

## METTĀ CD

- 1.Homage, Going for Refuge, The Attributes of the Buddha – Dhamma – Saṅgha (Pāḷi)
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### **Why Do We Chant?**

While the Buddha was alive his words were recorded by monks and nuns who recited or chanted them and in this way, stored them in their memories. In time, and especially after the Buddha's Parinibbāna, these chants became not only times to check the teaching, but also occasions to express one's devotion and confidence in the Buddha and an inspiration for one's own practice and aspirations.

Over the centuries, additional verses have been composed by those teaching and transmitting the Dhamma as an aid to understanding the essence of the Dhamma. These verses are also regularly chanted by devoted Buddhists and practitioners.

When done with the right attitude, chanting is beneficial to one's practice. It reminds one of the Dhamma, and one is less likely to forget it. When meditation is not possible due to inner or outer disturbances, chanting can produce calm and peace within, as well as arouse energy and inspiration. One's confidence increases, and as a result, one feels lighter in body and mind.

The main body of the chants on this CD are mettā chants. They are preceded by the verses of paying homage, going for refuge, and contemplating the attributes of the Triple Gem. The various mettā chants are followed by verses of dedication and sharing of merit and a blessing.

Mettā means loving kindness, friendliness, or goodwill. Mettā meditation aims to cultivate these qualities in one's heart and mind. Through the repeated development of these wholesome qualities, one becomes more compassionate and loving, thus reducing unwholesome qualities such as anger, ill will, or hatred.

### **Dedication and Aspiration**

This CD is dedicated to the well-being and happiness of my parents, my teacher Chanmyay Sayadaw, my other spiritual teachers, my spiritual friends, and all living beings.

May the sounds of these chants echo throughout the entire world, so that they are heard in every corner of the three worlds. May everyone's heart be filled with strong and genuine mettā, and in this way, contribute to harmony, kindness, and peace among living beings.

## **Homage**

**Namo tassa bhagavato arahato sammāsambuddhassa.**

Homage to the Blessed One, the Noble One, the Fully Enlightened One.

## **Going for Refuge**

(Khuddaka Nikāya, Khuddakapāṭha)

**Buddhaṃ saraṇaṃ gacchāmi.**

**Dhammaṃ saraṇaṃ gacchāmi.**

**Saṅghaṃ saraṇaṃ gacchāmi.**

**Dutiyampi buddhaṃ saraṇaṃ gacchāmi.**

**Dutiyampi dhammaṃ saraṇaṃ gacchāmi.**

**Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.**

**Tatiyampi buddhaṃ saraṇaṃ gacchāmi.**

**Tatiyampi dhammaṃ saraṇaṃ gacchāmi.**

**Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.**

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 a second time, I go to the Buddha as my refuge.

For a second time, I go to the Dhamma as my refuge.

For a second time, I go to the Saṅgha as my refuge.

For a third time, I go to the Buddha as my refuge.

For a third time, I go to the Dhamma as my refuge.

For a third time, I go to the Saṅgha as my refuge.

## **The Attributes of the Buddha – Dhamma - Saṅgha**

(Majjhima Nikāya, MN 7)

**Itipi so bhagavā arahaṃ sammā-sambuddho vijjā-caraṇa-sampanno sugato lokavidū  
anuttaro purisa-damma-sārathi satthā-deva-manussānaṃ buddho bhagavā'ti**

Because of this the Blessed One is called the worthy one, the fully enlightened one, the one fully endowed with vision and conduct, the one who has gone rightly, the knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, the Enlightened One, and the Blessed One.

**Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ  
veditabbo viññūhī'ti**

The Dhamma of the Blessed One is well-expounded, to be realized for oneself, bringing immediate results, worthy of the invitation to “come and see”, leading onwards, and to be personally realized by the wise.

**Suppaṭipanno bhagavato sāvakaṅgho ujuppaṭipanno bhagavato sāvakaṅgho  
ñāyappaṭipanno bhagavato sāvakaṅgho sāmīcippaṭipanno bhagavato sāvakaṅgho  
yadidaṃ cattāri purisayugāni aṭṭha purisa-puggalā esa bhagavato sāvakaṅgho āhuneyyo  
pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti**

The order of the disciples of the Blessed One is practising the true way, the order of the disciples of the Blessed One is practising the straight way, the order of the disciples of the Blessed One is practising the way to Nibbāna, the order of the disciples of the Blessed One is practising the proper way. This order of the disciples of the Blessed One which includes these four pairs of persons, these eight kinds of individuals, is worthy of gifts, is worthy of hospitality, is worthy of offerings, is worthy of reverential salutation, and is the unsurpassed field of merit for the world.

