

Yathā vāri-vahā pūrā

Leader

Yathā vāri-vahā pūrā,
Paripūrenti sāgaram;
Evam-eva ito dinnam,
Petānam upakappati [Khp.VII.v.8]
Icchitam patthitam tumham,
Khippam-eva samijjhatu;
Sabbe pūrentu saṅkappā,
Cando paṇṇa-raso yathā;
Maṇi joti-raso yathā. [DhpA.I.198]

Just as rivers full of water
fill the ocean full,
Even so does that here given
benefit the dead (the hungry shades).
May whatever you wish or want quickly come to be,
May all your aspirations be fulfilled,
as the moon on the fifteenth (full moon) day,
or as a radiant, bright gem.

(ALL):

Sabb'ītiyo vivajjantu,
Sabba-rogo vinassatu;
Mā te bhavatv-antarāyo,
Sukhī dīgh'āyuko bhava; /(×3) [MJG]

Abhivādana-sīlissa,
Niccaṃ vuḍḍhāpacāyino;
Cattāro dhammā vaḍḍhanti,
Āyu vaṇṇo sukham balaṃ. [Dhp.v.109]

May all distresses be averted,
may every disease be destroyed,
May there be no dangers for you,
May you be happy & live long.
For one of respectful nature who
constantly honors the worthy,
Four qualities increase:
long life, beauty, happiness, strength.

[/Sabba-roga-vinimutto,
Sabba-santāpa-vajjito;
Sabba-veram-atikkanto,
Nibbuto ca tuvam-bhava;]

May you be:

freed from all disease,
safe from all torment,
beyond all animosity,
& unbound.

Adāsi-me ādi-gāthā (Tiro-kuḍḍa-kaṇḍam)

Adāsi me akāsi me,
Ñāti-mittā sakhā ca me;
Petānaṃ dakkhiṇaṃ dajjā,
Pubbe katam-anussaraṃ.
Na hi ruṇṇaṃ vā soko vā,
Yā v'aññā paridevanā;
Na taṃ petānam-atthāya,
Evaṃ tiṭṭhanti ñātayo.

•Ayañ-ca kho dakkhiṇā dinnā,
Saṅghamhi supatiṭṭhitā ;
Dīgha-rattaṃ hitāy'assa,
Ṭhānaso upakappati.
So ñāti-dhammo ca ayaṃ nidassito,
Petāna'pūjā ca katā ulārā;
Balañ-ca bhikkhūnam-anuppadinnaṃ,
Tumhehi puññaṃ pasutaṃ anappakan-ti.
[Khp.VII.vv.10-13]

"He gave to me, he acted on my behalf,
and he was my relative, companion, friend."
Offerings should be given for the dead
when one reflects (thus) on what was done in the past.
For no weeping or sorrowing or any kind of lamentation
benefit the dead whose relatives keep acting in that way.
* But when this offering is given, well-placed in the Sangha,
It works for their long-term benefit
And they profit immediately.
In this way the proper duty to relatives has been shown
And great honor has been done to the dead
And the monks have been given strength:
You've acquired merit that's not small.

Note: These verses are the concluding part of the Tirokuddakanda Sutta (Discourse on Those Outside the Wall), Khuddakapatha 8. They are often chanted on occasions when donors dedicate merit to the dead. A common practice is for the leader to begin chanting at the asterisk, omitting the first four lines.

Aggappasāda-sutta-gāthā

Aggato ve pasannānaṃ,
Aggaṃ dhammaṃ vijānataṃ;
Agge Buddhhe pasannānaṃ,
Dakkhiṇeyye anuttare;
Agge dhamme pasannānaṃ,
Virāgūpasame sukhe;
Agge saṅghe pasannānaṃ,
Puññakkhette anuttare.
Aggasmiraṃ dānaṃ dadataṃ,
Aggaṃ puññaṃ pavaḍḍhati;
Aggaṃ āyu ca vaṇṇo ca,
Yaso kitti sukhaṃ balaṃ;
Aggassa dātā medhāvī,
Agga-dhamma-samāhito;
Deva-bhūto manusso vā,
Aggappatto pamodatī-ti. [A.II.35; A.III.36]

For one with confidence,
realizing the supreme Dhamma to be supreme,
With confidence in the supreme Buddha,
unsurpassed in deserving offerings,
With confidence in the supreme Dhamma,
the happiness of dispassion & calm,
With confidence in the supreme Sangha,
unsurpassed as a field of merit,
Having given gifts to the supreme,
one develops supreme merit,
supreme long life & beauty,
status, honor, happiness, strength.
Having given to the supreme,
the intelligent person, firm in the supreme Dhamma,
Whether becoming a deva or a human being,
rejoices, having attained the supreme.

Note: These verses are from the Aggappasada Sutta (Discourse on Faith in the Supreme), Anguttara Nikaya V.32.

Bhojana-dānānumodanā

Āyu-do bala-do dhīro,
Vaṇṇa-do paṭibhāṇa-do;
Sukhassa dātā medhāvī,
Sukhaṃ so adhigacchati.
Āyuraṃ datvā balaṃ vaṇṇaṃ,
Sukhañ-ca paṭibhāṇa-do;
Dīgh'āyu yasavā hoti,
Yattha yatthūpapajjatī-ti. [A.III.42]

The enlightened person, having given life, strength,
beauty, quick-wittedness —
The intelligent person, a giver of happiness —
attains happiness himself.
Having given life, strength, beauty,
happiness, & quick-wittedness,
He has long life & status
wherever he arises.

