



BHIKKHU MANUAL

BHIKKHU MANUAL

Essential Chants and Vinaya Notes

Forest Sangha Publications

Bhikkhu Manual
Essential Chants and Vinaya Notes

Published by Forest Sangha Publications

ISBN 000-000-0000-00-0

Copyright © Forest Sangha Publications 2020

This work is licensed under a Creative Commons
Attribution-NonCommercial-NoDerivatives 4.0 International License.

Produced with the \LaTeX typesetting system,
set in Gentium and Nunito Sans.

Fourth edition, 2020

Namo tassa bhagavato arahato sammāsbuddhassa
Namo tassa bhagavato arahato sammāsbuddhassa
Namo tassa bhagavato arahato sammāsbuddhassa

Abbreviations used in the text

AN	Aṅuttara Nikāya	Pr	Pārājika
Cv	Cullavagga	Pv	Parivāra
Dhp	Dhammapada	SN	Samyutta Nikāya
DN	Digha Nikāya	Sn	Sutta Nipāta
It	Itivuttaka	Th	Theragāthā
Ja	Jātaka	Thī	Therīgāthā
Khp	Khuddakapāṭha	Ud	Udāna
MN	Majjhima Nikāya	Vin	Vinaya Piṭaka
Mv	Mahāvagga	Vin-a	Vinaya Aṭṭhakathā
Paṭis	Paṭisambhidā	Vism	Visuddhimagga

CONTENTS

<i>Preface</i>	xx
PART I. ESSENTIAL CHANTS	
1. MORNING CHANTING	2
2. EVENING CHANTING	8
3. REFLECTIONS	14
3.1 Reflection on the Four Requisites	14
3.2 Five Subjects for Frequent Recollection	15
3.3 Ten Subjects for Frequent Recollection	16
3.4 Suffusion With the Divine Abidings	20
3.5 Patti-dāna-gāthā	21
3.6 Recollection After Using the Requisites	22
3.7 Reflection on the Off-Putting Qualities	23
3.8 Mettāpharaṇaṃ	24
3.9 Reflection on Universal Well-Being	24
3.10 The Unconditioned	25
3.11 Reflection on the Thirty-Two Parts	26
3.12 Sabba-patti-dāna-gāthā	27
3.13 Uddissanādhīṭṭhāna-gāthāyo	28
3.14 Verses of Sharing and Aspiration	28
3.15 Sabbe sattā sadā hontu	29
3.16 Ti-loka-vijaya-rāja-patti-dāna-gāthā	29
4. PARITTA CHANTS	31
4.1 Thai Traditions	31
4.1.1 Notes for Particular Chants	32

4.2	Invitations	35
4.2.1	Invitation for Paritta Chanting	35
4.2.2	Invitation to the Devas	35
4.3	Introductory Chants	37
4.3.1	Pubba-bhāga-nama-kāra-pāṭho	37
4.3.2	Saraṇa-gamana-pāṭho	37
4.3.3	Sambuddhe	38
4.3.4	Nama-kāra-siddhi-gāthā	38
4.3.5	Namo-kāra-aṭṭhaka	39
4.4	Core Sequence	40
4.4.1	Maṅgala-sutta	40
4.4.2	Ratana Sutta	42
4.4.3	Karaṇīya-metta-sutta	47
4.4.4	The Buddha's Words on Loving-Kindness	48
4.4.5	Khandha-parittam	51
4.4.6	Chaddanta-parittam	51
4.4.7	Mora-parittam	52
4.4.8	Vaṭṭaka-parittam	53
4.4.9	Buddha-dhamma-saṅgha-guṇā	54
4.4.10	Āṭānāṭiya Paritta (short)	55
4.4.11	Sacca-kiriyā-gāthā	55
4.4.12	Yaṅkiñci ratanam loke	56
4.4.13	Sakkatvā buddharatanam	56
4.4.14	Aṅguli-māla-parittam	57
4.4.15	Bojjh'aṅga-parittam	57
4.4.16	Abhaya-parittam	58
4.5	Closing Sequence	58
4.5.1	Devatā-uyyojana-gāthā	58
4.5.2	Jaya-maṅgala-aṭṭha-gāthā	59
4.5.3	Jaya-parittam	60
4.5.4	So attha-laddho	61
4.5.5	Sā attha-laddhā	61
4.5.6	Te attha-laddhā sukhitā	61
4.5.7	Bhavatu sabba-maṅgalam	61
4.6	Mahā-karuṇiko nātho ti ādikā gāthā	61

4.7	Āṭānāṭiya Paritta (long)	63
4.7.1	Natthi me saraṇaṃ aṇṇaṃ	65
4.7.2	Sabbītiyo vivajjantu	65
4.8	Natthi me saraṇaṃ aṇṇaṃ	66
4.9	Yaṅkiñci ratanaṃ loke	66
4.10	Sakkatvā	66
4.11	Pabbatopama-gāthā	67
4.12	Verses on the Burden	67
4.13	Khemākhema-saraṇa-gamana-paridīpikā-gāthā	68
4.14	Verses on a Shining Night of Prosperity	68
4.15	Verses on the Three Characteristics	69
4.16	Verses on Respect for the Dhamma	70
4.17	Verses on the Buddha's First Exclamation	70
4.18	Arising From a Cause	71
4.19	Nakkhattayakkha	71

5. ANUMODANĀ 72

5.1	Just as Rivers	72
5.2	Ratanattay'ānubhāv'ādi-gāthā	74
5.3	Bhojana-dānānumodanā	74
5.4	Saṅgha-vatthu-gāthā	74
5.5	Ādiya-sutta-gāthā	75
5.6	Maha-maṅgala-cakkavāḷa	75
5.7	Culla-maṅgala-cakka-vāḷa	76
5.8	Ariya-dhana-gāthā	77
5.9	Aggappasāda-sutta-gāthā	78
5.10	Devat'ādisa-dakkhiṇā'numodanā-gāthā	78
5.11	Adāsi-me ādi-gāthā (Tiro-kuḍḍa-kaṇḍaṃ)	78
5.12	Kāla-dāna-sutta-gāthā	79
5.13	Vihāradāna-gāthā	80

6. FUNERAL CHANTS 81

6.1	Dhamma-saṅgaṇī-mātikā	81
6.2	Paṃsu-kūla	84

6.3	Dhammasaṅgiṇī	85
6.4	Vibhaṅga	85
6.5	Dhātukathā	86
6.6	Puggala-paññati	86
6.7	Kathāvatthu	87
6.8	Yamaka	87
6.9	Paṭṭhāna-mātikā-pāṭho	87
6.10	Vipassanā-bhūmi-pāṭho	88
7.	SUTTAS	91
7.1	Dhammacakkappavattana Sutta	91
7.2	Anatta-lakkhaṇa Sutta	97
7.3	Āditta-pariyāya Sutta	101
7.4	Dhaj’agga Sutta	106
7.5	Girimānanda-suttaṃ	109
8.	PĀṬIMOKKHA CHANTS	114
8.1	Verses on the Training Code	114
8.2	Sacca-kiriya-gāthā	115
8.3	Sīl’uddesa-pāṭho	115
8.4	The Verses of Tāyana	116
8.5	Sāmaṇera Sikkhā	117
9.	CHANTS USED IN SRI LANKA	121
9.1	Devotional Chants	121
9.1.1	Salutation to the Three Main Objects	121
9.1.2	Salutation to the Bodhi-Tree	121
9.1.3	Offering of Lights	121
9.1.4	Offering of Incense	121
9.1.5	Offering of Flowers	122
9.1.6	Transference of Merit to Devas	122
9.1.7	Blessing to the World	122
9.1.8	Transference of Merits to Departed Ones	123
9.1.9	The Aspirations	123

9.1.10	Blessing and Protection	124
9.1.11	Mettā Bhāvanā	124
9.1.12	Pattanumodana (Sharing Merits)	125
9.1.13	Greeting Used in Sri Lanka	125
9.2	Offences	125
9.2.1	Āpatti-paṭidesanā (Confession of Offences)	125
9.3	Rains and Kathina	128
9.3.1	Entering the Rains	128
9.4	Uposatha-day for Sāmaṇeras and Lay-followers	128
9.4.1	Eight Precepts	128
9.4.2	Five Precepts	130

PART II. VINAYA NOTES

10.	GUIDELINES	135
10.1	Establishing of the Pāṭimokkha	135
10.2	The Four Great Standards (Mahāpadesa)	135
10.3	Upholding the Principles	136
11.	REQUISITES	137
11.1	Bindu (Marking)	137
11.2	Adhiṭṭhāna (Determining)	137
11.3	Paccuddharaṇa (Relinquishing)	138
11.4	Vikappana (Sharing Ownership)	139
11.4.1	Generally Addressing the Recipient	139
11.4.2	Addressing the Recipient by Name	140
11.4.3	Receiving Bhikkhu is Absent	140
11.5	Vikappana-paccuddharaṇa (Relinquishing)	142
12.	OFFENCES	144
12.1	Āpatti-paṭidesanā (Confession of Offences)	144
12.1.1	Six reasons for āpatti	144
12.1.2	Four conditions for exemption from āpatti	144

12.1.3	The kinds of āpatti	144
12.1.4	Method of confessing light offences	144
12.2	Nissaggiya Pācittiya	146
12.2.1	Nissaggiya Pācittiya 1 ('extra robe')	147
12.2.2	Returning the robe	148
12.2.3	Nissaggiya Pācittiya 2 ('separated from')	148
12.2.4	Nissaggiya Pācittiya 3 ('over-kept cloth')	148
12.2.5	Nissaggiya Pācittiya 6 ('asked for')	149
12.2.6	Nissaggiya Pācittiya 7 ('beyond limit')	149
12.2.7	Nissaggiya Pācittiya 8 ('instructing')	150
12.2.8	Nissaggiya Pācittiya 9 ('instructing')	150
12.2.9	Nissaggiya Pācittiya 10 ('reminding')	150
12.2.10	Nissaggiya Pācittiya 18 ('gold and silver')	150
12.2.11	Nissaggiya Pācittiya 19 ('monetary exchange')	151
12.2.12	Nissaggiya Pācittiya 20 ('buying and selling')	151
12.2.13	Nissaggiya Pācittiya 21 ('extra bowl')	151
12.2.14	Nissaggiya Pācittiya 22 ('new bowl')	152
12.2.15	Nissaggiya Pācittiya 23 ('kept medicines')	152
12.2.16	Nissaggiya Pācittiya 25 ('snatched back')	152
12.2.17	Nissaggiya Pācittiya 28 ('urgent')	153
12.2.18	Nissaggiya Pācittiya 29 ('wilderness abode')	153
12.2.19	Nissaggiya Pācittiya 30	153
12.3	Saṅghādisesa	153

13. UPOSATHA 155

13.1	Pārisuddhi-uposatha (Purity Upasatha)	155
13.1.1	Pārisuddhi Before Sangha	155
13.1.2	Pārisuddhi for Three Bhikkhus	155
13.1.3	Pārisuddhi for Two Bhikkhus	156
13.1.4	Adhiṭṭhānuposatha (For a lone bhikkhu)	156
13.2	Sick Bhikkhus	156
13.2.1	Pārisuddhi	156
13.2.2	Sending Consent (Chanda)	157
13.2.3	Pārisuddhi + Chanda	157

14. RAINS AND KATHINA	159
14.1 Khamāpana-kammaṃ (Asking for Forgiveness)	159
14.1.1 Setup	159
14.1.2 Asking for Forgiveness	159
14.2 Vassāvāso (Rains-residence)	160
14.2.1 Entering the Rains (Thai tradition)	160
14.2.2 Sattāha-karaṇīya (Seven-day leave)	161
14.2.3 Rains privileges	161
14.3 Pavāraṇā (Inviting Admonition)	162
14.3.1 For five or more bhikkhus	162
14.3.2 For four or three bhikkhus	163
14.3.3 For two bhikkhus	165
14.3.4 For one bhikkhu	165
14.3.5 Pavāraṇā by a sick bhikkhu	165
14.4 Kaṭhina	166
14.4.1 Offering the Kaṭhina (Thai Tradition)	166
14.4.2 Spreading the Kaṭhina	167
14.4.3 Kaṭhina Saṅghakamma	169
14.4.4 Kaṭhina Anumodanā	170
15. OTHER PROCEDURES	172
15.1 Nissaya (Dependence)	172
15.2 Kappiya-karaṇa (The making allowable)	173
15.3 Entering Town after Midday	173
15.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)	173
15.5 Paṃsukūla-cīvara (Taking Forest-cloth)	174
15.6 Desanā	174
15.6.1 Requesting permission	174
15.6.2 To speak on Dhamma	174
15.7 Añjali	175
15.8 Requesting a Dhamma Talk	175
15.9 Acknowledging the Teaching	175
15.9.1 After the talk on Vinaya or Dhamma	176
15.9.2 Acknowledging the Teaching	176

15.10	Requesting Paritta Chanting	178
15.11	Three Refuges & the Five Precepts	179
15.12	Three Refuges & the Eight Precepts	182
15.12.1	Asking Forgiveness To The Triple Gem	187
15.12.2	Taking Leave	188
15.13	Disrobing	189
16.	USEFUL NOTES	190