### **Mettā Chant 1 (Pāli)**

(traditional)

<b>Sabbe sattā</b>	All living beings
<b>sabbe pāṇā</b>	all breathing beings
<b>sabbe bhūtā</b>	all creatures
<b>sabbe puggalā</b>	all individuals
<b>sabbe attabhāva pariyāpannā</b>	all personalities
<b>sabbā itthiyo</b>	all females
<b>sabbe purisā</b>	all males
<b>sabbe ariyā</b>	all noble ones
<b>sabbe anariyā</b>	all not-noble ones
<b>sabbe devā</b>	all devas
<b>sabbe manussā</b>	all humans
<b>sabbe vinipātikā</b>	all beings in the sorrowful realms

<b>averā hontu</b>	may they be free from enmity
<b>abyāpajjā hontu</b>	may they be free from mental suffering
<b>anīghā hontu</b>	may they be free from physical suffering
<b>sukhī attānaṃ pariharantu</b>	may they take care of themselves happily
<b>dukkhā muccantu</b>	may they be free from unsatisfactoriness
<b>yathā laddha sampattito māvigacchantu</b>	may whatever they have gained not be lost
<b>kamassakā</b>	they have kamma as their true property

<b>puratthimāya disāya</b>	in the eastern direction
<b>pacchimāya disāya</b>	in the western direction
<b>uttarāya disāya</b>	in the northern direction
<b>dakkhiṇāya disāya</b>	in the southern direction
<b>puratthimāya anudisāya</b>	in the south-eastern direction
<b>pacchimāya anudisāya</b>	in the north-western direction
<b>uttarāya anudisāya</b>	in the north-eastern direction
<b>dakkhiṇāya anudisāya</b>	in the south-western direction
<b>heṭṭhimāya disāya</b>	in the direction below
<b>uparimāya disāya</b>	in the direction above

<b>sabbe sattā</b>	all living beings
<b>sabbe pāṇā</b>	all breathing beings
<b>sabbe bhūtā</b>	all creatures

<b>sabbe puggalā</b>	all individuals
<b>sabbe attabhāva pariyāpannā</b>	all personalities
<b>sabbā itthiyo</b>	all females
<b>sabbe purisā</b>	all males
<b>sabbe ariyā</b>	all noble ones
<b>sabbe anariyā</b>	all not-noble ones
<b>sabbe devā</b>	all devas
<b>sabbe manussā</b>	all humans
<b>sabbe vinipātikā</b>	all beings in the sorrowful realms

<b>averā hontu</b>	may they be free from enmity
<b>abyāpajjā hontu</b>	may they be free from mental suffering
<b>anīghā hontu</b>	may they be free from physical suffering
<b>sukhī attānaṃ pariharantu</b>	may they take care of themselves happily
<b>dukkhā muccantu</b>	may they be free from unsatisfactoriness
<b>yathā laddha sampattito māvigacchantu</b>	may whatever they have gained not be lost
<b>kammassakā</b>	they have kamma as their true property

**Mettā in Deed, Speech, and Thought** (English Translation)  
(by Chanmyay Sayadaw)

Whenever your action is suffused with mettā,  
you will be treated with respect and kindness,  
forever remembered with gratitude,  
living harmoniously and in unity,  
at peace with yourself and the world.

Whenever your speech is suffused with mettā,  
speaking words that are sweet, beneficial, and pleasing to hear,  
you will be treated with respect and kindness,  
forever remembered with gratitude,  
living harmoniously and in unity,  
at peace with yourself and the world.

Whenever your thoughts are suffused with mettā,  
you will be treated with respect and kindness,  
forever remembered with gratitude,  
living harmoniously and in unity,  
at peace with yourself and the world.

