam tuhvam khippameva samijjhatu.
   May any desire, any wish of you be quickly fulfilled.

4. Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā.
   May Sāsanassa’s and the world’s growth be forever. (vuḍḍhi=growth; sabbadā=always, forever)

5. Samaggānāṃ tapo sukho.
   United ones’ conduct (teamwork) is bliss

   The teacher of the divines and humans

7. Esa bhagavato sāvaka-saṅgho.
   This (is) the Buddha’s disciples-order.

8. Tassa me saraṇaṃ bhava.
   Be my refuge. (tassa=of that + me=me → my)

9. Mama mātā-pitu-ācariyā ca ṇāti-mittā ca sa-brahma-cārino ca averā hontu; Abyāpajjā hontu; Anīghā hontu; Sukhī attānaṃ pariharantu.
   May my mother, father, teachers, relatives, friends, and fellow meditators be unhated, unstressed, unhurt, and able to take care of themselves happily.

10. Ahmākaṃ catu-paccaya-dāyakā averā hontu; Abyāpajjā hontu; Anīghā hontu; Sukhī attānaṃ pariharantu.
    May our four-requisite-providers be unhated, unstressed, unhurt, and able to take care of themselves happily.

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

12. Tesam dhammaṃ ca saṅgaṃ ca ādarena namāmaham (namāmi ahaṃ)
    To their dhamma and monastic order I respectfully bow down.
Form-7 Nouns (Sattamī Vibhatti)

1. **Purathimāva disāya sabbe sattā averā hont.**
   In the Eastern direction, may all beings be unhated

2. **Pacchimāva disāya sabbe sattā averā hontu.**
   In the Western direction, may all beings be unhated

3. **Uttarāva disāya sabbe sattā averā hontu.**
   In the Northern direction, may all beings be unhated

4. **Dakkhināva disāya sabbe sattā averā hontu.**
   In the Southern direction, may all beings be unhated

5. **Purathimāva anudisāya sabbe sattā averā hontu.**
   In the Southeast direction, may all beings be unhated

6. **Pacchimāva anudisāya sabbe sattā averā hontu.**
   In the Northwest direction, may all beings be unhated

7. **Uttarāva anudisāya sabbe sattā averā hontu.**
   In the Northeast direction, may all beings be unhated

8. **Dakkhināva anudisāya sabbe sattā averā hontu.**
   In the Southwest direction, may all beings be unhated

9. **Hetthimāva disāya sabbe sattā averā hontu.**
   In the beneath direction, may all beings be unhated.

10. **Uparimāva disāya sabbe sattā averā hontu.**
    In the above direction, may all beings be unhated.

11. **Imasmim cakkavāle sabbe sattā averā hontu.**
    In this universe, may all the beings be unhated.

12. **Sabbesu cakkavālesu sabbe sattā averā hontu.**
    In all the universes, may all beings be unhated.

13. **Imasmim gāme sabbe sattā averā hontu.**
    In this village, may all beings be unhated.

14. **Imasmim nagare sabbe sattā averā hontu.**
    In this city, may all beings be unhated.

15. **Imasmim ratthe sabbe sattā averā hontu.**
    In this country, may all beings be unhated.

16. **Ananta-cakkavālesu ananta-sattā averā hontu.**
    In countless universes, may countless beings be unhated.

17. **Vippamuttosi sabbadhi.**
    (You) are free from (defilements) in all aspects.

18. **Divā tapati ādicco.**
    At daytime, shines the sun.
   At night, bright is the moon.

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

1. **Nibbānassa paccayo hotu.**
   Be a condition for nibbana.

2. **Idaṃ me puññam āsava-khayā-vahaṃ hotu.**
   May this my merit be āsava-cesation-conveyor. [“āsava” refers to mental defilements.]

3. **Buddha-sāsanaṃ ciraṃ titthatu.**
   May the Buddha’s sāsana long last.

4. **Bhavatu sabba-mangalam.**
   May all the blessings be (to you).

5. **Mama pitā avero hotu; abyāpajjho hotu; anīgho hotu; sukhī attānaṃ pariharatu.**
   May my father be unhated; be unstressed; be unhurt; be able to take care of himself happily.

6. **Mama ācariyo avero hotu; abyāpajjho hotu; anīgho hotu; sukhī attānaṃ pariharatu.**
   May my teacher be unhated; be unstressed; be unhurt; be able to take care of himself happily.