PART III. APPENDIX

A.	PĀLI PHONETICS AND PRONUNCIATION	196
A.0.1	Aspirated consonants	197
A.0.2	Examples	197
A.0.3	Retroflex consonants	197
B.	DHAMMA QUOTES	200
	<i>Bibliography</i>	210

LIST OF FIRST LINES

Aciraṃ vat'ayaṃ kāyo	84
Adāsi me akāsi me	78
Addhavaṃ jīvitaṃ	84
Aggato ve pasannānaṃ	78
Ahaṃ sukhito homi niddukkho homi	24
Ajja mayā apaccavekkhitvā yaṃ cīvaraṃ	22
Ākāsatthā ca bhummatthā	122
Aneka-jāti-saṃsāraṃ sandhāvissaṃ anibbisaṃ	70
Aniccā vata saṅkhārā	84
Anuññāsi kho bhagavā, sāmaṇeraṇaṃ dasa	117
Anuttaraṃ abhisambodhiṃ sambujjhitvā tathāgato	91
Apet'ayañ-cakkhumā eka-rājā	52
Appamāṇo buddho appamāṇo dhammo	51
Appasannehi nāthassa sāsane sādhusammate	63
Araññe rukkha-mūle vā	54
Asevanā ca bālānaṃ	40
Atitaṃ nānvāgameyya nappaṭikaṅkhe anāgataṃ	68
Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ	25
Atthi loke sīla-guṇo saccaṃ soceyy'anuddayā	53
Attūpamāya sabbesaṃ sattānaṃ sukhakāmataṃ	124
Ayaṃ kho me kāyo uddhaṃ pādatalā	26
Ayañ-ca kho dakkhiṇā dinnā	79
Āyu-do bala-do dhīro vaṇṇa-do paṭibhāṇa-do	74
Bāhuṃ sahasaṃ-abhinimmita sāvudhan-taṃ	59
Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca	68

Bhārā have pañcakkhandhā	67
Bhāsitam idaṃ tena bhagavatā jānatā passatā	115
Bhavatu sabba-maṅgalam	61
Bhavatu sabba-maṅgalam	73
Bhuttā bhogā bhaṭṭā bhaccā vitiṇṇā āpadāsu me	75
Bojjh'aṅgo sati-saṅkhāto	57
Buddho susuddho karuṇā-mahaṇṇavo	5
Chinda sotam parakkamma	116
Dānañ-ca peyya-vajjañ-ca attha-cariyā ca yā idha	74
Dasa ime bhikkhave	16
Devo vassatu kālena	122
Dukkhappattā ca niddukkhā	58
Gandha-sambhāra-yuttena	121
Ghana-sārappadittena	121
Hetu-paccayo ārammaṇa-paccayo	87
Idaṃ te/vo/no/me ñātīnaṃ hotu	123
Idaṃ te/vo/no/me ñātīnaṃ hotu	125
Iminā puññakammena mā me bāla-samāgamo	123
Iminā puññakammena upajjhāyā guṇuttarā	28
Iti pi so bhagavā arahaṃ sammā-sambuddho	54
Jarā-dhammomhi jaraṃ anatīto	15
Kāle dadanti sapaññā vadaññū vīta-maccharā	79
Karaṇīyam-attha-kusalena	47
Khantī paramaṃ tapo tītikkhā	114
Kusalā dhammā akusalā dhammā	81
Mahā-kāruṇiko nātho atthāya sabba-pāṇinaṃ	61
Mahā-kāruṇiko nātho hitāya sabba-pāṇinaṃ	60

May I abide in well-being	24
Mettañ-ca sabba-lokasmim	48
Mettā-sahagatena	20
Nakkhatta-yakkha-bhūtānaṃ	71
Namo arahato sammā	39
Namo me sabbabuddhānaṃ	63
Natthi me saraṇaṃ aññaṃ	115
Natthi me saraṇaṃ aññaṃ	55
Natthi me saraṇaṃ aññaṃ	65
Natthi me saraṇaṃ aññaṃ	66
Pañcakkhandhā rūpakkhandho vedanākkhandho	88
Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi	14
Pharivāna mettaṃ samettā bhadantā	35
Puññass'idāni katassa yān'aññāni katāni me	27
Ratanattay'ānubhāvena ratanattaya-tejasā	74
Sā attha-laddhā sukhitā viruḷhā buddha-sāsane	61
Sabba-buddh'ānubhāvena	76
Sabba-pāpassa akaraṇaṃ	114
Sabba-roga-vinimutto	72
Sabbe buddhā balappattā	58
Sabbe saṅkhārā aniccā'ti yadā paññāya passati	69
Sabbe sattā sadā hontu	29
Sabbītiyo vivajjantu	65
Sabb'itiyo vivajjantu sabba-rogo vinassatu	124
Sabb'itiyo vivajjantu sabba-rogo vinassatu	73
Sakkatvā buddharatanaṃ	56
Sakkatvā buddha-ratanaṃ osathaṃ uttamaṃ varaṃ	66

Samantā cakka-vālesu	35
Sambuddhe atthavīsañca	38
Sarajjam sasenam sabandhum nar'indam	35
Siri-dhiti-mati-tejo-jayasiddhi	75
So attha-laddho sukhito virulho buddha-sāsane	61
Te attha-laddhā sukhitā virulhā buddha-sāsane	61
Tesaṃ saccena sīlena khantimettābalena ca	64
This is what should be done	48
Through the goodness that arises from my practice	28
Udet'ayañ-cakkhumā eka-rājā	52
Vadhissamenanti parāmasanto	51
Vandāmi cetiyam sabbam	121
Vañṇa-gandha-guṇopetaṃ	122
Veneyyadamanopāye sabbaso pāramiṃ gato	101
Vipassissa nam'atthu cakkhumantassa sirīmato	55
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā	35
Virūpakkhehi me mettaṃ mettaṃ erāpathehi me	51
Yā devatā santi vihāra-vāsinī	21
Yan-dunnimittaṃ avamaṅgalañ-ca	58
Yānidha bhūtāni samāgatāni	42
Yañ kiñci kusalam kammaṃ	29
Yañkiñci ratanam loke	56
Yañkiñci ratanam loke vijjati vividham puthu	66
Yañkiñci vittaṃ idha vā huram vā	42
Yantaṃ sattehi dukkhena ñeyyam anattalakkhaṇam	97
Yasmiṃ padese kappeti vāsaṃ paṇḍita-jātiyo	78
Yassa mūle nissino va sabbāri vijayam akā	121

Yassa saddhā tathāgate acalā supatitṭhitā	77
Yathā paccayaṃ pavattamānaṃ dhātu-mattam	23
Yathā pi selā vipulā nabhaṃ āhacca pabbatā	67
Yathā vāri-vahā pūrā	72
Yato'haṃ bhagini ariyāya jātiyā jāto	57
Ye ca atītā sambuddhā ye ca buddhā anāgatā	70
Ye dhammā hetuppabhavā	71
Yo cakkhumā moha-malāpakatṭho	38
Yo so bhagavā arahaṃ sammāsambuddho	8

PREFACE

Nullam eu ante vel est convallis dignissim. Fusce suscipit, wisi nec facilisis facilisis, est dui fermentum leo, quis tempor ligula erat quis odio. Nunc porta vulputate tellus. Nunc rutrum turpis sed pede. Sed bibendum. Aliquam posuere. Nunc aliquet, augue nec adipiscing interdum, lacus tellus malesuada massa, quis varius mi purus non odio. Pellentesque condimentum, magna ut suscipit hendrerit, ipsum augue ornare nulla, non luctus diam neque sit amet urna. Curabitur vulputate vestibulum lorem. Fusce sagittis, libero non molestie mollis, magna orci ultrices dolor, at vulputate neque nulla lacinia eros. Sed id ligula quis est convallis tempor. Curabitur lacinia pulvinar nibh. Nam a sapien.

Nullam eu ante vel est convallis dignissim. Fusce suscipit, wisi nec facilisis facilisis, est dui fermentum leo, quis tempor ligula erat quis odio. Nunc porta vulputate tellus. Nunc rutrum turpis sed pede. Sed bibendum. Aliquam posuere. Nunc aliquet, augue nec adipiscing interdum, lacus tellus malesuada massa, quis varius mi purus non odio. Pellentesque condimentum, magna ut suscipit hendrerit, ipsum augue ornare nulla, non luctus diam neque sit amet urna. Curabitur vulputate vestibulum lorem. Fusce sagittis, libero non molestie mollis, magna orci ultrices dolor, at vulputate neque nulla lacinia eros. Sed id ligula quis est convallis tempor. Curabitur lacinia pulvinar nibh. Nam a sapien.

Nullam eu ante vel est convallis dignissim. Fusce suscipit, wisi nec facilisis facilisis, est dui fermentum leo, quis tempor ligula erat quis odio. Nunc porta vulputate tellus. Nunc rutrum turpis sed

pede. Sed bibendum. Aliquam posuere. Nunc aliquet, augue nec adipiscing interdum, lacus tellus malesuada massa, quis varius mi purus non odio. Pellentesque condimentum, magna ut suscipit hendrerit, ipsum augue ornare nulla, non luctus diam neque sit amet urna. Curabitur vulputate vestibulum lorem. Fusce sagittis, libero non molestie mollis, magna orci ultrices dolor, at vulputate neque nulla lacinia eros. Sed id ligula quis est convallis tempor. Curabitur lacinia pulvinar nibh. Nam a sapien.

The Person
February 2019

PART I

ESSENTIAL CHANTS

1.

MORNING CHANTING

Dedication of Offerings

[Yo so] bhagavā arahaṃ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakasaṅgho
Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya
Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī
[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi
[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṃ namāmi
[Yam-amha kho mayaṃ bhagavantaṃ saraṇaṃ gatā, uddissa
pabbajitā yo no bhagavā satthā, yassa ca mayaṃ bhagavato
dhammaṃ rocema
Imehi sakkārehi taṃ bhagavantaṃ sasaddhammaṃ
sasāvakasaṅghaṃ abhipūjayāma.]

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ
karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Homage to the Buddha

[Handa mayaṃ buddhābhitthutiṃ karomase]

Yo so tathāgato arahaṃ sammāsambuddho

Vijjācaraṇa-sampanno, sugato, lokavidū

Anuttaro purisadamma-sārathi

Satthā deva-manussānaṃ, buddho bhagavā.

Yo imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ

Sassamaṇa-brāhmaṇiṃ paṇḍitaṃ sadeva-manussaṃ sayāṃ abhiññā
sacchikatvā pavesi

Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ

pariyosāna-kalyāṇaṃ

Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ

brahma-cariyaṃ pakāsesi

Tam-aṃ bhagavantaṃ abhipūjayāmi tam-aṃ bhagavantaṃ
sirasā namāmi

Homage to the Dhamma

[Handa mayaṃ dhammābhitthutiṃ karomase]

Yo so svākkhāto bhagavatā dhammo

Sandiṭṭhiko, akāliko, ehipassiko, opanayiko

Paccattaṃ veditabbo viññūhi

Tam-ahaṃ dhammaṃ abhipūjayāmi tam-ahaṃ dhammaṃ sirasā
namāmi

Homage to the Saṅgha

[Handa mayaṃ saṅghābhitthutiṃ karomase]

Yo so supaṭipanno bhagavato sāvakaśaṅgho
Ujupaṭipanno bhagavato sāvakaśaṅgho
Ñāyapaṭipanno bhagavato sāvakaśaṅgho
Sāmīcipaṭipanno bhagavato sāvakaśaṅgho
Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakaśaṅgho
Āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-karaṇīyo
Anuttaraṃ puñṇakkhettaṃ lokassa
Tam-ahaṃ saṅghaṃ abhipūjayāmi tam-ahaṃ saṅghaṃ sirasā
namāmi

Salutation to the Triple Gem

[Handa mayaṃ ratanattaya-pañāma-gāthāyo c'eva
saṃvega-parikittana-pāṭhañca bhaṇāmasa]

Buddho susuddho karuṇā-mahaṇṇavo
Yo'ccanta-suddhabbara-ñāṇa-locano
Lokassa pāpūpakilesa-ghātako
Vandāmi buddhaṃ aham-ādarena taṃ
Dhammo paḍīpo viya tassa satthuno
Yo magga-pākāmata-bheda-bhinnako
Lokuttaro yo ca tad-attha-dīpano
Vandāmi dhammaṃ aham-ādarena taṃ
Saṅgho sukhettābhyati-khetta-saññito
Yo diṭṭha-santo sugatānubodhako
Lolappahīno ariyo sumedhaso
Vandāmi saṅghaṃ aham-ādarena taṃ
Iccevaṃ-ekantabhipūja-neyyakaṃ vatthuttayaṃ
vandayatābhisaṅkhatam
Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa
pabhāva-siddhiyā
Idha tathāgato loka uppanno arahaṃ sammāsambuddho
Dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodhagāmī sugatappavedito
Mayaṃ-taṃ dhammaṃ sutvā evaṃ jānāma

Jātipi dukkhā

Jarāpi dukkhā

Maraṇampi dukkhaṃ

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā

Appiyehi sampayogo dukkho

Piyehi vippayogo dukkho

Yamp'icchaṃ na labhati tampi dukkhaṃ

Saṅkhittena pañcupādānakkhandhā dukkhā

Seyyathidaṃ

Rūpūpādānakkhandho

Vedanūpādānakkhandho

Saññūpādānakkhandho

Saṅkhārūpādānakkhandho

Viññāṇūpādānakkhandho

Yesaṃ pariññāya

Dharamāno so bhagavā evaṃ bahulaṃ sāvake vineti

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā
pavattati

Rūpaṃ aniccaṃ

Vedanā aniccā

Saññā aniccā

Saṅkhārā aniccā

Viññāṇaṃ aniccaṃ

Rūpaṃ anattā

Vedanā anattā

Saññā anattā

Saṅkhārā anattā

Viññāṇaṃ anattā

Sabbe saṅkhārā aniccā

Sabbe dhammā anattā'ti

Te mayaṃ otiṇṇāma jātiyā jarā-maraṇena

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

Dukkhotiṇṇā dukkha-paretā

Appeva nānimassa kevalassa dukkha-kkhandhassa

antakiriyā paññāyethā'ti

Cira-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ

sammāsambuddhaṃ

Saddhā agāasmā anagāriyaṃ pabbajitā

Tasmiṃ bhagavati brahma-cariyaṃ carāma

Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā

Taṃ no brahma-cariyaṃ imassa kevalassa dukkha-kkhandhassa

antakiriyāya saṃvattatu

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā

Buddhaṃ bhagavantaṃ abhivādemi

[Svākkhāto] bhagavatā dhammo

Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho

Saṅghaṃ namāmi

2.