**Mettā Chant 2 (Pāli)**  
(traditional)

<b>Sabbe sattā averā hontu</b>	May all living beings be free from enmity.
<b>Sabbe sattā abyāpajjā hontu</b>	May all living beings be free from mental suffering.
<b>Sabbe sattā anīghā hontu</b>	May all living beings be free from physical suffering.
<b>Sabbe sattā sukhī attānaṃ pariharantu</b>	May all living beings take care of themselves happily.
<b>Sabbe pāṇā.....</b>	May all breathing beings.....
<b>Sabbe bhūtā.....</b>	May all creatures.....

<b>Sabbe puggalā.....</b>	May all individuals.....
<b>Sabbe attabhāva pariyāpannā.....</b>	May all personalities.....
<b>Sabbā itthiyo.....</b>	May all females.....
<b>Sabbe purisā.....</b>	May all males.....
<b>Sabbe ariyā.....</b>	May all noble ones.....
<b>Sabbe anariyā.....</b>	May all not-noble ones.....
<b>Sabbe devā.....</b>	May all devas.....
<b>Sabbe manussā.....</b>	May all humans.....
<b>Sabbe vinipātikā.....</b>	May all beings in the sorrowful realms.....

**Chanmyay Mettā Chant** (English translation)  
(by Chanmyay Sayadaw)

May all beings be well, happy and peaceful.  
May they be free from physical and mental suffering.  
May all aspects of their lives be well accomplished.

May all beings be free from danger and harm.  
May they be free from worry and grief.  
May they be bright, cheerful and peaceful.

May all beings be free from anger and pride.  
May they be free from the desire to attack.  
May they be free from the desire to torture and kill.  
May they be free from bearing grudges; may they be free from jealousy.  
May they have a pure heart full of mettā; may they be loving and kind.

May all beings abstain from telling lies and being deceitful.  
May they abstain from being dishonest and cunning.  
May they abstain from slandering and harsh speech.  
May they abstain from scolding and quarrel.  
May they abstain from meaningless and destructive speech.  
May they use speech that is true, beneficial, meaningful, sweet to the ear and spoken with a heart full of mettā.

May all beings be free from the desire to take another person's property.  
May they be free from the desire to destroy another person's profits.  
May they be free from the desire to hold on to false views.  
May they be free from false views; may they restrain their greed and contain their anger.  
May they be peaceful.

May all beings be wealthy and be able to give offerings.  
May they be able to keep their personal precepts; may they be able to keep the uposatha precepts.  
May they be able to practise samatha and vipassanā meditation.  
May they be happy and peaceful.  
May all their wishes be fulfilled.

## **Mettā Sutta (Pāli)**

(Khuddaka Nikāya, Sutta Nipāta)

*Preliminary of Paritta*

**Samantā cakkavālesu  
atrāgacchantu devatā  
saddhammaṃ munirājassa  
suṇantu saggamokkhadaṃ**

Let the deities in every universe come to this place. Let them listen to the excellent Dhamma of the king of Sages that brings (rebirth in) celestial realms and liberation (from saṃsāra).

**Dhammassavanakālo ayaṃ bhaddantā**  
(3 times)

Oh happy ones! This is the time for listening to the Dhamma.

**Namo tassa bhagavato arahato  
sammāsambuddhassa**  
(3 times)

Homage to him, the Blessed One, the Noble One, the Fully Enlightened One.

**Ye santā santacittā tisarāṇa saraṇā  
ettha lokantare vā  
bhumābhummā cā devā  
guṇa gaṇa gahaṇa byāvaṭā sabbakālaṃ  
ete āyantu devā vara kankamaye  
merurāje vasanto  
santo santosa hetuṃ  
munivaravacanāṃ sotumaggaṃ samaggā**

Those deities who live on the earth, and who live in the skies, in this universe and in other universes, who are good-hearted and whose minds are peaceful, who have the three refuges (Buddha, Dhamma, Saṅgha) as refuge, and who always make the effort to gain a multitude of qualities, the King of deities who lives at the top of Mount Meru, which is made of gold, and who is a gentle person; let all these deities come to listen to the words of the excellent Sage, which are the best, and are a source of happiness.

**Sabbesu cakkavālesu  
yakkhā devā ca brahmano  
yaṃ amhehi kataṃ puññaṃ  
sabbasampattisādhakaṃ**

Let all the yakkhas, deities, and brahmas in all universes rejoice at the merit performed by us which brings prosperity.

**Sabbe taṃ anumoditvā  
samaggā sāsane ratā  
pamādarahitā hontu  
ārakkhāsu visesato**

Let them especially be in unison and devoted to the Sāsana (the dispensation of the Buddha), and not be heedless in protecting the world.