7. **Mama bhātā avero hotu; abyāpajjho hotu; anīgho hotu; sukhī attānaṃ pariharatu.**
   May my brother be unhated; be unstressed; be unhurt; be able to take care of himself happily.

8. **Mama mātā averā hota; abyāpajjho hotu; anīghā hotu; sukhī attānaṃ pariharatu.**
   May my mother be unhated; be unstressed; be unhurt; be able to take care of herself happily.

9. **Mama bhaginī averā hotu; abyāpajjā hotu; anīghā hotu; sukhī attānaṃ pariharatu.**
   May my sister be unhated; be unstressed; be unhurt; be able to take care of herself happily.

10. **Icchitaṃ patthīṃ tuhyāṃ khippameva samijjhatu.**
    May your desires and wishes be quickly fulfilled.

11. **Sāsanassa ca lokassa vuḍḍhi bhavatu sabbadā.**
    May the Sāsanassa’s and the world’s growth be forever.

12. **Buddho (dhammo, saṅgho) maṃ rakkhatu sadā.**
    May the Buddha (dhamma, saṅgha) protect me forever.

13. **Dhajagga-parittaṃ maṃ rakkhatu.**
    May Dhajagga-paritta protect me.

14. **Namo te Buddha vīratthu (vīra-atthu)**
    May my homage be to you, the Buddha, the Hero.

15. **Namo buddhāya, siddhāṃ (hotu).**
    Homage to the Buddha; (Be) successful.

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

1. Sabbe sattā (pañā, bhūtā, puggalā, attabhāva-pariyāpannā) averā hontu; abyāpajjā hontu; anīghā hontu; sukhi attānaṃ pariharantu.
   May all beings be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
2. Sabbā itthiyā, sabbe purisā averā hontu; abyāpajjā hontu; anīghā hontu; sukhi attānaṃ pariharantu.
   May all women, all men be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
3. Sabbe ariyā (sabbe anariyā) averā hontu; abyāpajjā hontu; anīghā hontu; sukhi attānaṃ pariharantu.
   May all Noble Ones (all non-noble ones) be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
   May all angels, all human beings, and all woeful beings be unhated; be unstressed; be unhurt; be able to take care of themselves happily.
5. Rakhantu sabbā-devatā.
   May all the guardian angels protect (you).
6. Sāsanampi ca lokañca devā rakkhantu sabbadā.
   May the guardian angels protect the sāsana and the world forever.
7. Sabbe sattā dukkhā muccantu.
   May all beings be free from suffering.
8. Sabbe sattā yathā-laddha-sampatito mā vigacchantu.
   May all beings not lose whatever gained prosperity.
   May all beings sleep well, wake up blissfully, terminate woeful destiny, fulfill all the pārami.
10. Sabbe pārentu sankappā (cando pannarasas yathā).
    May all wishes be fulfilled (like the 15th moon).
11. Sabbe bhayā upaddavā, anekā antarāyāpi vinassantu.
    May all terrors, misfortunes and countless dangers cease.

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3 Pāṇa means those who breath; bhūtā those who are present; puggalā those who are individual persons; attabhāva-pariyāpannā those who manifest by bodies. Actually, these are just synonyms referring to living beings in general. By using different words, however, we can focus longer on beings when we send metta to them.
4 “Woeful destiny” is the translation of duggatima gāmiṇ, which literally means duggati-goer, referring to evil deeds that make us go to woeful states (duggati).
5 “Pārami” is the wholesome qualities for us to fulfill until we attain nibbana. It is of ten kinds such as an act of generosity, moral conduct, and so on.
12. Sabbe sattā sukhitā hontu.
May all beings be happy.

Verb-suffix “hi” (Pancamī Vibhatti)

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

Verb-suffix “tha” (Pancamī Vibhatti)

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

Verb-suffix “mi” (Pancamī Vibhatti)

1. Aham a-vero homi; a-byāpajjho homi; an-īgho homi; sukhī attānam pariharāmi.
   May I be unhated; be unstressed; be unhurt; be able to take care of myself happily.