EVENING CHANTING

Dedication of Offerings

[Yo so] bhagavā arahaṃ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakaśaṅgho
Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya
Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemi
[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi
[Supaṭipanno] bhagavato sāvakaśaṅgho
Śaṅghaṃ namāmi
[Yam-amha kho mayaṃ bhagavantaṃ saraṇaṃ gatā, uddissa
pabbajitā yo no bhagavā satthā, yassa ca mayaṃ bhagavato
dhammaṃ rocema
Imehi sakkārehi taṃ bhagavantaṃ sasaddhammaṃ
sasāvaka-śaṅghaṃ abhipūjayāma.]

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ
karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Recollection of the Buddha

[Handa mayaṃ buddhānussatinayaṃ karomase]

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo

kittisaddo abbhuggato

Itipi so bhagavā arahaṃ sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anuttaro purisadamma-sārathi satthā deva-manussānaṃ

buddho bhagavā'ti

Supreme Praise of the Buddha

[Handa mayaṃ buddhābhigītiṃ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto

Suddhābhiñña-karuṇāhi samāgatatto

Bodhesi yo sujanataṃ kamalaṃ va sūro

Vandām'ahaṃ tam-araṇaṃ sirasā jinendaṃ

Buddho yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ

Paṭhamānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ

Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro

Buddho dukkhassa ghātā ca vidhātā ca hitassa me

Buddhass'āhaṃ niyyādemi sarīraṇ-jīvitaṇ-cidaṃ

Vandanto'haṃ/Vandantī'haṃ carissāmi

buddhass'eva subodhitam
 Natthi me saraṇam aññaṃ buddho me saraṇam varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Buddham me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
 Buddhē kukammaṃ pakataṃ mayā yaṃ
 Buddho paṭiggaṇhātu accayantaṃ
 Kālantare saṃvarituṃ va buddhe

Recollection of the Dhamma

[Handa mayaṃ dhammānussatinayaṃ karomase]

Svākkhāto bhagavatā dhammo
 Sandiṭṭhiko akāliko ehipassiko
 Opanayiko paccattaṃ veditabbo viññūhī'ti

Supreme Praise of the Dhamma

[Handa mayaṃ dhammābhigītiṃ karomase]

Svākkhātāt'ādiḡaṇa-yoga-vasena seyyo
 Yo magga-pāka-pariyatti-vimokkha-bhedo
 Dhammo kuloka-patanā tada-dhāri-dhārī
 Vandām'ahaṃ tama-haraṃ vara-dhammam-etaṃ
 Dhammo yo sabba-pāṇīnaṃ saraṇam khemam-uttamaṃ
 Dutiyānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ

Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammass'āhaṃ niyyādemī sarīrañ-jīvitañ-cidaṃ
 Vandantoḥaṃ/Vandantiḥaṃ carissāmi
 dhammass'eva sudhammataṃ
 Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Dhammaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
 Dhamme kukammaṃ pakataṃ mayā yaṃ
 Dhammo paṭiggaṇhātu accayantaṃ
 Kālantare saṃvarituṃ va dhamme

Recollection of the Saṅgha

[Handa mayaṃ saṅghānussatinayaṃ karomase]

Supaṭipanno bhagavato sāvakaśaṅgho
 Ujupaṭipanno bhagavato sāvakaśaṅgho
 Ñāyapaṭipanno bhagavato sāvakaśaṅgho
 Sāmīcipaṭipanno bhagavato sāvakaśaṅgho
 Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā
 Esa bhagavato sāvakaśaṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaraṃ puññaṃ lokassa'ti

Supreme Praise of the Saṅgha

[Handa mayaṃ saṅghābhigītiṃ karomase]

Saddhammajo supāṭipatti-guṇādiyutto
 Yo'tṭhabbidho ariyapuggala-saṅgha-seṭṭho
 Sīlādidhamma-pavarāsaya-kāya-citto
 Vandām'ahaṃ tam-ariyāna-gaṇaṃ susuddhaṃ
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ
 Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmi-kissaro
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghass'āhaṃ niyyādemī sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'haṃ/Vandantī'haṃ carissāmi
 saṅghassopāṭipannaṃ
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varam
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Saṅghaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
 Saṅghe kukammaṃ pakataṃ mayā yaṃ
 Saṅgho paṭiggaṇhātu accayantaṃ
 Kālantare saṃvarituṃ va saṅghe

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā

Buddhaṃ bhagavantaṃ abhivādehi

[Svākkhāto] bhagavatā dhammo

Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaśaṅgho

Śaṅghaṃ namāmi

3.

REFLECTIONS

3.1 Reflection on the Four Requisites

[Handa mayam taṅkhaṇika-
paccavekkhaṇa-pāṭham bhaṇāmase]

[Paṭisaṅkhā] yoniso cīvaram paṭisevāmi,
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam
paṭighātāya, yāvadeva hirikopina-paṭicchādanattham

*Wisely reflecting, I use the robe: only to ward off cold, to ward off heat,
to ward off the touch of flies, mosquitoes, wind, burning and creeping
things, only for the sake of modesty.*

[Paṭisaṅkhā] yoniso piṇḍapātam paṭisevāmi, neva davāya, na
madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa
ṭhitiyā, yāpanāya, vihiṃsūparatiyā, brahmacariyānuggahāya, iti
purāṇaṇca vedanam paṭihaṅkhāmi, navaṇca vedanam na
uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro
cā'ti

*Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for
fattening, not for beautification, only for the maintenance and
nourishment of this body, for keeping it healthy, for helping with the
Holy Life; thinking thus, 'I will allay hunger without overeating, so
that I may continue to live blamelessly and at ease.'*

[Paṭisaṅkhā] yoniso senāsanam paṭisevāmi,
 yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
 ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānam
 paṭighātāya, yāvadeva utuparissaya vinodanam
 paṭisallānārāmattham

Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

[Paṭisaṅkhā] yoniso gilāna-paccaya-bhesajja-parikkhāram
 paṭisevāmi, yāvadeva uppannānam veyyābādhikānam vedanānam
 paṭighātāya, abyāpajjha-paramatāyā'ti

Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.

M.I.10

3.2 Five Subjects for Frequent Recollection

[Handa mayaṃ abhiṇha-paccavekkhaṇa-pāṭham bhaṇāmase]

(Men Chant)

[Jarā-dhammomhi] jaram anatīto
 Byādhi-dhammomhi byādhiṃ anatīto
 Maraṇa-dhammomhi maraṇam anatīto
 Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

Kammassakomhi kammadāyādo kammayoni kammabandhu
 kammaṭṭisaraṇo
 Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakam vā, tassa dāyādo
 bhavissāmi
 Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

(Women Chant)

[Jarā-dhammāmhi] jaraṃ anatītā
 Byādhi-dhammāmhi byādhiṃ anatītā
 Maraṇa-dhammāmhi maraṇaṃ anatītā
 Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo
 Kammassakāmhi kammadāyādā kammayoni kammabandhu
 kammaṭṭisaraṇā
 Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakam vā, tassa dāyādā
 bhavissāmi
 Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

A.III.71f

3.3 Ten Subjects for Frequent Recollection

[Handa mayaṃ pabbajita-abhiṇha-paccavekkhaṇa-pāṭhaṃ
 bhaṇāmaṣe]

[Dasa ime bhikkhave] dhammā pabbajitena abhiṇhaṃ
 paccavekkhitabbā, katame dasa

*Bhikkhus, there are ten dhammas which should be reflected upon
 again and again by one who has gone forth. What are these ten?*

Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

'I am no longer living according to worldly aims and values.'
This should be reflected upon again and again
by one who has gone forth.

Parapaṭibaddhā me jīvika'ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

'My very life is sustained through the gifts of others.'
This should be reflected upon again and again
by one who has gone forth.

Añño me ākappo karaṇīyo'ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

'I should strive to abandon my former habits.'
This should be reflected upon again and again
by one who has gone forth.

Kacci nu kho me attā sīlato na upavadatī'ti pabbajitena abhiñhaṃ
paccavekkhitabbaṃ

*'Does regret over my conduct arise in my mind?'
This should be reflected upon again and again
by one who has gone forth.*

Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na
upavadantī'ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ

*'Could my spiritual companions find fault with my conduct?'
This should be reflected upon again and again
by one who has gone forth.*

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti pabbajitena
abhiñhaṃ paccavekkhitabbaṃ

*'All that is mine, beloved and pleasing, will become otherwise, will
become separated from me.'
This should be reflected upon again and again
by one who has gone forth.*

Kammassakomhi kammaḍāyādo kammayoni kammabandhu
kammaṇṇisaṇṇaṃ, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ
vā, tassa dāyādo bhavissāmi'ti pabbajitena abhiñhaṃ
paccavekkhitabbaṃ

*'I am the owner of my kamma, heir to my kamma, born of my kamma,
related to my kamma, abide supported by my kamma; whatever
kamma I shall do, for good or for ill, of that I will be the heir.'
This should be reflected upon again and again
by one who has gone forth.*

‘Kathambhūtassa me rattindivā vītipatantī’ti pabbajitena
abhiñhaṃ paccavekkhitabbaṃ

*‘The days and nights are relentlessly passing; how well am I spending
my time?’*

*This should be reflected upon again and again
by one who has gone forth.*

Kacci nu kho’haṃ suññāgāre abhiramāmī’ti pabbajitena abhiñhaṃ
paccavekkhitabbaṃ

‘Do I delight in solitude or not?’

*This should be reflected upon again and again
by one who has gone forth.*

Atthi nu kho me uttari-manussa-dhammā
alamariya-ñāṇa-dassana-viseso adhigato, so’haṃ pacchime kāle
sabrahmācārīhi puṭṭho na mañku bhavissāmī’ti pabbajitena
abhiñhaṃ paccavekkhitabbaṃ

*‘Has my practice borne fruit with freedom or insight so that at the end
of my life I need not feel ashamed when questioned by my spiritual
companions?’*

*This should be reflected upon again and again
by one who has gone forth.*

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ
paccavekkhitabbā’ti

*Bhikkhus, these are the ten dhammas to be reflected upon again and
again by one who has gone forth.*

3.4 Suffusion With the Divine Abidings

[Handa mayaṃ caturappamaññā-obhāsaṇaṃ karomase]

[Mettā-sahagatena] cetasā ekaṃ disaṃ pharitvā viharati
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
 Sabbāvantāṃ lokaṃ mettā-sahagatena cetasā
 Vipulena mahaggatena appamāṇena averena abyāpajjhena
 pharitvā viharati

Karuṇā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
 Sabbāvantāṃ lokaṃ karuṇā-sahagatena cetasā
 Vipulena mahaggatena appamāṇena averena abyāpajjhena
 pharitvā viharati

Muditā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
 Sabbāvantāṃ lokaṃ muditā-sahagatena cetasā
 Vipulena mahaggatena appamāṇena averena abyāpajjhena
 pharitvā viharati

Upekkhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati
 Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
 Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
 Sabbāvantāṃ lokaṃ upekkhā-sahagatena cetasā
 Vipulena mahaggatena appamāṇena averena abyāpajjhena
 pharitvā viharatī'ti

3.5 Patti-dāna-gāthā

[Handa mayaṃ patti-dāna-gāthāyo bhaṇāmaṣe.]