**Sāsanassa ca lokassa  
vuḍḍhi bhavatu sabbadā  
sāsanampi ca lokaṅca  
devā rakkhantu sabbadā**

At all times may there be growth of the Sāsana and the world. May the deities always protect the Sāsana and the world.

**Sadhiṃ hontu sukhī sabbe  
parivārehi attano  
anīghā sumanā hontu  
saha sabbehi ñātibhi**

May all beings together with their relatives live in comfort and happiness, free from suffering.

**Rājato vā corato vā  
manussato vā amanussato vā  
aggito vā udakato vā  
pisācato vā khāṇukato vā**

Let them protect beings from corrupt kings, thieves, human beings, non-human beings, fire, water, ghosts, tree stumps,

kaṇṭakato vā nakkhattato vā  
janapadarogato vā asaddhammato vā  
asandiṭṭhito vā asappurisato vā  
caṇḍa hatthi assa miga goṇa kukkura  
ahi vicchika maṇisappa dīpi  
accha taraccha sūkara mahiṃsa  
yakkha rakkhasādīhi  
nānābhayato vā nānārogato vā  
nānāupaddavato vā  
ārakkhaṃ gaṇhantu

*Mettā Sutta*

Yassānubhāvato yakkhā  
neva dassenti bhisaṇaṃ  
yamhi cevānuyuñjanto  
rattindiva-matandito

Sukhaṃ supati sutto ca  
pāpaṃ kiñci na passati  
evamādiguṇūpetāṃ  
parittaṃ taṃ bhaṇāma he

Karaṇīyamatthakusalena  
yanta santaṃ padaṃ abhisamecca  
sakko ujū ca suhujū ca  
suvaco cassa mudu anatimānī

Santussako ca subharo ca  
appakicco ca sallahukavutti  
santindriyo ca nipako ca  
appagabbho kulesvananugiddho

Na ca khudda-mācare kiñci  
yena viññū pare upavadeyyuṃ  
sukhino vā khemino hontu  
sabbe sattā bhavantu sukhittā

Ye keci pāṇabhūtatti  
tasā vā thāvarā vanavasesā  
dīghā vā ye va mahantā  
majjhimā rassakā aṇukathulā

Diṭṭhā vā yeva adiṭṭhā  
ye va dūre vasanti avidūre  
bhūtā va sambhavesī va  
sabbe sattā bhavantu sukhittā

Na paro paraṃ nikubbetha  
nātimaññetha katthaci na kañci  
byārosanā paṭighasaññā  
nāñnamaññassa dukkhamiccheyya

thorns, constellations,  
epidemics, false teachings,  
false views, immoral people,  
from wild elephants, horses, deer, oxen, dogs,  
snakes, scorpions, water snakes, leopards,  
bears, hyenas, boars, buffaloes,  
yakkhas, rakkhasas,  
and from various dangers, diseases  
and calamities.

By the power of this Sutta, the yakkhas do not show fearful visions, and a person who strives regarding this Sutta day and night (by reciting and practising it), will sleep comfortably, and when he is asleep, he will not have bad dreams. Oh good people, let us recite this protective Sutta which is endowed with these good qualities and with others as well.

He who wants to dwell penetrating the state of calm and who is skilled in goodness, should practise the three kinds of training. He should be able, upright, straightforward, obedient, gentle, and not conceited.

He should be contented, be easy to take care of, have few activities, live simply, and be in control of his senses; he should be wise and not impudent, and not be greedily attached to families.

He should not commit even the slightest wrong, for which he might be censured by the wise. May all beings be happy and safe. May their hearts be happy.

Whatsoever living beings there be, feeble or strong, long or big or medium or short, small or fat, seen or unseen, those dwelling far or near, those who have been born and those who are yet to be born – may all beings without exception be happy.

Let none deceive another or despise any being in any state. Let him not wish for harm to come to another through insults or ill will.

**Mātā yathā niyaṃ puttam  
āyusā ekaputta anurakkhe  
evampi sabbabhūtesu  
mānasam bhāvaye aparimāṇam**

Just as a mother protects her only child at the risk of her own life, so let him cultivate a boundless heart toward all beings.