Verb-suffix “ma” (Pancamī Vibhatti)

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

Form-1: Singular Adjectives (Nama-visesana Pathama, Eka-vacana)
1. *Natthi paññā-samā ābhā.*
   (There is) no wisdom-like illumination
2. *Ārogyam paramam lābhām.*
   Non-disease (is) superior gain
3. *Cando pannaraso yathā.*
   Like the 15th moon (i.e., the full moon)
4. *Anuttaram puñṇa-khetam lokassa.*
   The superior merit-field of the world.

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

1. *Yadidam cattāri purisa-yugāni.*
   (The Buddha’s disciples) who (are of) four man-pairs
2. *Sabbe sankhārā aniccā, dukkhā.*
   All the conditioned (are) impermanent, suffering.
   All phenomena (are) non-self.
   All beings (are) kamma-own [All beings have kamma as their own.]
5. *Anantā nibbutā jinā.*
   Endless (are) the calmed Victors [There were countless deceased Buddhas.]
   May all beings (those who breath, those who are present, those who manifest by body, individual, men, noble peoples, common peoples, divine beings, human beings, woeful beings) be happy.
7. *Sabbā itthiyō.*
   All women
8. *Pajā sabbā.*
   Beings all
9. *Anekā antarāyāpi.*
   Not-one dangers (many dangers also) *(antarāyā+pi - pi=also)*

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

1. *Ahaṃ pañca-sīlām dhammāṃ yācāmi.*
   I ask for five-precept dhamma.
2. *Ahaṃ Ājīva-ithamaka-sīlām dhammāṃ yācāmi.*
   I ask for livelihood-as-the-eight-precept dhamma.
   I ask for one-day retreat precepts dhamma.
I ask for eight-precept-comprised Sabbath-sīla.

4. Āhaṃ navanga-samannāgataṃ uposatha-sīlam yācami.
   I ask for nine-precept-comprised Sabbath-sīla

5. Āhaṃ dasa-ghattha-sīlam dhammaṃ yācami.
   I ask for ten-lay-precept dhamma.

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

7. Sabbavantam lokaṃ pharitvā viharāmī.
   (I) will dwell (will spend my time) spreading (metta) all over the word.

8. Tūdisam teja-sampannam buddhaṃ vandāmi sādaraṃ.
   To such powerful Buddha (I) salute respectfully.

9. Sam-buddhe attha-vīsañ’ca.
   Twenty-eight Self-enlightened Ones, too.

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

1. Hitvā sabbe upaddave.
   Removing all the misfortunes

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

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

1. Mettā-sagatena cetasā.
   With metta-associated mind

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

   Homage to seven Fully-self-enlightened Ones.

4. Pisuṇāva vācāya veramanī-sikkhāpadaṃ samādiyāmi.
   (I) undertake the precept refraining from the slander.

5. Pharusāva vācāya veramanī-sikkhāpadaṃ samādiyāmi.
   (I) undertake the precept refraining from the harsh speech.

6. Puratthinīva disāya (anudisāya) sabbe sattā averā hontu.
   May all beings in the eastern (South-east) direction be unhated.

7. Pacchinīva disāya (anudisāya) sabbe sattā averā hontu.
   May all beings in the western (North-west) direction be unhated.

8. Uttarīva disāya (anudisāya) sabbe sattā averā hontu.
   May all beings in the northern (North-east) direction be unhated.
9. **Dakkhināya disāya (anudisāya) sabbe sattā averā hontu.**
   May all beings in the southern (South-west) direction be unhated.

10. **Hetthimāya disāya sabbe sattā averā hontu.**
    May all beings in the below direction be unhated.

11. **Uparimāya disāya sabbe sattā averā hontu.**
    May all being in the above direction be unhated.

12. **Sabbesu cakkavālesu.**
    In all the universes

13. **Namo te Buddha vīrattthu (vīra-atthu).**
    May (my) homage be to you, the Buddha, the Hero.

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

1. **Icchitam paṭhitam tuhyaṃ khippameva samijjhatu.**
   May your desire and wish be fulfilled soon.

2. **Buddha-sāsanaṃ ciraṃ tiṭṭhatu.**
   May the Buddha’s dispensation long last.

3. **Tādisaṃ teja-sampannaṃ buddhaṃ vandāmi sādaram.**
   (I) salute to such a powerful Buddha respectfully.

4. **Ti-saraṇena saha pañca-sīlabāṃ sadhukam katvā appamādena sampādetha.**
   Fulfill the five-precept with three refuges undertaking it carefully with unforgetfulness.

