



# **Homage to the Cardinal Attributes of The Buddha, Dhamma & Saṃgha**

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This leaflet is distributed in commenoration of the  
4th Ācariya Pūja to the Venerable Chanmyay Sayādaw.

Published by  
Dhamma Yaungchi Online Group (2011)  
Feb 22, 2022

# The Nine Cardinal Attributes of the Buddha

Itipi so bhagavā  
(i•ti•pi so b<sup>h</sup>a•ga•vā)

1. araham  
(a•ra•ham)

2. sammāsambuddho  
(sam•mā•sam•bud<sup>h</sup>o)

3. vijjācaraṇa sampanno  
(vij•jā•ca•ra•ṇa sam•pan•no)

4. sugato  
(su•ga•to)

5. lokavidū  
(lo•ka•vi•dū)

6. anuttaro purisa dhammasārathi  
(a•nut•ta•ro pu•ri•sa d<sup>h</sup>am•ma•sā•ra•t<sup>h</sup>i)

7. satthādeva manussānaṃ  
(sat•t<sup>h</sup>ā•de•va ma•nus•sā•naṃ)

8. Buddho  
(Bud<sup>h</sup>o)

9. bhagavā  
(b<sup>h</sup>a•ga•vā)

## The Lord Buddha is Endowed with the Nine Cardinal Attributes

1. The **Blessed One** is **arahaṃ** (*a•ra•ham*) because he has totally destroyed all mental defilements (*ki•le•sā*).
2. The **Blessed One** is **sammāsambuddho** (*sam•mā•sam•bud•d<sup>h</sup>o*) because he is fully enlightened by himself.
3. The **Blessed One** is **vijjācaraṇa sampanna** (*vij•jā•ca•ra•ṇa sam•pan•na*) because he is endowed with clear vision and virtuous conducts.
4. The **Blessed One** is **sugata** (*su•ga•ta*) because he has attained Nibbāna through the noble eightfold path.
5. The **Blessed One** is **lokavidū** (*lo•ka•vi•dū*) because he knows all the world of beings, the world of location, and the world of saṅkhāra (*saṅ•k<sup>h</sup>ā•ra*) – mentality and physicality.
6. The **Blessed One** is **anuttaro purisa dhammasārathi** (*a•nut•ta•ro pu•ri•sa d<sup>h</sup>am•ma•sā•ra•thi*) because he is the incomparable leader of beings to be tamed.
7. The **Blessed One** is **satthādeva manussānaṃ** (*sat•thā•de•va ma•nus•sā•naṃ*) because he is the teacher of gods and men.
8. The **Blessed One** is **Buddha** (*bud•d<sup>h</sup>a*) because he himself discovered the four noble truths – the truth of suffering, the truth of the cause of suffering, the truth of cessation of suffering and the truth of the way leading to the cessation of suffering.
9. The **Extalted One** is **bhāgavā** (*b<sup>h</sup>a•ga•vā*) because he is blessed.

## The Six Cardinal Attributes of the Dhamma

1. svākkhāto      bhagavatā      dhammo  
(*svāk•kḥā•to      b<sup>h</sup>a•ga•va•tā      d<sup>h</sup>am•mo*)
2. sanditṭhiko  
(*san•diṭṭ<sup>h</sup>i•ko*)
3. akāliko  
(*a•kā•li•ko*)
4. ehipassiko  
(*e•hi•pas•si•ko*)
5. opaneyyiko  
(*o•pa•ney•yi•ko*)
6. paccattam      veditabbo      viññūhi  
(*pac•cat•taṃ      ve•di•tab•bo      viñ•ñū•hi*)

## The Dhamma is Endowed with the Six Cardinal Attributes

1. The **Dhamma** is **svākkhāta** (*svāk•kḥā•ta*) because it is well proclaimed by the Blessed One.
2. The **Dhamma** is **sandiṭṭhika** (*san•diṭṭh•i•ka*) because it is visible and understandable here and now.
3. The **Dhamma** is **akālika** (*a•kā•li•ka*) because it produces its result without delay.
4. The **Dhamma** is **ehiṇṇiya** (*e•hi•pas•si•ka*) because it invites inspection.
5. The **Dhamma** is **opaneyyika** (*o•pa•ney•yi•ka*) because it must be kept in ones own mind by means of development even though ones clothing or head is on fire.
6. The **Dhamma** is **paccattam veditabbo viññūhi** (*pac•cat•tam ve•di•tab•bo viñ•ñū•hi*) because each noble person can experience his own path and fruition.