**Mettaṅca sabbalokasmi  
mānasam bhāvaye aparimāṇam  
uddham adho ca tiriyaṅca  
asambādham averam asapattam**

Let his thoughts of boundless love pervade the whole world – above, below, and across; allowing these thoughts to flow unobstructed, free from hate and enmity.

**Tiṭṭham caraṃ nisinno va  
sayāno yāvatāssa vitamiddho  
etaṃ satim adhiṭṭheyya  
brahmametaṃ vihāra-midha māhu**

Whether standing, walking, sitting or lying down, during all his waking hours should he develop this mindfulness in loving kindness. This is said to be the noble living here (in the Buddha's dispensation), (they say).

**Diṭṭhiṅca anupaggamma  
sīlavā dassanena sampanno  
kāmesu vineyya gedham  
na hi jātuggabbhaseyya punareti**

Not holding to wrong views, being virtuous and endowed with vision, and discarding attachment to sensual objects, he definitely will not take form again lying in a (mother's) womb.

[Mettā-suttam niṭṭhitam]

[End of Mettā Sutta]

*Final Verses*

**Itipi so bhagavā  
arahaṃ  
sammā-sambuddho  
vijjā-caraṇa-sampanno  
sugato  
lokavidū  
anuttaro purisa-damma-sārathi  
satthā-deva-manussānaṃ  
buddho  
bhagavā'ti**

Because of this the Blessed One is called the worthy one, the fully enlightened one, the one fully endowed with vision and conduct, the one who has gone rightly, the knower of the worlds, the incomparable leader of men to be tamed, the teacher of gods and men, the Enlightened One, and the Blessed One.

**Svākkhāto bhagavatā dhammo  
sanditṭhiko  
akāliko  
ehipassiko  
opaneyyiko  
paccattam veditabbo viññūhī'ti**

The Dhamma of the Blessed One is well-expounded, to be realized for oneself, bringing immediate results, worthy of the invitation to “come and see”, leading onwards, and to be personally realized by the wise.

**Suppaṭipanno bhagavato  
sāvakaśaṅgho  
ujjuppaṭipanno bhagavato  
sāvakaśaṅgho  
ñāyappaṭipanno bhagavato  
sāvakaśaṅgho  
sāmīcippaṭipanno bhagavato  
sāvakaśaṅgho  
yadidaṃ cattāri purisayugāni  
aṭṭha purisa-puggalā**

The order of the disciples of the Blessed One is practising the true way, the order of the disciples of the Blessed One is practising the straight way, the order of the disciples of the Blessed One is practising the way to Nibbāna, the order of the disciples of the Blessed One is practising the proper way. This order of the disciples of the Blessed One which includes these four pairs of persons, these eight kinds

**esa bhagavato sāvakaśaṅho**

**āhuneyyo  
pāhuneyyo  
dakkhiṇeyyo  
añjalikaraṇīyo  
anuttaraṃ puññakkhettaṃ lokassā'ti**

**Evaṃ buddhaṃsarantānaṃ  
dhammaṃ saṅghaṅca bhikkhavo  
bhayaṃ vā chambhitattaṃ vā  
lomahaṃso na hessati**

**Yaṃ dunnimittaṃ avamaṅgalaṅca  
yo cāmaṇāpo sakuṇassa saddo  
pāpaggaho dussupinaṃ akantaṃ  
buddhānubhāvena vināsamentu**

**Yaṃ dunnimittaṃ avamaṅgalaṅca  
yo cāmaṇāpo sakuṇassa saddo  
pāpaggaho dussupinaṃ akantaṃ  
dhammānubhāvena vināsamentu**

**Yaṃ dunnimittaṃ avamaṅgalaṅca  
yo cāmaṇāpo sakuṇassa saddo  
pāpaggaho dussupinaṃ akantaṃ  
saṅghānubhāvena vināsamentu**

**Bhavatu sabbamaṅgalaṃ  
rakkhantu sabba devatā  
sabba buddhānubhāvena  
sadā sukhī bhavantu te**

**Bhavatu sabbamaṅgalaṃ  
rakkhantu sabba devatā  
sabba dhammānubhāvena  
sadā sukhī bhavantu te**

**Bhavatu sabbamaṅgalaṃ  
rakkhantu sabba devatā  
sabba saṅghānubhāvena  
sadā sukhī bhavantu te**

of individuals,

is worthy of gifts,  
is worthy of hospitality,  
is worthy of offerings,  
is worthy of reverential salutation,  
and is an unsurpassed field of merit for the world.