Note: These verses are from the Bhojana-dananumodana Sutta (Discourse on Rejoicing in the Gift of Food), Anguttara Nikaya V.37.

Kāla-dāna-sutta-gāthā

Kāle dadanti sapaññā,
Vadaññū vīta-maccharā;
Kālena dinnam ariyesu,
Uju-bhūtesu tādisu;
Vippasanna-manā tassa,
Vipulā hoti dakkhiṇā.
Ye tattha anumodanti,
Veyyāvaccam karonti vā;
Na tena dakkhiṇā onā,
Te pi puññassa bhāgino.
Tasmā dade appaṭivāna-citto,
Yattha dinnam mahapphalam;
Puññāni para-lokasmim,
Patiṭṭhā honti pāṇinan-ti. [A.III.41]

Those with discernment,
 responsive, free from stinginess,
 give in the proper season.
Having given in the proper season
With hearts inspired by the Noble Ones
 – straightened, Such —
Their offering bears an abundance.
Those who rejoice in that gift,
 or give assistance,
They too have a share of the merit,
 and the offering is not depleted by that.
Therefore, with an unhesitant mind,
 one should give where the gift bears great fruit.
Merit is what establishes
 living beings in the next life.

Note: These verses are from the Kala-dana Sutta (Discourse on Seasonable Gifts), Anguttara Nikaya V.36. They are often chanted when large groups of people organize a donation for a special occasion, such as a *kathina*.

Culla-maṅgala-cakka-vāḷa

Sabba-buddh'ānubhāvena sabba-dhamm'ānu-bhāvena sabba-
saṅgh'ānubhāvena Buddha-ratanam̐ dhamma-ratanam̐ saṅgha-ratanam̐
Tiṇṇam̐ ratanānam̐ ānubhāvena
Catur-āsīti-sahassa-dhammakkhandh'ānubhāvena
Piṭakattay'ānubhāvena
Jina-sāvaka'ānubhāvena
Sabbe te rogā
Sabbe te bhayā
Sabbe te antarāyā
Sabbe te upaddavā
Sabbe te dunnimittā
Sabbe te avamaṅgalā vinassantu
āyu-vaḍḍhako /āyu-vaḍḍhakā*****
dhana-vaḍḍhako/ā
siri-vaḍḍhako/ā
yasa-vaḍḍhako/ā
bala-vaḍḍhako/ā
vaṇṇa-vaḍḍhako/ā
sukha-vaḍḍhako/ā
hotu sabbadā.

Dukkha-roga-bhayā verā,
Sokā sattū c'upaddavā;
Anekā antarāyā pi,
Vinassantu ca tejasā;
Jaya-siddhi dhanam̐ lābham̐,
Sotthi bhāgyam̐ sukham̐ balam̐;
Siri āyu ca vaṇṇo ca,
Bhogam̐ vuḍḍhī ca yasavā;
Sata-vassā ca āyū ca,
Jīva-siddhī bhavantu te.

*Bhavatu sabba-maṅgalam̐
Rakkhantu sabba-devatā,
Sabba-buddh'ānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalam̐
Rakkhantu sabba-devatā,
Sabba-dhamm'ānubhāvena

Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ
Rakkhantu sabba-devatā,
Sabba-saṅgh'ānubhāvena
Sadā sotthī bhavantu te. [MJG]

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Sangha, the power of the Triple Gem — the gem of the Buddha, the gem of the Dhamma, the gem of the Sangha — the power of the 84,000 Dhamma aggregates, the power of the Tripitaka, the power of the Victor's disciples:

May all your diseases, all your fears, all your obstacles, all your dangers, all your bad visions, all your bad omens be destroyed.

May there always be an increase of long life, wealth, glory, status, strength, beauty, & happiness.

May suffering, disease, danger, animosity,
sorrow, adversity, misfortune
– obstacles without number —
vanish through (the Triple Gem's) radiant energy.

Triumph, success, wealth, & gain,
Safety, luck, happiness, strength,
Glory, long life, & beauty,
Fortune, increase, & status,
A lifespan of 100 years,
And success in your livelihood:
May they be yours.

May there be every good blessing,
may the devas protect you,
Through the power of all the Buddhas (Dhamma, Sangha)
may you always be well.

Bhavatu sabba-maṅgalaṃ
Rakkhantu sabba-devatā,
Sabba-buddh'ānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ
Rakkhantu sabba-devatā,
Sabba-dhamm'ānubhāvena
Sadā sotthī bhavantu te.
Bhavatu sabba-maṅgalaṃ
Rakkhantu sabba-devatā,
Sabba-saṅgh'ānubhāvena
Sadā sotthī bhavantu te. [MJG]

may there be every good blessing,
may the devas protect you,
Through the power of all the Buddhas (Dhamma, Sangha)
may you always be well.

Note: These verses are always chanted to conclude the anumodana.

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Vic. 3791, Australia

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