## The Nine Cardinal Attributes of the Saṃgha

1. suppaṭipanno      bhagavato      sāvakaṣaṃgho  
(*sup•pa•ṭi•pan•no    b<sup>h</sup>a•ga•va•to    sā•va•ka•saṃ•g<sup>h</sup>o*)
2. ujuppaṭipanno      bhagavato      sāvakaṣaṃgho  
(*u•jup•pa•ṭi•pan•no    b<sup>h</sup>a•ga•va•to    sā•va•ka•saṃ•g<sup>h</sup>o*)
3. ñāyappaṭipanno      bhagavato      sāvakaṣaṃgho  
(*ñā•yap•pa•ṭi•pan•no    b<sup>h</sup>a•ga•va•to    sā•va•ka•saṃ•g<sup>h</sup>o*)
4. sāmīcippaṭipanno      bhagavato      sāvakaṣaṃgho  
(*sā•mi•cip•pa•ṭi•pan•no    b<sup>h</sup>a•ga•va•to    sā•va•ka•saṃ•g<sup>h</sup>o*)  
yadidaṃ      catāri      purisayugāni      aṭṭha  
(*ya•di•daṃ    ca•tā•ri    pu•ri•sa•yu•gā•ni    aṭṭ<sup>h</sup>a*)  
purisapuggalā      esabhagavato      sāvakaṣaṃgho  
(*pu•ri•sa•pug•ga•lā    e•sa•b<sup>h</sup>a•ga•va•to    sā•va•ka•saṃ•g<sup>h</sup>o*)
5. āhuneyyo  
(*ā•hu•ney•yo*)
6. pāhuneyyo  
(*pā•hu•ney•yo*)
7. dakkhiṇeyyo  
(*dak•k<sup>h</sup>i•ney•yo*)
8. añjalīkaṇeyyo  
(*añ•ja•lī•ka•ra•ney•yo*)
9. anuttaraṃ      puññakkhettaṃ      lokassa  
(*a•nut•ta•raṃ    puñ•ñak•k<sup>h</sup>et•taṃ    lo•kas•sa*)

## The Saṃgha is Endowed with the Nine Cardinal Attributes

1. The **Saṃgha** is **suppaṭipanna** (*sup•pa•ṭi•pan•na*) because the Saṃgha attains Nibbāna by the good way of the noble eightfold path.
2. The **Saṃgha** is **ujjappaṭipanna** (*uj•jup•pa•ṭi•pan•na*) because the Saṃgha attains Nibbāna by the straight way of noble eightfold path .
3. The **Saṃgha** is **ñāyappaṭipanna** (*ñā•yap•pa•ṭi•pan•na*) because the Saṃgha practices dhamma with a view to attainment of Nibbāna.
4. The **Saṃgha** is **sāmicippaṭipanna** (*sā•mi•cip•pa•ṭi•pan•na*) because the Saṃgha practices dhamma in order to deserve respect.
5. The **Saṃgha** is **āhuneyya** (*ā•hu•ney•ya*) because the Saṃgha deserves the gift brought from far away.
6. The **Saṃgha** is **pāhuneyya** (*pā•hu•ney•ya*) because the Saṃgha deserves hospitality.
7. The **Saṃgha** is **dakkhiṇeyya** (*dak•k<sup>hi</sup>•ney•ya*) because the Saṃgha deserves all offerings.
8. The **Saṃgha** is **añjalikaraṇeyya** (*añ•ja•lī•ka•ra•ṇey•ya*) because the Saṃgha deserves reverential salutation.
9. The **Saṃgha** is **anuttaraṃ puññakkhettaṃ lokassa** (*a•nut•ta•raṃ puñ•ñak•k<sup>h</sup>et•taṃ lo•kas•sa*) because the Saṃgha is the incomparable field of merit for devotees in the world.