Thus, oh monks, for those of you who remember the Buddha, the Dhamma, and the Saṅgha, fear, trembling or terror will never arise.

Whatever bad omens, inauspicious events, undesirable bird sounds, unlucky planets, or unpleasant dreams that arise, may they be of no consequence by the power of the Buddha.

Whatever bad omens, inauspicious events, undesirable bird sounds, unlucky planets, or unpleasant dreams that arise, may they be of no consequence by the power of the Dhamma.

Whatever bad omens, inauspicious events, undesirable bird sounds, unlucky planets, or unpleasant dreams that arise, may they be of no consequence by the power of the Saṅgha.

May there be all blessings.  
May all deities give protection.  
By the power of all Buddhas,  
may all beings be happy.

May there be all blessings.  
May all deities give protection.  
By the power of all Dhammas,  
may all beings be happy.

May there be all blessings.  
May all deities give protection.  
By the power of all Saṅghas,  
may all beings be happy.

## **Mettā Sutta (English)**

(as chanted by the Western Saṅgha of Ajahn Chah)

**This is what should be done  
by one who is skilled in goodness  
and who knows the path of peace.  
Let them be able and upright,  
straightforward and gentle in speech,  
humble and not conceited,  
contented and easily satisfied,  
unburdened with duties  
and frugal in their ways,  
peaceful and calm and wise and skilful,  
not proud, demanding in nature.  
Let them not do the slightest thing  
that the wise would later reprove,  
wishing in gladness and in safety  
may all beings be at ease.**

**Whatever living beings there may be  
whether they are weak or strong omitting none,  
the great or the mighty,  
medium, short or small,  
the seen and the unseen,  
those living near and far away,  
those born and to be born,  
may all beings be at ease.**

**Let none deceive another,  
or despise any being in any state.  
Let none through anger or ill will  
wish harm upon another.  
Even as a mother protects with her life  
her child, her only child,  
so with a boundless heart  
should one cherish all living beings,  
radiating kindness over the entire world  
spreading upwards to the skies and downwards to the depths  
across and unbounded  
free from hatred and ill will.  
Whether standing or walking, seated or lying down, free from drowsiness,  
one should sustain this recollection.  
This is said to be the sublime abiding;  
by not holding to fixed views  
the pure hearted-one having clarity of vision  
being free from all sense desires  
is not born again into this world.**

### **Mettā Chant 3 (Pāli)**

(traditional)

**Imāya dhammānu  
dhamma paṭipattiyā  
buddhaṃ pūjemi  
imāya dhammānu  
dhamma paṭipattiyā  
dhammaṃ pūjemi  
imāya dhammānu  
dhamma paṭipattiyā  
saṅghaṃ pūjemi**

**Ahaṃ avero homi  
abyāpajjo homi  
anīgho homi  
sukhī attānaṃ pariharāmi**

**Mama mātā pitu  
acariyāca, ñatimittaca  
sabrahma carinocā  
averā hontu  
abyāpajjā hontu  
anīghā hontu  
sukhī attānaṃ pariharantu**

**Imasmiṃ ārāme, sabbe yogino  
averā hontu  
abyāpajja hontu  
anīghā hontu  
sukhī attānaṃ pariharantu**

**Amhākaṃ ārakkha devatā  
imasmiṃ vihāre  
imasmiṃ avāse  
imasmiṃ arāme  
ārakkha devatā  
averā hontu  
abyapajja hontu  
anīghā hontu  
sukhi attānaṃ pariharantu**

**Sabbe sattā  
sabbe paṇā  
sabbe bhūtā  
sabbe puggalā  
sabbe attabhāva pariyāpannā  
sabbā itthiyo  
sabbe purisā  
sabbe ariyā  
sabbe anariyā  
sabbe devā**

By this practice,  
in accord with the true Dhamma  
I honour the Buddha.

By this practice,  
in accord with the true Dhamma  
I honour the Dhamma.

By this practice,  
in accord with the true Dhamma  
I honour the Saṅgha.

May I be free from enmity and danger;  
may I be free from mental suffering;  
may I be free from physical suffering;  
may I take care of myself happily.