Yā devatā santi vihāra-vāsinī
 Thūpe ghare bodhi-ghare tahiṃ tahiṃ
 Tā dhamma-dānena bhavantu pūjitā
 Sotthiṃ karonte'dha vihāra-maṇḍale
 Therā ca majjhā navakā ca bhikkhavo
 Sārāmikā dāna-patī upāsakā
 Gāmā ca desā nigamā ca issarā
 Sappāṇa-bhūtā sukhitā bhavantu te
 Jalābu-jā ye pi ca aṇḍa-sambhavā
 Saṃseda-jātā atha-v-opapātikā
 Niyyānikāṃ dhamma-varaṃ paṭicca te
 Sabbe pi dukkhassa karontu saṅkhayaṃ.
 Thātu ciraṃ sataṃ dhammo
 Dhamma-dharā ca puggalā
 Saṅgho hotu samaggo va
 Atthāya ca hitāya ca
 Amhe rakkhatu saddhammo
 Sabbe pi dhamma-cārino
 Vuḍḍhiṃ sampāpuṇeyyāma
 Dhamme ariyappavedite.

- Pasannā hontu sabbe pi
 Pāṇino Buddha-sāsane.
 Sammā-dhāraṃ paveccanto
 Kāle devo pavassatu.
 Vuḍḍhi-bhāvāya sattānaṃ
 Samiddhaṃ netu medaniṃ.
 Mātā-pitā ca atra-jaṃ
 Niccaṃ rakkhanti puttakaṃ.
 Evaṃ dhammena rājāno
 Pajaṃ rakkhantu sabbadā.

3.6 Recollection After Using the Requisites

[Handa mayaṃ atīta-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe.]

Ajja mayā apaccavekkhitvā yaṃ cīvaram paribhuttaṃ,
 taṃ yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
 ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ
 paṭighātāya, yāvad-eva hiri-kopīna paṭicchādan’atthaṃ.

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto, so n’eva
 davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad-eva
 imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā
 brahma-cariyānuggahāya, iti purāṇañ-ca vedanaṃ paṭihaṅkhāmi,
 navañ-ca vedanaṃ na uppādessāmi, yātrā ca me bhavissati
 anavajjatā ca phāsuvihāro cā-ti.

Ajja mayā apaccavekkhitvā yaṃ senāsaṇaṃ paribhuttaṃ, taṃ
 yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
 ḍaṃsa-makasa-vātātapa-siriṃsapasamphassānaṃ paṭighātāya,
 yāvad-eva utu-parissaya-vinodanaṃ paṭisallān’ārām’atthaṃ.

Ajja mayā apaccavekkhitvā yo gilāna-paccayabhesajja-
parikkhāro paribhutto, so yāvad-eva uppannānaṃ
veyyābādhikānaṃ Vedanānaṃ paṭighātāya,
abyāpajja-paramatāyā-ti.

cf. M.I.10

3.7 Reflection on the Off-Putting Qualities of the Requisites

[Handa mayaṃ dhātu-paṭikūla-
paccavekkhaṇa-pāṭhaṃ bhaṇāmase]

[Yathā paccayaṃ] pavattamānaṃ dhātu-mattam-ev’etaṃ
Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo
Dhātu-mattako, nissatto, nijjīvo, suñño
Sabbāni pana imāni cīvarāni ajigucchanīyāni
Imaṃ pūti-kāyaṃ patvā, ativiya jigucchanīyāni jāyanti
Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ
Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo
Dhātu-mattako, nissatto, nijjīvo, suñño
Sabbo panāyaṃ piṇḍapāto ajigucchanīyo
Imaṃ pūti-kāyaṃ patvā, ativiya jigucchanīyo jāyati
Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ
Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo
Dhātu-mattako, nissatto, nijjīvo, suñño
Sabbāni pana imāni senāsanāni ajigucchanīyāni
Imaṃ pūti-kāyaṃ patvā, ativiya jigucchanīyāni jāyanti
Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev’etaṃ
Yad idaṃ gilāna-paccaya-bhesajja-parikkhāro tad upabhuñjako ca
puggalo
Dhātu-mattako, nissatto, nijjīvo, suñño

Sabbo panāyaṃ
gilāna-paccaya-bhesajja-parikkhāro ajigucchaniyo
Imaṃ pūti-kāyaṃ patvā, ativiya jigucchaniyo jāyati

3.8 Mettāpharaṇaṃ

[Handa mayam mettāpharaṇaṃ karomase]

[Ahaṃ sukhito homi] niddukkho homi, avero homi, abyāpajjho
homi, anīgho homi, sukhī attānaṃ pariharāmi

Sabbe sattā sukhitā hontu, sabbe sattā averā hontu, sabbe sattā
abyāpajjhā hontu, sabbe sattā anīghā hontu, sabbe sattā sukhī
attānaṃ pariharantu. Sabbe sattā sabbadukkhā pamuccantu,
sabbe sattā

laddha-sampattito mā vigacchantu

Sabbe sattā kammassakā kammadāyādā kammayonī
kammabandhū kammaṭṭisaraṇā, yaṃ kammaṃ karissanti,
kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavissanti

M.I.288; A.V.88

3.9 Reflection on Universal Well-Being

[Now let us chant the reflections on universal well-being.]

[May I abide in well-being,]

In freedom from affliction,

In freedom from hostility,

In freedom from ill-will,

In freedom from anxiety,

And may I maintain well-being in myself.

May everyone abide in well-being,
 In freedom from hostility,
 In freedom from ill-will,
 In freedom from anxiety, and may they
 Maintain well-being in themselves.

May all beings be released from all suffering.

And may they not be parted from the good fortune they have
 attained.

When they act upon intention,
 All beings are the owners of their action and inherit its results.
 Their future is born from such action, companion to such action,
 And its results will be their home.

All actions with intention,
 Be they skilful or harmful —
 Of such acts they will be the heirs.

M.I.288; A.V.88

3.10 Reflection on the Unconditioned

[Handa mayaṃ nibbāna-sutta-pāṭhaṃ bhaṇāmaṣe]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetaṃ bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ
 asaṅkhataṃ

*If there was not this Unborn, this Unoriginated, this Uncreated,
 this Unformed,*

Na yidaṃ jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ
paññāyetha

*Freedom from the world of the born, the originated, the created, the
formed would not be possible.*

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam

But since there is an Unborn, Unoriginated, Uncreated and Unformed,

Tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyati

*Therefore is freedom possible from the world of the born, the
originated, the created and the formed.*

Ud.8.3

3.11 Reflection on the Thirty-Two Parts

[Handa mayaṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe]

[Ayaṃ kho] me kāyo uddham pādatalā adho kesamatthakā
tacapariyanto pūro nānappakārassa asucino

Atthi imasmiṃ kāye

kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahārū, aṭṭhi,
aṭṭhimiñjaṃ, vakkam, hadayaṃ, yakanam, kilomakam, pihakam,
papphāsam, antam, antagaṇam, udariyam, karīsam, pittam,
semham, pubbo, lohitaṃ, sedo, medo, assu, vasā, kheḷo,
siṅghāṇikā, lasikā, muttam, matthaluṅgaṇ'ti

Evam-ayaṃ me kāyo uddham pādatalā adho kesamatthakā
tacapariyanto pūro nānappakārassa asucino

cf. M.I.57

3.12 Sabba-patti-dāna-gāthā

[Handa mayaṃ sabba-patti-dāna-gāthāyo bhaṇāmaṣe]

Puññass'idāni katassa	yān'aññāni katāni me,
Tesañ-ca bhāgino hontu	sattānantāppamāṇaka.
Ye piyā guṇavantā ca	mayhaṃ mātā-pitā-dayo.
Diṭṭhā me cāpyadiṭṭhā vā	aññe majjhatta-verino;
Sattā tiṭṭhanti lokasmiṃ	te bhum mā catu-yonikā.
Pañc'eka-catu-vokārā	saṃsarantā bhavābhavā:
Ñātaṃ ye patti-dānam-me,	anumodantu te sayama.
Ye c'imamaṃ nappajānanti	devā tesamaṃ nivedayama.
Mayā dinnāna-puññānaṃ	anumodana-hetunā.
Sabbe sattā sadā hontu	averā sukha-jīvinā.
Khemappadañ-ca pappontu	tesāsā sijjhataṃ subhā.
Yan-dāni me kataṃ puññaṃ	tenānen'uddisena ca,
Khippaṃ sacchikareyyāhaṃ	dhamme lok'uttare nava.
Sace tāva abhabbo'haṃ	saṃsāre pana saṃsaram,
Niyato bodhi-satto va	sambuddhena viyākato.
Nāṭṭhārassa pi abhabba	ṭhānāni pāpuṇeyy'ahaṃ.
Manussattañ-ca līgañ-ca	pabbajjañ-c'upasampadaṃ.
Labhitvā pesalo sili	dhāreyyamaṃ satthu sāsanaṃ,
Sukhā-paṭipado khippābhiñño	sacchikareyyahaṃ.
Arahatta-phalaṃ aggaṃ	vijj'ādi-guṇ'alañ-kataṃ,
Yadi n'uppajjati Buddho	kammaṃ paripūrañ-ca me,
Evaṃ sante labheyyāhaṃ	pacceka-bodhim-uttaman-ti.

3.13 Uddissanādhiṭṭhāna-gāthāyo

[Handa mayaṃ uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa]

[Iminā puññakammena] upajjhāyā guṇuttarā
 Ācariyūpakārā ca mātāpitā ca ñātakā
 Suriyo candimā rājā guṇavantā narāpi ca
 Brahma-mārā ca indā ca lokapālā ca devatā
 Yamo mittā manussā ca majjhattā verikāpi ca
 Sabbe sattā sukhī hontu puññāni pakatāni me
 Sukhañca tividhaṃ dentu khippaṃ pāpetha vomataṃ
 Iminā puññakammena iminā uddissena ca
 Khipp'āhaṃ sulabhe ceva taṇhūpādāna-chedanāṃ
 Ye santāne hīnā dhammā yāva nibbānato mamaṃ
 Nassantu sabbadā yeva yattha jāto bhava bhava
 Ujucittaṃ satipaṇṇā sallekho viriyamhinā
 Mārā labhantu nokāsaṃ kātuñca viriyesu me
 Buddhādhipavaro nātho dhammo nātho varuttamo
 Nātho paccekabuddho ca saṅgho nāthottaro mamaṃ
 Tesottamānubhāvena mārokāsaṃ labhantu mā

3.14 Verses of Sharing and Aspiration

[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 guide,
The Saṅgha is my supreme support.
Through the supreme power of all these,
May darkness and delusion be dispelled.

3.15 Sabbe sattā sadā hontu

Sabbe sattā sadā hontu averā sukha-jīvino
Kataṃ puñña-phalaṃ mayhaṃ sabbe bhāgī bhavantu te

3.16 Ti-loka-vijaya-rāja-patti-dāna-gāthā

Yaṃ kiñci kusalaṃ kammaṃ
kattabbaṃ kiriyaṃ mama

Kāyena vācā manasā
 ti-dase sugataṃ kataṃ
 Ye sattā saññino atthi
 ye ca sattā asaññino
 Kataṃ puñña-phalaṃ mayhaṃ
 sabbe bhāgī bhavantu te
 Ye taṃ kataṃ suviditaṃ
 dinnaṃ puñña-phalaṃ mayā
 Ye ca tattha na jānanti
 devā gantvā nivedayaṃ
 Sabbe lokamhi ye sattā
 jīvant'āhāra-hetukā
 Manuññaṃ bhojanaṃ sabbe
 labhantu mama cetasā.

Apadāna 4

4.

PARITTA CHANTS

4.1 Thai Traditions

Paritta chanting ceremonies in Thailand vary regionally but may be outlined as:

- a layperson chants the invitation for paritta chanting
- the third bhikkhu or nun in seniority chants the invitation to the devas
- the introductory chants are chanted
- the core sequence of paritta chants follow
- the closing chants end the ceremony.

The 3rd introductory chant in the Mahānikāya sect is commonly *Sambuddhe*. In Thammayut circles and frequently in the Forest Tradition, the 3rd chant is *Yo cakkhumā*.

There is a shorter and longer traditional core sequence. The *djet-damnahn* (เจ็ดตำนาน) contains D1-D7 as below, the *sipsong-damnahn* (สิบสองตำนาน) contains S1-S12. Chants that are not numbered 'D' or 'S' can be included or not, as wished, but should be recited in the order listed here.

	first line		page
i1	Namo tassa		37
i2	Buddhaṃ saraṇaṃ gacchāmi		37
i3/a	Sambuddhe aṭṭhavīsaṇca		38
i3/b	Yo cakkhumā		38
i4	Namo arahato		39
D1	Asevanā ca bālānaṃ	S1	40
D2	Yaṅkiñci vittaṃ	S2	42
D3	Karaṇīyam-attha-kusalena	S3	47
D4	Virūpakkhehi me mettaṃ	S4	51
	Vadhissamenanti parāmasanto		51
D5	Udet'ayaṇ-cakkhumā eka-rājā	S5	52
	Atthi loke sīla-guṇo	S6	53
D6	Iti pi so bhagavā	S7	54
D7	Vipassissa nam'atthu	S8	55
	Natthi me saraṇaṃ aññaṃ		55
	Yaṅkiñci ratanaṃ loke		56
	Sakkatvā buddharatanaṃ		56
	Yato'haṃ bhagini	S9	57
	Bojjh'aṅgo sati-saṅkhāto	S10	57
	Yan-dunnimittaṃ	S11	58
	Dukkhappattā ca niddukkhā		58
	Bāhuṃ sahaṃsaṃ-abhinimmita		59
	Mahā-kāruṇiko nātho	S12	60
	Te attha-laddhā sukhitā		61
	Bhavatu sabba-maṅgalaṃ		61

4.1.1 Notes for Particular Chants

Asevanā ca bālānaṃ: The candles at the shrine during a house invitation are lit by the host at *Asevanā*.