*We all pay respect to the Buddha, the Dhamma and the Saṃgha, reflecting on their cardinal attributes.,*

## Anodhi Mettā (a•no•dhi met•tā)

1. sabbe sattā  
(sab•be sat•tā)

averā hontu. abyāpajjhā hontu. anīghā hontu.  
(a•ve•rā hon•tu. a•byā•paj•jā hon•tu. a•nī•ghā hon•tu)

sukhī attānam pariharantu. dukkhā muccantu.  
(su•khī at•tā•nam pa•ri•ha•ran•tu. duk•khā muc•can•tu.)

yathāladddhasampattito. mā vigacchantu. kammassakā.  
(ya•tā•lad•d<sup>h</sup>a•sam•pat•ti•to. mā vi•gac•c<sup>h</sup>an•tu. kam•mas•sa•kā)

2. sabbe pāṇā .....  
(sab•be pā•ṇā)

3. sabbe bhūtā .....  
(sab•be bhū•tā)

4. sabbe puggalā .....  
(sab•be pug•ga•lā)

5. sabbe attabhāvapariyāpannā ....  
(sab•be at•ta•bhā•va•pa•ri•yā•pan•nā)

## Anodhi Mettā (Meaning)

*(a•no•dhi met•tā)*

1. May all beings be free from enmity, distress and affliction (ill will), and may they live happily.
2. May all breathing beings be free from enmity, distress and affliction (ill will), and may they live happily.
3. May all living beings be free from enmity, distress and affliction (ill will), and may they live happily.
4. May all persons be free from enmity, distress and affliction (ill will), and may they live happily.
5. May all who have a personality be free from enmity, distress and affliction (ill will), and may they live happily.

# Odhi Mettā

(o•dhi met•tā)

1. sabbā iṭṭhiyo  
(sab•bā iṭṭ<sup>h</sup>i•yo)

averā hontu. abyāpajjhā hontu. anīghā hontu.  
(a•ve•rā hon•tu. a•byā•paj•j<sup>h</sup>ā hon•tu. a•nī•g<sup>h</sup>ā hon•tu)  
sukhī attānam pariharantu. dukkhā muccantu.  
(su•k<sup>h</sup>ī at•tā•nam pa•ri•ha•ran•tu. duk•k<sup>h</sup>ā muc•can•tu.)  
yathāladhasampattito. mā vigacchantu. kammassakā.  
(ya•t<sup>h</sup>ā•lad•d<sup>h</sup>a•sam•pat•ti•to. mā vi•gac•c<sup>h</sup>an•tu. kam•mas•sa•kā)

2. sabbe purisā .....  
(sab•be pu•ri•sā)

3. sabbe ariyā .....  
(sab•be a•ri•yā)

4. sabbe anariyā .....  
(sab•be a•na•ri•yā)

5. sabbe devā .....  
(sab•be de•vā)

6. sabbe manussā .....  
(sab•be ma•nus•sā)

7. sabbe vinipātikā .....  
(sab•be vi•ni•pā•ti•kā)

## Odhi Mettā (Meaning)

*(o•dhi met•tā)*

1. May all women be free from enmity, distress and affliction (ill will), and may they live happily.
2. May all men be free from enmity, distress and affliction (ill will), and may they live happily.
3. May all noble ones be free from enmity, distress and affliction (ill will), and may they live happily.
4. May all who are not noble ones be free from enmity, distress and affliction (ill will), and may they live happily.
5. May all dieties be free from enmity, distress and affliction (ill will), and may they live happily.
6. May all human beings be free from enmity, distress and affliction (ill will), and may they live happily.
7. May all beings in the state of deprivation be free from enmity, distress and affliction (ill will), and may they live happily.

*Sādhu Sādhu Sādhu*

## Venerable Chanmyay Sayādaw Ashin Janakabhivaṃsa



*Chanmyay Sayādaw Ashin Janakabhivaṃsa is the Chief Abbot of all of the Chanmyay Yeiktha Meditation centers around the globe. Born in 1928 and at the age of 15 he was initiated as a Samaṇera (novice monk) receiving the name of Shin Janaka. In 1957 the Ven. Sayādaw spent nearly six years in Colombo, Sri Lanka, where he studied English, Sanskrit, Hindi and Sinhala languages and passed the London G.C.E. (A level) examination. In 1967 he performed the duties of meditation teacher at Mahāsi Sāsana Yeiktha Meditation Centre under the Most Venerable Mahāsi Sayādaw and assisted in Piriyatti (studies) and Paṭipatti (meditation practice) duties. Sayādaw accompanied the Most Venerable Mahasi Sayādaw’s dhamma mission to Europe and the U.S.A in 1979 - 1980. Between 1981 and 1985 he undertook dhammaduta missions to over twenty countries in Asia, Europe and the United States. In honour of Sayādaw’s missionary work, the Government of the Union of Myanmar conferred on him the titles of “Mahā-Kamma ṭṭhānacariya” (Great Meditation Master) in 1993 and “AggaMahā-Kammaṭṭhānacariya” (Great Noble Meditation Master) in 1995.*