5. **Addhā amhākaṃ paṭipadāya jarā-maranaṃ parimuccissāmi. (amhākaṃ=our)**
   Indeed, with this practice (I) will be free from aging and death.

**Future Tense**

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

**“Tabba”, the Verbal Noun Suffix**

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

**Asking for five precepts with three refuges**
1. Aham bhan te ti-saraṇena saha pañcaśīlaṃ dhammaṃ yācāmi; Anugga haṃ katvā sīlaṃ detha me bhante.
   I, Venerable Sir, beg for the five-precept dhamma with the Three Refuges. Honoring me, give me sīla, sir.
2. Dutiyampi aham … - For the second time, I…..
3. Tatiyampi aham … - For the third time, I….
4. Yamaham vādāmi, tam vadetha. - Whatever I say, (you) say that (Repeat after me).
5. Āma bhante. - Yes, sir
6. Namo tassa bhagavato arahato sammā-sam-buddhassa
   Homage to the Blessed One who is worthy and fully-self-enlightened.
7. Buddhaṃ saraṇaṃ gacchāmi
   The Buddha as refuge I approach. [I take refuge in the Buddha.]
8. dhammaṃ saraṇaṃ gacchāmi - The Dhamma as refuge I approach.
9. saṅghaṃ saraṇaṃ gacchāmi. - The Sangha as refuge I approach.
    I take the precept to refrain from killing.
11. Adinnaṇā veramaṇī-sikkhāpadaṃ samādiyāmi.
    I take the precept to refrain from taking what is not given.
    I take the precept to refrain from sexual misconduct.
    I take the precept to refrain from telling untruth.
    I take the precept to refrain from alcohol and drugs that are a condition for fuddle and forgetfulness.
15. Tisaraṇena saha pañca-sīlaṃ sādhukaṃ katvā appamādena sampādetha (sampādehi).
    Fulfill the five-precept with three refuges undertaking it carefully with unforgetfulness.

Aṭṭhanga (Uposatha) Sīla (The Eight Precepts)

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

(I) undertake the precept to refrain from putting down a being sooner.

8. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
   (I) undertake the precept to refrain from taking what is not given.

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

10. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
    (I) undertake the precept to refrain from false speech.

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

12. Vi-kāla-bhojanā veramaṇī-sikkhāpadaṃ samādiyāmi.
    (I) undertake the rule of training to refrain from using high and luxurious seats or beds.

Navaṅga-sīla (The Nine-Precepts)

1. Ahaṃ bhante ti-saraṇena saha navanga-samannāgataṃ uposatha-sīlaṃ dhamaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante.
   I, Venerable Sir, ask for nine-precept-comprised Sabbath-sīla dhamma with three Refuges. Honoring me (please) give me sīla, sir.

2. Yamahaṃ vadāmi, taṃ vadetha.  - Whatever I say, (you) say that.

3. Namo tassa bhagavato arahato sammāsambuddhassa .
   Homage to that Blessed One who is worthy and fully-self-enlightened.


5. Dhammaṃ saraṇaṃ gacchāmi - The Dhamma as refuge I approach.


7. 1. Pāṇātipātā veramaṇī-sikkhāpadaṃ samādiyāmi.
    (I) undertake the precept to refrain from putting down a being sooner.

8. 2. Adinnādānā veramaṇī-sikkhāpadaṃ samādiyāmi.
    (I) undertake the precept to refrain from taking what is not given.

9. 3. Abrahmacariyā veramaṇī-sikkhāpadaṃ samādiyāmi.
    (I) undertake the precept to refrain from ignoble conduct (sex)

10. 4. Musāvādā veramaṇī-sikkhāpadaṃ samādiyāmi.
    (I) undertake the precept to refrain from false speech.

11. 5. Surā-meraya-majja-pamāda-ṭṭhānā veramaṇī-sikkhāpadaṃ samādiyāmi.
(I) undertake the precept to refrain from alcohol (surā) and drugs (meraya) that are a condition (ṭhānā) for fuddle (majja) and forgetfulness (pamāda).

12. Vi-kāla-bhojanā veramaṇi-sikkhāpadam samādiyāmi.
   (I) undertake the precept to refrain from improper-time-eating (vi-kāla-bhojanā).