Yaṅkiñci vittaṃ: The candles are put out by the host at *Nibbanti dhīrā yathā'yam padīpo*.

Atthi loke sīla-guṇo: On the occasion of blessing a new house, this chant should be included, as it is traditionally considered protection against fire.

Yato'haṃ bhagini: This chant is to be used for expectant mothers since the time of the Buddha for the blessing and protection of the mother and child. It is also a good occasion to chant it when receiving alms from a newly married couple. Sangha members are encouraged to practice it.

Dukkhaṃ pattā ca niddukkhā: This is usually chanted as second to last before *Bhavatu sabba-maṅgalaṃ*. It is considered necessary to include it whenever the devas have been invited at the beginning of the paritta chanting as this chant contains a line inviting them to leave again.

Bāhuṃ sahaṃsa-abhinimmita: This is a popular later addition to the present day standard chants. It is not listed in the *djet-* or *sipsong-damnahn* sets. Yet these days it is frequently added just before *Mahā-kāruṇiko nātho*. On some occasions (e.g. public birthdays, jubilees, inauguration ceremonies, etc.), it is an alternative, instead of chanting *djet-* or *sipsong-damnahn*, to do a minimum sequence called *suat-phorn-phra* which contains only: (1) *Namo Tassa*, (2) *Iti pi so bhagavā*, (3) *Bāhuṃ*, (4) *Mahā-kāruṇiko nātho*, and (5) *Bhavatu sabba-maṅgalaṃ*.

In this minimal chanting sequence usually one does not invite the devas.

Te attha-laddhā sukhitā: This is sometimes inserted before closing with *Bhavatu sabba-maṅgalaṃ*, as a special well-wishing

when the occasion has to do with Buddhism in general (e.g. inauguration of a new abbot).

4.2 Invitations

4.2.1 Invitation for Paritta Chanting

(After bowing three times, with hands joined in añjali, recite the following)

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittaṃ brūtha maṅgalaṃ

(Bow three times)

4.2.2 Invitation to the Devas

In Thai custom, the third monk in seniority invites the devas, holding his hands in *añjali*, and lifting up the ceremonial string.

Before royal ceremonies, the invitation starts with A.

Before the shorter, *djet-damnahn* set of parittas, B. is used and C. is omitted. Before the longer, *sipsong-damnahn* set of parittas, B. is omitted and C. is used.

The verses at D. are always chanted.

When chanting outside the monastery, the invitation is concluded with E. When chanting at the monastery, the invitation is concluded either with E. or F.

(With hands joined in añjali, recite the following)

- A. Sarajjaṃ sasenaṃ sabandhuṃ nar'indaṃ
Paritt'ānubhavo sadā rakkhatū-ti
- B. Pharitvāna mettaṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu
- C. Samantā cakka-vāḷesu
Atr'āgacchantu devatā
- D. Sagge kāme ca rūpe
Giri-sikhara-taṭṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geḥa-vatthumhi khetṭe
Bhumṃ c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ
Muni-vara-vacanaṃ sādḥavo me suṇantu
- E. Dhammassavana-kālo ayam-bhadantā
- (Three times, or)
- F. Buddha-dassana-kālo ayam-bhadantā
Dhammassavana-kālo ayam-bhadantā
Saṅgha-payirūpāsana-kālo ayam-bhadantā

4.3 Introductory Chants

4.3.1 Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa
 Namō tassa bhagavato arahato sammā-sambuddhassa
 Namō tassa bhagavato arahato sammā-sambuddhassa

4.3.2 Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi
 Dhammaṃ saraṇaṃ gacchāmi
 Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi
 Dutiyam pi dhammaṃ saraṇaṃ gacchāmi
 Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

Tatiyam pi buddhaṃ saraṇaṃ gacchāmi
 Tatiyam pi dhammaṃ saraṇaṃ gacchāmi
 Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi

4.3.3 Sambuddhe

Sambuddhe aṭṭhavisañca	dvādasañca saḥassake
Pañca-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammañca saṅghañca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato
Sambuddhe pañca-paññāsañca	catuvīsati saḥassake
Dasa-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammañca saṅghañca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato
Sambuddhe navuttarasate	aṭṭhacattālīsa saḥassake
Vīsati-sata-saḥassāni	namāmi sirasā ahaṃ
Tesaṃ dhammañca saṅghañca	ādarena namāmihaṃ
Namakārānubhāvena	hantvā sabbe upaddave
Anekā antarāyāpi	vinassantu asesato

4.3.4 Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakatṭho
 Sāmaṃ va buddho sugato vimutto
 Mārassa pāsā vinimocayanto
 Pāpesi khemaṃ janataṃ vineyyaṃ
 Buddhaṃ varan-taṃ sirasā namāmi
 Lokassa nāthañ-ca vināyakañ-ca
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu
 Dhammo dhajo yo viya tassa satthu

Dasseṣi lokassa visuddhi-maggaṃ
 Niyyāniko dhamma-dharassa dhārī
 Sāt'āvaho santi-karo suciṇṇo
 Dhammaṃ varan-taṃ sirasā namāmi
 Mohappadālaṃ upasanta-dāhaṃ
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

 Saddhamma-senā sugatānugo yo
 Lokassa pāpūpakilesa-jetā
 Santo sayamaṃ santi-niyojako ca
 Svākkhāta-dhammaṃ viditaṃ karoti
 Saṅghaṃ varan-taṃ sirasā namāmi
 Buddhānubuddhaṃ sama-sīla-ditṭhiṃ
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

Thai

4.3.5 Namō-kāra-aṭṭhaka

Namō arahato sammā
 Sambuddhassa mahesino
 Namō uttama-dhammassa
 Svākkhātass'eva ten'idha
 Namō mahā-saṅghassāpi
 Visuddha-sīla-ditṭhino
 Namō omāty-āraddhassa
 Ratanattayassa sādhukaṃ
 Namō omakātītassa
 Tassa vatthuttayassa-pi

Namo-kārappabhāvena
 Vigacchantu upaddavā
 Namokārānubhāvena
 Suvatthi hotu sabbadā
 Namokārassa tejena
 Vidhimhi homi tejavā

Thai

4.4 Core Sequence

4.4.1 Maṅgala-sutta

[Evam-me sutam: ekam samayaṃ bhagavā, sāvattiyam viharati, jeta-vane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkanta-vaṇṇā kevala-kappaṃ jetavanam obhāsetvā, yena bhagavā ten’upasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekam-antam aṭṭhāsi. Ekam-antam t̥hitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:

Bahū devā manussā ca,
 Maṅgalāni acintayum;
 Ākaṅkhamānā sotthānam,
 Brūhi maṅgalam-uttamam.]

Asevanā ca bālānam
 Paṇḍitānañ-ca sevanā
 Pūjā ca pūjanīyānam
 Etam maṅgalam-uttamam

Paṭirūpa-desavāso ca
 Pubbe ca kata-puññatā
 Atta-sammā-paṇidhi ca

Etam maṅgalam-uttamaṃ

Bāhu-saccañ-ca sippañ-ca,

Vinayo ca susikkhito

Subhāsītā ca yā vācā

Etam maṅgalam-uttamaṃ

Mātā-pitu-upaṭṭhānaṃ

Putta-dārassa saṅgaho

Anākulā ca kammantā

Etam maṅgalam-uttamaṃ

Dānañ-ca dhamma-cariyā ca

Ñātakānañ-ca saṅgaho

Anavajjāni kammāni

Etam maṅgalam-uttamaṃ

Āratī viratī pāpā

Majja-pānā ca saññāmo

Appamādo ca dhammesu

Etam maṅgalam-uttamaṃ

Gāravo ca nivāto ca

Santuṭṭhī ca kataññūtā

Kālena dhammassavanaṃ

Etam maṅgalam-uttamaṃ

Khantī ca sovacassatā

Samaṇānañ-ca dassanaṃ

Kālena dhamma-sākacchā

Etam maṅgalam-uttamaṃ

Tapo ca brahma-cariyañ-ca
 Ariya-saccāna-dassanaṃ
 Nibbāna-sacchikiriya ca
 Etam maṅgalam-uttamaṃ

Phuṭṭhassa loka-dhammehi
 Cittaṃ yassa na kampati
 Asokaṃ virajaṃ khemaṃ
 Etam maṅgalam-uttamaṃ

Etādisāni katvāna
 Sabbattham-aparājita
 Sabbattha sotthiṃ gacchanti
 Tan-tesaṃ maṅgalam-uttaman'ti

Snp 2.4

4.4.2 Ratana Sutta

(In certain monasteries the custom is to chant only the numbered verses.)

Yānidha bhūtāni samāgatāni,
 Bhum māni vā yāni va antalikkhe.
 Sabb'eva bhūtā sumanā bhavantu,
 Atho pi sakkacca suṇantu bhāsitaṃ.
 Tasmā hi bhūtā nisāmetha sabbe,
 Mettaṃ karotha mānusiya pajāya.
 Divā ca ratto ca haranti ye baliṃ,
 Tasmā hi ne rakkhatha appamattā.

1. Yaṅkiñci vittaṃ idha vā huraṃ vā
 Saggesu vā yaṃ ratanaṃ paṇitaṃ
 Na no samaṃ atthi tathāgatena

Idam-pi buddhe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

2. Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad-ajjhagā sakya-munī samāhito
Na tena dhammena sam'atthi kiñci
Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu
3. Yam buddha-seṭṭho parivaṇṇayī sucim
Samādhim-ānantarikaññaṃ-āhu
Samādhinā tena samo na vijjati
Idam-pi dhamme ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu
4. Ye puggalā aṭṭha sataṃ pasaṭṭhā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvaka
Etesu dinnāni mahapphalāni
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu
5. Ye suppayuttā manasā daḥhena
Nikkāmino gotama-sāsanamhi
Te patti-pattā amataṃ vigayha
Laddhā mudhā nibbutim bhuñjamānā
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Yath'inda-khīlo paṭhaviṃ sito siyā,
Catubbhi vātebhi asampakampiyo.
Tathūpamaṃ sappurisaṃ vadāmi,
Yo ariya-saccāni avecca passati.

Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Ye ariya-saccāni vibhāvayanti,
Gambhīra-paññena sudesitāni.
Kiñ-cāpi te honti bhusappamattā,
Na te bhavaṃ aṭṭhamam-ādiyanti.
Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Sahā v'assa dassana-sampadāya,
Tay'assu dhammā jahitā bhavanti.
Sakkāya-diṭṭhi vicikicchitañ-ca,
Sīlabbatam vā pi yad-atthi kiñci.
Catūh'apāyehi ca vippamutto,
Cha cābhiṭṭhānāni abhabbo kātum.
Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Kiñ-cāpi so kammaṃ karoti pāpakaṃ,
Kāyena vācā uda cetasā vā.
Abhabbo so tassa paṭicchadāya,
Abhabbatā diṭṭha-padassa vuttā.
Idam-pi Saṅghe ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Vanappagumbe yathā phussi-t-agge,
Gimhāna-māse paṭhamasmim gimhe.
Tathūpamaṃ dhamma-varaṃ adesayi,
Nibbāna-gāmiṃ paramaṃ hitāya.

Idam-pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

Varo varañ-ñū vara-do var'āharo,
Anuttaro dhamma-varaṃ adesayi.
Idam-pi Buddhē ratanaṃ paṇītaṃ,
Etena saccena suvatthi hotu.

6. Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ
Viratta-citt'āyatike bhavasmim
Te khīṇa-bījā aviruḷhi-chandā
Nibbanti dhīrā yathā'yam padīpo
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe.
Tathāgataṃ deva-manussa-pūjitaṃ,
Buddhaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe.
Tathāgataṃ deva-manussa-pūjitaṃ,
Dhammaṃ namassāma suvatthi hotu.

Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe.
Tathāgataṃ deva-manussa-pūjitaṃ,
Saṅghaṃ namassāma suvatthi hotū-ti.