May my father and mother  
and teachers, relatives and friends  
and fellow Brahmafarers,  
may they be free from enmity;  
may they be free from mental suffering;  
may they be free from physical suffering;  
may they take care of themselves happily.

In this grove, may all yogis  
be free from enmity,  
be free from mental suffering,  
be free from physical suffering,  
and take care of themselves happily.

May our guardian deities,  
in this temple,  
in this dwelling,  
in this place  
may the guardian deities  
be free from enmity,  
be free from mental suffering,  
be free from physical suffering,  
and take care of themselves happily.

All living beings,  
all breathing beings,  
all creatures,  
all individuals,  
all personalities,  
all females,  
all males,  
all noble ones,  
all not-noble ones,  
all deities,

<b>sabbe manussā</b>	all humans,
<b>sabbe vinipātikā</b>	all those in unhappy states,
<b>averā hontu</b>	may they be free from enmity;
<b>abyāpajjā hontu</b>	may they be free from mental suffering;
<b>anīghā hontu</b>	may they be free from physical suffering;
<b>sukhī attānaṃ pariharantu</b>	may they take care of themselves happily;
<b>dukkhā muccantu</b>	may they be free from suffering;
<b>yathā laddha sampattito māvigacchantu</b>	may they enjoy safety and abundance;
<b>kammassakā</b>	they have kamma as their true property.
<b>Idam no puñña bhāgaṃ</b>	May this merit of ours be apportioned
<b>sabba sattanaṃ</b>	to all beings.
<b>Sadhu, sadhu, sadhu</b>	Well spoken, well spoken, well spoken.

### **Dedication and Sharing of Merit (English)**

(as chanted by the Western Saṅgha of Ajahn Chah)

**[Now let us chant the verses of sharing and aspiration.]**

**Through the goodness that arises from my practice,  
may my spiritual teachers and guides of great virtue,  
my mother, my father and my relatives,  
the sun and the moon, and all virtuous leaders of the world –  
may the highest gods and evil forces,  
celestial beings, guardian spirits of the Earth and the Lord of Death,  
may those who are friendly, indifferent or hostile,  
may all beings receive the blessings of my life.  
May they soon attain the threefold bliss and realize the Deathless.  
Through the goodness that arises from my practice,  
and through this act of sharing,  
may all desires and attachments quickly cease  
and all harmful states of mind.  
Until I realize Nibbāna,  
in every kind of birth, may I have an upright mind  
with mindfulness and wisdom, austerity and vigour.  
May the forces of delusion not take hold nor weaken my resolve.  
The Buddha is my excellent refuge,  
unsurpassed is the protection of the Dhamma,  
the Solitary Buddha is my noble Lord,  
the Saṅgha is my supreme support.  
Through the supreme power of all these,  
may darkness and delusion be dispelled.**

## **Dedication and Sharing of Merit (English Translation)**

(by Chanmyay Sayadaw)

As a result of the meritorious deeds performed today, may we meet and associate with the wise and virtuous. May we be able to listen to the true Dhamma taught by the wise and virtuous. May we practise (meditation) just as the wise and virtuous do, and may we put forth effort in order to swiftly become free from all kinds of suffering and attain to Nibbāna.

We share the merits of all these virtuous deeds with all living beings, starting with our parents, grandparents, and teachers. Rejoicing in these merits, may all living beings be happy and peaceful.

We share our merits – we share our merits – we share our merits.

Partake of these merits.

Sadhu, sadhu, sadhu.

## **Atānātiya Paritta Gāthā**

(traditional, last verse: Dhammapada 109)

**Sabbarogā vinīmutto  
sabbasantāpavajjito  
sabbaveramatikkanto  
nibbuto ca tuvaṃ bhava**

Freed from all diseases,  
escaping from all grief,  
overcoming all enmity  
may you be liberated!

**Sabbītiyo vivajjantu  
sokorogo vinassatu  
mā te bhavantarāyā  
sukhī dīghāyuko bhava**

May all distress be averted,  
may all diseases be destroyed.  
May no dangers be present for you,  
may you be happy and live long.

**Abhivādanasīlissa  
niccaṃ vuḍḍhāpacāyino  
cattāro dhammā vaḍḍhanti  
āyu vaṇṇo sukhaṃ balaṃ**

A person who respects and  
always honours the elders:  
These four qualities will increase:  
long life and beauty, happiness and strength.