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

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

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

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

1. Ahaṃ bhante ti-saraṇena saha dasa-gahaṭṭha-sīlaṃ dhammaṃ yācāmi; anuggahaṃ katvā sīlaṃ detha me bhante.
   (I) ask for ten-precept-lay-sīla dhamma with Three Refuges; Honoring me, (please) give me sīla, sir.

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

3. Tatiyampi ahaṃ … - For the third time, I….

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

5. Āma bhante. - Yes, sir

6. Namo tassa bhagavato arahato sammā-sam-buddhassa
   Homage to that Blessed One who is worthy and fully-self-enlightened.

7. Buddhaṃ saraṇaṃ gacchāmi
   The Buddha as refuge I approach. [I take refuge in the Buddha.]

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

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

10. 1. Pāṇātipatā veramaṇi-sikkhāpadam samādiyāmi.
    (I) take the precept to refrain from killing.

11. 2. Adinnādānā veramaṇi-sikkhāpadam samādiyāmi.
    (I) take the precept to refrain from taking what is not given.

12. 3. Abrahmacariyā veramaṇi-sikkhāpadam samādiyāmi.
    (I) undertake the precept to refrain from ignoble conduct (sex).

13. 4. Musāvādā veramaṇi-sikkhāpadam samādiyāmi.
    (I) take the precept to refrain from telling untruth.

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

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

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

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

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

**Ajīva-ṭṭhamaka-sīla (The Eight Livelihood Śīla)**

1. *Aham bhante tisaraṇena saha ajīva-ṭṭhamaka-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante.*  
I, Venerable Sir, ask for the livelihood-as-the-eighth-sīla dhamma with Three Refuges; Honoring me, (please) give me sīla, sir.

2. 1. 1. *Pāṇātipātā veramanī-sikkhāpadaṃ samādiyāmi.*  
(II) take the precept to refrain from killing.

3. 2. *Adinnādānā veramanī-sikkhāpadaṃ samādiyāmi.*  
(I) take the precept to refrain from taking what is not given.

4. 3. *Kāmesu micchācārā veramanī-sikkhāpadaṃ samādiyāmi.*  
(I) take the precept to refrain from sexual misconduct.

5. 4. *Musāvādā veramanī-sikkhāpadaṃ samādiyāmi.*  
(I) take the precept to refrain from telling untruth.

6. 5. *Pisuṇṇāya vācāya veramanī-sikkhāpadaṃ samādiyāmi.*  
(I) undertake the precept to refrain from slander ing speech.

(I) undertake the precept to refrain from harsh speech.

8. 7. *Samphappalāpā veramanī-sikkhāpadaṃ samādiyāmi.*  
(I) undertake the precept to refrain from frivolous speech.

(I) undertake the precept to refrain from wrong livelihood.
Buddha's Qualities

Itipi so bhagavā: Thus, the Blessed One (is)
1. Arahāṃ the Worthy One
2. Sammā-sam-buddho the Fully-self-enlightened One
3. Vijjā-caraṇa-sampanno the Wisdom-practice-endowed One
4. Sugato the Well-goer (or the Well-speaker)
5. Loka-vidū the World-knower
6. Anuttaro Purisa-damma-sārathi the Peerless Man-tamer
7. Satthā Deva-manussānaṃ the Teacher of Deities-and-Humans
8. Buddha the Awakened (or Enlightened) One

Dhamma’s Qualities

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

Sangha’s Qualities

1. Suppatipanno bhagavato sāvakasaṅgho - Well-practicing (is) the Buddha’s disciple-order. [The Buddha’s disciples are practicing well.]
2. Ujuppaṭipanno bhagavato sāvakasaṅgho - Straight-practicing (is) the Buddha’s disciple-order.
3. Nāyappatipanno bhagavato sāvakasaṅgho - Nāya-practicing (is) the Buddha’s disciple-order. [“Nāya” literally means what to be realized. It refers to nibbana. So, the whole sentence means: “the Buddha’s disciples are practicing for the attainment of nibbana.”]
4. Sāmīcippatipanno bhagavato āvakasaṅgho - Respectably Practicing (is) the Buddha’s disciple-order. [They are practicing to be worthy of respect]
5. Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho -
This order of the Buddha’s disciples who are four man-pairs or eight man-individuals (is):