4.4.3 Karaṇīya-metta-sutta

Karaṇīyam-attha-kusalena
 Yan-taṃ santaṃ padaṃ abhisamecca
 Sakko ujū ca suhujū ca
 Suvaco c'assa mudu anatimānī

Santussako ca subharo ca
 Appakicco ca sallahuka-vutti
 Sant'indriyo ca nipako ca
 Appagabbho kulesu ananugiddho

Na ca khuddaṃ samācare kiñci
 Yena viññū pare upavadeyyuṃ
 Sukhino vā khemino hontu
 Sabbe sattā bhavantu sukhit'attā

Ye keci pāṇa-bhūt'atthi
 Tasā vā thāvarā vā anavasesā
 Dīghā vā ye mahantā vā
 Majjhimā rassakā aṇuka-thulā

Diṭṭhā vā ye ca adiṭṭhā
 Ye ca dūre vasanti avidūre
 Bhūtā vā sambhavesī vā
 Sabbe sattā bhavantu sukhit'attā

Na paro paraṃ nikubbetha
 Nātimaññetha katthaci naṃ kiñci
 Byārosanā paṭighasaññā
 Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṃ puttāṃ
 Āyusā eka-puttāṃ-anurakkhe
 Evaṃ'pi sabba-bhūtesu
 Mānasam-bhāvaye aparimāṇaṃ
 Mettañ-ca sabba-lokasmiṃ
 Mānasam-bhāvaye aparimāṇaṃ
 Uddhaṃ adho ca tiriyañ-ca
 Asambādhaṃ averaṃ asapattaṃ
 Tiṭṭhañ-caraṃ nisinno vā
 Sayāno vā yāvat'assa vigata-middho
 Etaṃ satiṃ adhiṭṭheyya
 Brahmam-etaṃ vihāraṃ idham-āhu
 Diṭṭhiñca anupagamma
 Sīlavā dassanena sampanno
 Kāmesu vineyya gedhaṃ
 Na hi jātu gabbha-seyyaṃ punareti'ti

Snp 1.8

4.4.4 The Buddha's Words on Loving-Kindness

[Now let us chant the Buddha's words on loving-kindness.]

[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 and 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,
Outwards and unbounded,
Freed 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 freed from all sense-desires,
Is not born again into this world.

Snp 1.8

4.4.5 Khandha-parittam

Virūpakkhehi me mettaṃ
 Chabyā-puttehi me mettaṃ
 Apādahehi me mettaṃ
 Catuppadehi me mettaṃ
 Mā maṃ apādako hiṃsi
 Mā maṃ catuppado hiṃsi
 Sabbe sattā sabbe pāṇā
 Sabbe bhadrāni passantu
 Appamāṇo buddho
 Appamāṇo saṅgho
 Ahi-vicchikā sata-paḍi
 Katā me rakkhā katā me parittā
 So'haṃ namo bhagavato
 Sammā-sambuddhānaṃ

mettaṃ erāpathehi me
 mettaṃ kaṇhā-gotamakehi ca
 mettaṃ dipādahehi me
 mettaṃ bahuppadehi me
 mā maṃ hiṃsi dipādako
 mā maṃ hiṃsi bahuppado
 sabbe bhūtā ca kevalā
 mā kiñci pāpam-āgamā
 appamāṇo dhammo
 pamāṇavantāni sirimṣapāni
 uṇṇā-nābhī sarabhū mūsikā
 paṭikkamantu bhūtāni
 namo sattannaṃ

AN 2.72-73

4.4.6 Chaddanta-parittam

Vadhissamenanti parāmasanto
 Kāsāvamaddakkhi dhajaṃ isīnaṃ
 Dukkheṇa phuṭṭhassudapādi saññā Arahaddhajo sabbhi
 avajjharūpo
 Sallena viddho byathitopi santo
 Kāsāvavatthamhi manaṃ na dussayi.
 Sace imaṃ nāgavarena saccaṃ,
 Mā maṃ vane bālamigā agaṇchunti.

4.4.7 Mora-parittam

a.m.

Udet'ayañ-cakkhumā eka-rājā,
 Harissa-vaṇṇo paṭhavippabhāso;
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ,
 Tay'ajja guttā viharemu divasaṃ.

Ye brāhmaṇā veda-gu sabba-dhamme,
 Te me namo, te ca maṃ pālayantu;
 Nam'atthu Buddhānaṃ, nam'atthu bodhiyā,
 Namo vimuttānaṃ, namo vimuttiyā.
 Imaṃ so parittaṃ katvā,
 Moro carati esanā'ti.

p.m.

Apet'ayañ-cakkhumā eka-rājā,
 Harissa-vaṇṇo paṭhavippabhāso;
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ,
 Tay'ajja guttā viharemu rattim.

Ye brāhmaṇā veda-gu sabba-dhamme,
 Te me namo, te ca maṃ pālayantu;
 Nam'atthu Buddhānaṃ, nam'atthu bodhiyā,
 Namo vimuttānaṃ, namo vimuttiyā.
 Imaṃ so parittaṃ katvā,
 Moro vāsam-akappayī'ti.

4.4.8 Vattaka-parittam

Atthi loke sīla-guṇo	saccaṃ soceyy'anuddayā
Tena saccena kāhāmi	sacca-kiriyam-anuttaraṃ
Āvajjitvā dhamma-balaṃ	saritvā pubbake jine
Sacca-balam-avassāya	sacca-kiriyam-akās'ahaṃ
Santi pakkhā apattanā	santi pādā avañcanā
Mātā pitā ca nikkhantā	jāta-veda paṭikkama
Saha sacce kate mayhaṃ	mahā-pajjalito sikhī
Vajjesi soḷasa karīsāni	udakaṃ patvā yathā sikhī
Saccena me samo n'atthi	esā me sacca-pāramī ti

Cariyapiṭaka vv.319-322

4.4.9 Buddha-dhamma-saṅgha-guṇā

Iti pi so bhagavā arahaṃ sammā-sambuddho
 Vijjā-caraṇa-sampanno sugato loka-vidū
 Anuttaro purisa-damma-sārathi
 Satthā devamanussānaṃ buddho bhagavā'ti

 Svākkhāto bhagavatā dhammo sandiṭṭhiko
 akāliko ehi-passiko
 Opanayiko paccattaṃ veditabbo viññūhī'ti

 Supaṭipanno bhagavato sāvaka-saṅgho
 Uju-paṭipanno bhagavato sāvaka-saṅgho
 Ñāya-paṭipanno bhagavato sāvaka-saṅgho
 Sāmīci-paṭipanno bhagavato sāvaka-saṅgho
 Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā
 Esa bhagavato sāvaka-saṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaraṃ puññakkhettaṃ lokassā'ti

- Araññe rukkha-mūle vā
 Suññāgāre va bhikkhavo
 Anussaretha Sambuddhaṃ
 Bhayaṃ tumhāka no siyā.
 No ce Buddhaṃ sareyyātha
 Loka-jetṭhaṃ nar'āsabhaṃ
 Atha dhammaṃ sareyyātha
 Niyyanikaṃ sudesitaṃ.
 No ce dhammaṃ sareyyātha
 Niyyanikaṃ sudesitaṃ

Atha saṅghaṃ sareyyātha
 Puññakkhettaṃ anuttaraṃ.
 Evam-Buddhaṃ sarantānaṃ
 Dhammaṃ saṅghaṇ-ca bhikkhavo
 Bhayaṃ vā chambhitattaṃ vā
 Loma-haṃso na hessatī-ti.

S.I.219-220

4.4.10 Ātānātiya Paritta (short)

Vipassissa nam'atthu	cakkhumantassa sirīmato
Sikhissa pi nam'atthu	sabba-bhūtānukampino
Vessabhussa nam'atthu	nhātakassa tapassino
Nam'atthu kakusandhassa	māra-senappamaddino
Konāgamanassa nam'atthu	brāhmaṇassa vusīmato
Kassapassa nam'atthu	vippamuttassa sabbadhi
Aṅgīrasassa nam'atthu	sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi	sabba-dukkhāpanūdanaṃ
Ye cāpi nibbutā loke	yathā-bhūtaṃ vipassisuṃ
Te janā apisuṇā	mahantā vīta-sāradā
Hitaṃ deva-manussānaṃ	yaṃ namassanti gotamaṃ
Vijjā-caraṇa-sampannaṃ	mahantaṃ vīta-sāradaṃ
Vijjā-caraṇa-sampannaṃ	buddhaṃ vandāma gotamaṇ'ti

D.III.195-196

4.4.11 Sacca-kiriya-gāthā

Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ
 Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇaṃ aṇṇaṃ dhammo me saraṇaṃ varaṃ
Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇaṃ aṇṇaṃ saṅgho me saraṇaṃ varaṃ
Etena sacca-vajjena sotthi te/me hotu sabbadā

4.4.12 Yaṅkiñci ratanaṃ loke

Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ buddhasamaṃ	natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ dhammasamaṃ	natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ saṅghasamaṃ	natthi tasmā sotthī bhavantu te

4.4.13 Sakkatvā buddharatanaṃ

Sakkatvā buddharatanaṃ	osathaṃ uttamaṃ varaṃ
Hitāṃ devamanussānaṃ	buddhatejēna sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanaṃ	osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamaṃ	dhammatejēna sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te
Sakkatvā saṅgharatanaṃ	osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ	saṅghatejēna sotthinā
Nassantupaddavā sabbe	rogā vūpasamentu te

The djet-damnahn sequence ends here and continues with the closing sequence.

4.4.14 Aṅguli-māla-parittam

Yato'haṃ bhagini ariyāya jātiyā jāto
 Nābhijānāmi sañcicca paṇaṃ jīvita voropetā
 Tena saccena sotthi te hotu sotthi gabbhassa

M.II.103

4.4.15 Bojjh'aṅga-parittam

Bojjh'aṅgo sati-saṅkhāto	dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi	bojjh'aṅgā ca tathā'pare
Samādh'upekkha-bojjh'aṅgā	satt'ete sabba-dassinā
Muninā sammad-akkhātā	bhāvitā bahulikātā
Samvattanti abhiññāya	nibbānāya ca bodhiyā
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekasmiṃ samaye nātho	moggallānañ-ca kassapaṃ
Gilāne dukkhite disvā	bojjh'aṅge satta desayi
Te ca taṃ abhinanditvā	rogā muccimṣu tañ-khaṇe
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekadā dhamma-rājā pi	gelaññenābhipīlito
Cundattherena tañ-ñeva	bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena	sotthi te hotu sabbadā
Pahīnā te ca ābādhā	tiṇṇannam-pi mahesinaṃ
Magg'āhata-kilesā va	pattānuppatti-dhammataṃ
Etena sacca-vajjena	sotthi te hotu sabbadā

S.V.80f

4.4.16 Abhaya-parittam

Yan-dunnimittam avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinaṃ akantaṃ
 Buddhānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinaṃ akantaṃ
 Dhammānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo
 Pāpaggaho dussupinaṃ akantaṃ
 Saṅghānubhāvena vināsamentu

Trad.

The sipsong-damnahn sequence ends here and continues with the closing sequence.

4.5 Closing Sequence

4.5.1 Devatā-uyyojana-gāthā

Dukkhappattā ca niddukkhā	bhayappattā ca nibbhayā
Sokappattā ca nissokā	hontu sabbe pi paṇino
Ettāvatā ca amhehi	sambhataṃ puñña-sampadam
Sabbe devānumodantu	sabba-sampatti-siddhiyā
Dānaṃ dadantu saddhāya	silam rakkhantu sabbadā
Bhāvanābhiratā hontu	gacchantu devatā-gatā
[Sabbe buddhā] balappattā	paccekānañ-ca yaṃ balaṃ
Arahantānañ-ca tejena	rakkham bandhāmi sabbaso

4.5.2 *Jaya-maṅgala-aṭṭha-gāthā*

Bāhuṃ sahaṣsam-abhinimmita sāvudhan-taṃ
 Grīmekhalaṃ udita-ghora-sasena-māraṃ
 Dān'ādi-dhamma-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Mārātirekam-abhiyujjhita-sabba-rattim
 Ghoram-pan'ālavakam-akkhama-thaddha-yakkhaṃ
 Khantī-sudanta-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
 Dāv'aggi-cakkam-asanīva sudāruṇan-taṃ
 Mett'ambu-seka-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Ukkhitta-khaggam-atihattha-sudāruṇan-taṃ
 Dhāvan-ti-yojana-path'aṅguli- mālavantam
 Iddhī'bhisāṅkhata-mano jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Katvāna kaṭṭham-udaraṃ iva gabbhinīyā
 Ciñcāya duṭṭha-vacanaṃ jana-kāya majjhe
 Santena soma-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Saccaṃ vihāya-mati-saccaka-vāda-ketuṃ
 Vādābhiropita-manaṃ ati-andha-bhūtaṃ
 Paññā-padīpa-jalito jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ
 Puttena therā-bhujagena damāpayanto
 Iddhūpadesa-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṃ
 Brahmaṃ visuddhi-jutim-iddhi-bakābhidhānaṃ
 Ñāṇāgadena vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Etā pi buddha-jaya-maṅgala-aṭṭha-gāthā
 Yo vācano dina-dine saratem-atandī
 Hitvān'aneka-vividhāni c'upaddavāni
 Mokkaṃ sukhaṃ adhigameyya naro sapañño

Trad.