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

Chanting

1. Namo tassa bhagavato arahato sammā-sam-buddhassa.
   Homage to the Blessed One, the Worthy One, the Fully-self-enlightened One.
2. So’haṃ namo bhagavato.
   That I bow down to the Blessed One.
   Homage to seven Fully-self-enlightened Ones.
4. Namo te Buddha vīrathu, vippamutto ’si sabbadhi. (vīra=hero; vippamutto=release, free; sabbadhi=in all aspects, everywhere)
   Be homage to you, the Buddha, the Hero; (you) are free in all aspects.
5. Sambādhā-ppaṭipanno-smī, tassa me saraṇam bhava.
   (I) am under pressure; Be my refuge.
6. Ahaṃ buddhāṃ vandāmi - I revere the Buddha.
7. Ahaṃ dhammaṃ vandāmi - I revere the Buddha.
8. Ahaṃ saṅgham vandāmi - I revere the Buddha.
9. Namo buddhassā - Homage to the Buddha
10. Namo dhammassā - Homage to the Dhamma
12. Namo rattan-tayassā - Homage to Gem-Triple (rattana+taya+ssa; taya=triad, group of three)
13. Namo ācariyānam - Homage to teachers
14. Namo mātā-pitūnam - Homage to mother-fathers
15. Namo buddhāya; siddhāṃ - Homage to the Buddha; Be successful.
17. Dhamma-guṇam aham vandāmi - I revere the Dhamma-quality.
20. Ācariya-guṇam aham vandāmi - I revere the teacher-quality.
21. Pañca-guṇam aham vandāmi - I revere the quality of the Five (Three Gems and two parents)
22. Divā tapati ādicco; rattim-ābhāti candimā
Daytime shines the sun; Nighttime bright is the moon
23. **Sannaddho khattiyo tapati, jhāyī tapati brāhmaṇo**
   When armered the warrior shines; when absorbed the brāhmaṇa shines
24. **Atha sabbam-aho-rattiṃ, buddho tapati tejasā.**
   Above all else, all day and night, the Buddha shines with power.
25. **Tādisaṃ teja-sampannaṃ buddhaṃ vandāmi sādaraṇī.**
   To such powerful Buddha I revere respectfully.
26. **Namakkārānubhāvena sabbe pūrentu sankappā.**
   By the power of homage (to him), may all the wishes be fulfilled.
27. **Sambuddhe aṭṭavīśaṇca, dvādasāṇca sahassake, Pañcasatasahassāni, namāmi sīrasāmahaṇī.**
   I bow down to 512,028 Fully-self-enlightened Buddhas with my head.
28. **Appakā vālukā gangā, mahantā nibbutā jinā,**
   Little are sands of Ganger River; Greater (in number) are deceased Victors (Buddhas).
29. **Tesaṃ dhammaṅca saṅghaṅca, ādarena namāmahāṃ. (namāmahāṃ=namāmi + aham)**
   I pay homage to their dhamma and saṅgha respectfully.
30. **Namakkārānubhāvena, hitvā sabbe upaddave, anekā antarāyāpi, vinassantu asesato.**
   By the power of homage, terminating all the misfortunes, may countless dangers also get destroyed remainderlessly. (antarāyāpi = antarāyā + pi; pi=also)
31. **Buddhaṃ namassāma** - (We) bow down to the Buddha
32. **Dhammaṃ namassāma** - (We) bow down to the Dhamma.
33. **Saṅghaṃ namassāma** - (We) bow down to the Saṅgha.
34. **Aniccā vata sankhārā** - Impermanent indeed (are) the conditioned (phenomena)
35. **Saṅghassa dema, nibbānassa paccayo hotu**
36. (We) give to Saṅgha; May (it) be a condition for nibbāna
37. **Idam me puññaṃ āsava-kkhiy-āvaham hotu.**
   May this merit of mine be āsava-cessation-conveyer.
38. **Imam no puñña-bhāgaṃ sabba-sattānāṃ bhājema.**
   (We) share this merit-portion of ours with all beings.

**Bhikkhu Daily Confession**

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

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

[JR] -- **Ahaṁ bhante sambahulā nanavatthukā sabbā āppatiyo āpajjim. Tā tumha-mūle patidesemi** - Ven. sir, I have committed many offences of different bases. I confess those offenses in your presence.
   (sambahulā=many; nanavatthukā=different bases; āpajjim=I committed; tumha=you; patidesemi= I confess)
[Sr] -- *Passasi āvuso tā āppatiyo* - Friend, do you see those offenses?

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

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

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

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