4.5.3 Jaya-parittam

Mahā-kāruṇiko nātho	hitāya sabba-pāṇinaṃ
Pūretvā pārami sabbā	patto sambodhim-uttamaṃ
Etena sacca-vajjena	hotu te jaya-maṅgalaṃ
Jayanto bodhiyā mūle	sakyānaṃ nandi-vaḍḍhano
Evaṃ tvaṃ vijayo hohi	jayassu jaya-maṅgale
Aparājita-pallaṅke	sīse paṭhavi-pokkhare
Abhiseke sabba-buddhānaṃ	aggappatto pamodati
Sunakkhattaṃ sumaṅgalaṃ	supabhātaṃ suhuṭṭhitaṃ
Sukhaṇo sumuhutto ca	suyiṭṭhaṃ brahma-cārisu
Padakkhiṇaṃ kāya-kammaṃ	vācā-kammaṃ padakkhiṇaṃ
Padakkhiṇaṃ mano-kammaṃ	paṇidhi te padakkhiṇā
Padakkhiṇāni katvāna	labhant'atthe padakkhiṇe

4.5.4 So attha-laddho

So attha-laddho sukhito viruḷho buddha-sāsane;
Arogo sukhito hohi saha sabbehi ñātibhi.

4.5.5 Sā attha-laddhā

Sā attha-laddhā sukhitā viruḷhā buddha-sāsane;
Arogā sukhitā hohi saha sabbehi ñātibhi.

4.5.6 Te attha-laddhā sukhitā

Te attha-laddhā sukhitā viruḷhā buddha-sāsane;
Arogā sukhitā hotha saha sabbehi ñātibhi.

cf. A.I.294

4.5.7 Bhavatu sabba-maṅgalaṃ

Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā
Sabba-buddhānubhāvena, sadā sotthī bhavantu te
Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā
Sabba-dhammānubhāvena, sadā sotthī bhavantu te
Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā
Sabba-saṅghānubhāvena, sadā sotthī bhavantu te

4.6 Mahā-kāruṇiko nātho ti ādikā gāthā

Mahā-kāruṇiko nātho
Atthāya sabba-pāṇinaṃ
Hitāya sabba-pāṇinaṃ
Sukhāya sabba-pāṇinaṃ
Pūretvā pāramī sabbā

Patto sambodhim-uttamaṃ
Etena sacca-vajjena
Mā hontu sabb'upaddavā.

4.7 Āṭānāṭiya Paritta (long)

(Solo introduction)

Appasannehi nāthassa	sāsane sādhusammate
Amanussehi caṇḍehi	sadā kibbisakāribhi
Parisānañca-tassannam	ahiṃsāya ca guttiyā
Yandesesi mahāvīro	parittan-tam bhaṇāma se.

[Namo me sabbabuddhānaṃ]	uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahāvīro	medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito	dīpaṅkaro jutindharo
Koṇḍañño janapāmokkho	maṅgalo purisāsabho
Sumano sumano dhīro	revato rativaḍḍhano
Sobhito guṇasampanno	anomadassī januttamo
Padumo lokapajjoto	nārado varasārathī
Padumuttaro sattasāro	sumedho appaṭipuggalo
Sujāto sabbalokaggo	piyadassī narāsabho
Atthadassī kāruṇiko	dhammadassī tamonudo
Siddhattho asamo loka	tisso ca vadataṃ varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako
Kakusandho satthavāho	koṇāgamano raṇaṇjaho
Kassapo sirisampanno	gotamo sakyapuṅgavo
Ete caññe ca sambuddhā	anekasatakoṭayo
Sabbe buddhā asamasamā	sabbe buddhā mahiddhikā
Sabbe dasabalūpetā	vesārajjeḥupāgatā
Sabbe te paṭijānanti	āsabhaṇṭhānamuttamaṃ
Sīhanādaṃ nadantete	parisāsu visārādā

Brahmacakkaṃ pavattenti	loke appaṭivattiyaṃ
Upetā buddhadhammehi	aṭṭhārasahi nāyakā
Dvattiṃsa-lakkhaṇūpetā	sītyānubyañjanādharā
Byāmappabhāya suppubhā	sabbe te munikuñjarā
Buddhā sabbaññuno ete	sabbe khīṇāsavā jinā
Mahappabhā mahātejā	mahāpaññā mahabbalā
Mahākāruṇikā dhīrā	sabbesānaṃ sukhāvahā
Dīpā nāthā patiṭṭhā	ca tāṇā leṇā ca paṇinaṃ
Gatī bandhū mahassāsā	saraṇā ca hitesino
Sadevakassa lokassa	sabbe ete parāyanā
Tesāhaṃ sirasā pāde	vandāmi purisuttame
Vacasā manasā ceva	vandāmete tathāgate
Sayane āsane ṭhāne	gamane cāpi sabbadā
Sadā sukhena rakkhantu	buddhā santikarā tuvaṃ
Tehi tvaṃ rakkhito santo	mutto sabbabhayaena ca
Sabba-rogaṇimutto	sabba-santāpavajjito
Sabba-veramatikkanto	nibbuto ca tuvaṃ bhava
Tesaṃ saccena sīlena	khantimettābalena ca
Tepi tumhe* anurakkhantu	ārogyena sukhena ca
Puratthimasmiṃ disābhāge	santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Dakkhīṇasmiṃ disābhāge	santi devā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Pacchimasmīṃ disābhāge	santi nāgā mahiddhikā

*If chanting for oneself, change *tumhe* to *amhe* here and in the lines below.

Tepi tumhe anurakkhantu	ārogyena sukhena ca
Uttarasmim̐ disābhāge	santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Purimadisam̐ dhatarat̐tho	dakkhiṇena viruḥhako
Pacchimena virūpakkho	kuvero uttaram̐ disam̐
Cattāro te mahārājā	lokapālā yasassino
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Ākāsat̐thā ca bhummat̐thā	devā nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca

4.7.1 Natthi me saraṇam̐ aññam̐

Natthi me saraṇam̐ aññam̐	buddho me saraṇam̐ varam̐
Etena saccavajjena	hotu te* jayamaṅgalam̐
Natthi me saraṇam̐ aññam̐	dhammo me saraṇam̐ varam̐
Etena saccavajjena	hotu te jayamaṅgalam̐
Natthi me saraṇam̐ aññam̐	saṅgho me saraṇam̐ varam̐
Etena saccavajjena	hotu te jayamaṅgalam̐

4.7.2 Sabbītiyo vivajjantu

Sabbītiyo vivajjantu	sabbarogo vinassatu
Mā te bhavatvantarāyo	sukhī dīghāyuko bhava
Abhivādanasīlissa	niccam̐ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti	āyu vaṇṇo sukham̐ balam̐

Dhp 109

*If chanting for oneself, change *te* to *me* here and in the lines below.

4.8 Natthi me saraṇaṃ aññaṃ

Natthi me saraṇaṃ aññaṃ	buddho me saraṇaṃ varaṃ
Etena sacca-vajjena	hotu te jaya-maṅgalaṃ
Natthi me saraṇaṃ aññaṃ	dhammo me saraṇaṃ varaṃ
Etena sacca-vajjena	hotu te jaya-maṅgalaṃ
Natthi me saraṇaṃ aññaṃ	saṅgho me saraṇaṃ varaṃ
Etena sacca-vajjena	hotu te jaya-maṅgalaṃ

4.9 Yaṅkiñci ratanaṃ loke

Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ buddha-samaṃ n'atthi	tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ dhamma-samaṃ n'atthi	tasmā sotthī bhavantu te
Yaṅkiñci ratanaṃ loke	vijjati vividhaṃ puthu
Ratanaṃ saṅgha-samaṃ n'atthi	tasmā sotthī bhavantu te

4.10 Sakkatvā

Sakkatvā buddha-ratanaṃ	osathaṃ uttamaṃ varaṃ
Hitāṃ deva-manussānaṃ	buddha-tejena sotthinā
Nassant'upaddavā sabbe	dukkhā vūpasamentu te/me
Sakkatvā dhamma-ratanaṃ	osathaṃ uttamaṃ varaṃ
Pariḷāhūpasamanaṃ	dhamma-tejena sotthinā
Nassant'upaddavā sabbe	bhaya vūpasamentu te/me
Sakkatvā saṅgha-ratanaṃ	osathaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ	saṅgha-tejena sotthinā
Nassant'upaddavā sabbe	rogā vūpasamentu te/me

4.11 Pabbatopama-gāthā

Yathā pi selā vipulā	nabhaṃ āhacca pabbatā;
Samantā anupariyeyyaṃ	nippothenā catuddisā;
Evam jarā ca maccu ca	adhivattanti paṇino;
Khattiye brāhmaṇe vesse	sudde caṇḍāla-pukkuse;
Na kiñci parivajjeti	sabbam-evābhimaddati;
Na tattha hatthīnaṃ bhūmi	na rathānaṃ na pattiya;
Na cāpi manta-yuddhena	sakkā jetuṃ dhanena vā;
Tasmā hi paṇḍito poso	sampassaṃ attham-attano;
Buddhe Dhamme ca Saṅghe ca	dhīro saddhaṃ nivesaye;
Yo Dhamma-cārī kāyena	vācāya uda cetasā;
Idh'eva naṃ pasaṃsanti	pecca sagge pamodati.

*S.I.102***4.12 Verses on the Burden**

[Handa mayaṃ bhāra-sutta-gāthāyo bhaṇāmaṃse]

Bhārā have pañcakkhandhā	bhāra-hāro ca puggalo
Bhār'ādānaṃ dukkhaṃ loke	bhāra-nikkhepanaṃ sukhaṃ
Nikkhipitvā garuṃ bhāraṃ	aññaṃ bhāraṃ anādiya
Samūlaṃ taṇhaṃ abbuyha	nicchāto parinibbuto

S.III.26

4.13 Khemākhema-saraṇa-gamana-paridīpikā-gāthā

Bahuṃ ve saraṇaṃ yanti	pabbatāni vanāni ca;
Ārāma-rukkha-cetyāni	manussā bhaya-tajjitā.
N'etaṃ kho saraṇaṃ khemaṃ	n'etaṃ saraṇaṃ-uttamaṃ;
N'etaṃ saraṇaṃ-āgama	sabba-dukkhā pamuccati.
Yo ca Buddhañ-ca Dhammañ-ca	saṅghañ-ca saraṇaṃ gato;
Cattāri ariya-saccāni	sammappaññāya passati.
Dukkhaṃ dukkha-samuppādaṃ	dukkhassa ca atikkamaṃ;
Ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ	dukkhūpasama-gāminaṃ.
Etaṃ kho saraṇaṃ khemaṃ	etaṃ saraṇaṃ-uttamaṃ;
Etaṃ saraṇaṃ-āgama	sabba-dukkhā pamuccatī-ti.

Dhp 188-192.

4.14 Verses on a Shining Night of Prosperity

[Handa mayaṃ bhadd'eka-ratta-gāthāyo bhaṇāmasa]

Atītaṃ nānvāgameyya	nappaṭikaṅkhe anāgataṃ
Yad'atītaṃ pahīna-taṃ	appattañca anāgataṃ
Paccuppannañca yo dhammaṃ	tattha tattha vipassati
Asaṃhiraṃ asaṅkappaṃ	taṃ viddhān-anubrūhaye
Ajj'eva kiccaṃ-ātappaṃ	ko jaññā maraṇaṃ suve
Na hi no saṅgaran-tena	mahā-senena maccunā
Evaṃ vihārim-ātāpim	aho-rattam-atanditaṃ
Taṃ ve bhadd'eka-ratto'ti	santo ācikkhate muni

M.III.187

4.15 Verses on the Three Characteristics

[Handa mayaṃ ti-lakkhaṇ'ādi-gāthāyo bhaṇāmaṣe]

Sabbe saṅkhārā aniccā'ti	yadā paññāya passati
Atha nibbindati dukkhe	esa maggo visuddhiyā
Sabbe saṅkhārā dukkhā'ti	yadā paññāya passati
Atha nibbindati dukkhe	esa maggo visuddhiyā
Sabbe dhammā anattā'ti	yadā paññāya passati
Atha nibbindati dukkhe	esa maggo visuddhiyā

Dhp 277-279

Appakā te manussesu	ye janā pāra-gāmīno
Athāyaṃ itarā pajā	tīram-evānudhāvati
Ye ca kho sammad-akkhāte	dhamme dhammānuvattino
Te janā pāram-essanti	maccu-dheyyaṃ suduttaraṃ
Kaṇhaṃ dhammaṃ vipphāya	sukkaṃ bhāvētha paṇḍito
Okā anokam-āgamma	viveke yattha dūramaṃ
Tatrābhiratim-iccheyya	hitvā kāme akiñcano
Pariyodapeyya attānaṃ,	citta-klesehi paṇḍito
Yesaṃ sambodhi-y-aṅgesu,	sammā cittaṃ subhāvitam
Ādāna-paṭinissagge,	anupādāya ye ratā
Khīṇ'āsavā jutimanto,	te loke parinibbutā-ti.

Dhp 85-89

4.16 Verses on Respect for the Dhamma

[Handa mayaṃ dhamma-gārav'ādi-gāthāyo bhaṇāmaṣe]

Ye ca atītā sambuddhā	ye ca buddhā anāgatā
Yo c'etarahi sambuddho	bahunnaṃ soka-nāsano
Sabbe saddhamma-garuno	vihariṃsu viharanti ca
Atho pi viharissanti	esā buddhāna dhammatā
Tasmā hi atta-kāmena	mahattam-abhikaṅkhatā
Saddhammo garu-kātabbo	saraṃ buddhāna sāsanaṃ

S.I.140

Na hi dhammo adhammo ca

Ubho sama-vipākino

Adhammo nirayaṃ neti

Dhammo pāpeti suggatiṃ

Dhammo have rakkhati dhamma-cāriṃ

Dhammo suciṇṇo sukham-āvahāti

Esānisaṃso dhamme suciṇṇe

Na duggatiṃ gacchati dhamma-cārī.

Thag 303-304

4.17 Verses on the Buddha's First Exclamation

[Handa mayaṃ paṭhama-buddha-bhāsita-gāthāyo bhaṇāmaṣe]

Aneka-jāti-saṃsāraṃ	sandhāvissaṃ anibbisaṃ
Gaha-kāraṃ gavesanto	dukkhā jāti punappunaṃ
Gaha-kāraka diṭṭho'si	puna gehaṃ na kāhasi
Sabbā te phāsukā bhaggā	gaha-kūṭaṃ visaṅkhatam
Visaṅkhāra-gataṃ cittaṃ	taṇhānaṃ khayam-ajjhagā

*Dhp 153-154***4.18 Arising From a Cause**

Ye dhammā hetuppabhavā
 Tesam hetum tathāgato āha
 Tesañca yo nirodho
 Evaṃ-vādī mahāsamaṇo'ti.

*Mv.1.23.5***4.19 Nakkhattayakkha**

The paritta chanting may be closed with the following:

Nakkhatta-yakkha-bhūtānaṃ pāpa-ggaha-nivāraṇā
 Parittassānubhāvena hantvā tesam upaddave
 (Three times)

5. ANUMODANĀ

5.1 Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaram
Evam-eva ito dinnaṃ petānaṃ upakappati

*Just as rivers full of water entirely fill up the sea So will what's here
been given bring blessings to departed spirits.*

Khṇ.VII.v8

Icchitaṃ patthitaṃ tumhaṃ khippam-eva samijjhatu
Sabbe pūrentu saṅkappā cando paṇṇaraso yathā
Maṇi jotiraso yathā

*May all your hopes and all your longings come true in no long time.
May all your wishes be fulfilled like on the fifteenth day the Moon or
like a bright and shining gem.*

DhpA.I.198

Sabba-roga-vinimutto sabba-santāpa-vajjito
Sabba-veram-atikkanto nibbuto ca tuvaṃ-bhava

*May you be freed from all disease, safe from all torment, beyond all
animosity and unbound.*

Sabb'ītiyo vivajjantu
 Sabba-rogo vinassatu
 Mā te bhavatv-antarāyo
 Sukhī dīgh'āyuko bhava
 Abhivādana-sīlissa
 Niccaṃ vuḍḍhāpacāyino
 Cattāro dhammā vaḍḍhanti
 Āyu vaṇṇo sukhaṃ balaṃ

Dhp 109

May all misfortunes be avoided, may all illness be dispelled, may you never meet with dangers, may you be happy and live long. For those who are respectful, who always honour the elders, four are the qualities which will increase: Life, beauty, happiness and strength.

Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā
 Sabba-buddhānubhāvena, sadā sotthī bhavantu te
 Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā
 Sabba-dhammānubhāvena, sadā sotthī bhavantu te
 Bhavatu sabba-maṅgalaṃ, rakkhantu sabba-devatā
 Sabba-saṅghānubhāvena, sadā sotthī bhavantu te

May every blessing come to be and all good spirits guard you well. Through the power of all Buddhas ... Dhammas ... Saṅghas may you always be at ease.

5.2 Ratanattay'ānubhāv'ādi-gāthā

Ratanattay'ānubhāvena	ratanattaya-tejasā
Dukkha-roga-bhayā verā	sokā sattu c'upaddavā
Anekā antarāyā pi	vinassantu asesato
Jaya-siddhi dhanam lābham	sotthi bhāgyam sukham balam
Siri āyu ca vaṇṇo ca	bhogam vuḍḍhī ca yasavā
Sata-vassā ca āyu ca	jīva-siddhī bhavantu te.

5.3 Bhojana-dānānumodanā

Āyu-do bala-do dhīro	vaṇṇa-do paṭibhāṇa-do;
Sukhassa dātā medhāvī	sukham so adhigacchati.
Āyup datvā balam vaṇṇam	sukhañ-ca paṭibhāṇa-do;
Dīgh'āyu yasavā hoti	yattha yatthūpapajjatī-ti.

A.III.42

5.4 Saṅgha-vatthu-gāthā

Dānañ-ca peyya-vajjañ-ca	attha-cariyā ca yā idha
Samānattatā ca dhammesu	tattha tattha yathā'raham
Ete kho saṅgahā loke	rathass'āṇīva yāyato
Ete ca saṅgahā nāssu	na mātā putta-kāraṇā
Labhetha mānam pūjam vā	pitā vā putta-kāraṇā
Yasmā ca saṅgahā ete	samavekkhanti paṇḍitā
Tasmā mahattam papponṭi	pāsamsā ca bhavanti te-ti.

A.II.32

5.5 Ādiya-sutta-gāthā

Bhuttā bhogā bhaṭā bhaccā	vitiṇṇā āpadāsu me;
Uddhaggā dakkhiṇā dinnā	atho pañca balī katā;
Upaṭṭhitā sīlavanto	saññatā brahma-cārino;
Yad-atthaṃ bhogam-iccheyya	paṇḍito gharam-āvasaṃ;
So me attho anuppatto	katam ananutāpiyaṃ;
Etaṃ anussaraṃ macco	ariya-dhamme ṭhito naro;
Idh'eva naṃ pasaṃsanti	pecca sagge ca pamodatī-ti.

A.III.46

5.6 Maha-maṅgala-cakkavāḷa

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇā-parimita-
 puññādhikarassa sabbantarāya-nivāraṇa-samatthassa bhagavato
 arahato sammā-sambuddhassa
 dvattiṃsa-mahā-purisa-lakkhaṇānubhavana
 asītyānubyañjanānubhavana
 aṭṭhuttara-sata-maṅgalānubhavana
 chabbaṇṇa-raṃsiyānubhāvena ketumālānubhāvena
 dasa-pāramitānubhāvena
 dasa-upapāramitānubhāvena
 dasa-paramattha-pāramitānubhāvena
 sīla-samādhi-paññānubhāvena
 buddhānubhāvena
 dhammānubhāvena
 saṅghānubhāvena
 tejānubhāvena
 iddhānubhāvena

balānubhāvena
 ñeyya-dhammānubhāvena
 caturāsīti-sahassa-dhamma-kkhandhānubhāvena
 nava-lokuttara-dhammānubhāvena
 aṭṭhaṅgika-maggānubhāvena
 aṭṭha-samāpattiyānubhāvena
 chaḷabhiññānubhāvena
 catu-sacca-ñāṇānubhāvena
 dasa-bala-ñāṇānubhāvena
 sabbaññuta-ñāṇānubhāvena
 mettā-karuṇā-muditā-upekkhānubhāvena
 sabba-parittānubhāvena
 ratanattaya-saraṇānubhāvena
 tuyhaṃ sabba-roga-sok'upaddava-dukkha-domanass'upāyāsā
 vinassantu
 sabba-antarāyā pi vinassantu
 sabba-saṅkappā tuyhaṃ samijjhantu
 dīghāyutā tuyhaṃ hotu sata-vassa-jīvena samaṅgiko hotu sabbadā.
 ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā
 devatā sadā tumhe anurakkhantu.

5.7 Culla-maṅgala-cakka-vāḷa

Sabba-buddh'ānubhāvena, sabba-dhamm'ānubhāvena,
 sabba-saṅgh'ānubhāvena

Buddha-ratanaṃ, dhamma-ratanaṃ, saṅgha-ratanaṃ

Tiṇṇaṃ ratanānaṃ ānubhāvena

Catur-āsīti-sahassa-dhammakkhandh'ānubhāvena
 Piṭakattay'ānubhāvena
 Jīna-sāvaka'ānubhāvena

Sabbe te rogā, sabbe te bhayā, sabbe te antarāyā, sabbe te
 upaddavā, sabbe te dunnimittā, sabbe te avamaṅgalā
 vinassantu

Āyu-vaḍḍhako, dhana-vaḍḍhako, siri-vaḍḍhako,
 yasa-vaḍḍhako, bala-vaḍḍhako, vaṇṇa-vaḍḍhako,
 sukha-vaḍḍhako, hotu sabbadā

Dukkha-roga-bhayā verā, sokā sattv c'upaddavā
 Anekā antarāyā pi, vinassantu ca tejasā
 Jaya-siddhi dhanam lābham, sotthi bhāgyam sukham balam
 Siri āyu ca vaṇṇo ca, bhogam vuḍḍhī ca yasavā
 Sata-vassā ca āyū ca, jīva-siddhī bhavantu te
 Bhavatu sabba-maṅgalam...

5.8 Ariya-dhana-gāthā

Yassa saddhā tathāgate	acalā supatiṭṭhitā
Sīlañ-ca yassa kalyāṇam	ariya-kantam pasamsitam
Sanṅhe pasādo yass'atthi	uju-bhūtañ-ca dassanam
Adaliddo-ti tam āhu	amogham tassa jīvitaṃ
Tasmā saddhañ-ca sīlañ-ca	pasādam dhamma-dassanam
Anuyuñjetha medhāvī	saram buddhāna sāsanan-ti

5.9 Aggappasāda-sutta-gāthā

Aggato ve pasannānaṃ	aggamaṃ dhammaṃ vijānataṃ
Agge Buddhhe pasannānaṃ	dakkhiṇeyye anuttare
Agge dhamme pasannānaṃ	virāgūpasame sukhe
Agge saṅghe pasannānaṃ	puññakkhette anuttare
Aggasmaṃ dānaṃ dadataṃ	aggamaṃ 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

5.10 Devat'ādissa-dakkhiṇā'numodanā-gāthā

Yasmaṃ padese kappeti	vāsaṃ paṇḍita-jātiyo
Sīlavant'ettha bhojetvā	saññate brahma-cārino
Yā tattha devatā āsum	tāsaṃ dakkhiṇam-ādise
Tā pūjitā pūjayanti	mānitā mānayanti naṃ
Tato naṃ anukampanti	mātā puttaṃ va orasaṃ
Devatā'nukampito poso	sadā bhadrāni passati

Vin.I.229f

5.11 Adāsi-me ādi-gāthā (Tiro-kuḍḍa-kaṇḍaṃ)

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

“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.

Ayañ-ca kho dakkhiṇā dinnā
 Saṅghamhi supatiṭṭhitā
 Dīgha-rattaṃ hitāy'assa
 Thānaso upakappati
 So ñāti-dhammo ca ayaṃ nidassito
 Petāna'pūjā ca katā uḷārā
 Balañ-ca bhikkhūnam-anuppadinnaṃ
 Tumhehi puññaṃ pasutaṃ anappakan-ti.

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 honour has been done to the dead and the monks have been given strength: You've acquired merit that's not small.

Khp.VII.v10-13

5.12 Kāla-dāna-sutta-gāthā

Kāle dadanti sapaññā	vadaññū vīta-maccharā
Kālena dinnam ariyesu	uju-bhūtesu tādisu
Vipprasanna-manā tassa	vipulā hoti dakkhiṇā
Ye tattha anumodanti	veyyāvaccam karonti vā
Na tena dakkhiṇā onā	te pi puññaassa bhāgino
Tasmā dade appaṭivāna-citto	yattha dinnam mahapphalam
Puññāni para-lokasmim	patiṭṭhā honti paṇinan-ti

A.III.41

5.13 Vihāradāna-gāthā

Sītaṃ uṇhaṃ paṭihanti
 sariṃsape ca makase
 Tato vātātapo ghorō
 Leṇatthañ ca sukhatthañ ca
 Vihāradānaṃ saṅghassa
 Tasmā hi paṇḍito poso
 Vihāre kāraye ramme
 Tesam annañ ca pānañ ca
 Dadeyya uju-bhūtesu
 Te tassa dhammaṃ desenti
 Yaṃ so dhammaṃ idhaññāya

tato vāḷamigāni ca;
 sisire cāpi vuṭṭhiyo.
 sañjāto paṭihaññati.
 jhāyituñ ca vipassituṃ.
 aggamaṃ buddhehi vaṇṇitaṃ;
 sampassaṃ attham attano.
 vāsayettha bahu-ssute;
 vattha-senāsanāni ca;
 vippasannena cetasā.
 sabbadukkhāpanūdanaṃ
 parinibbātayanāsavo ti.

6.

FUNERAL CHANTS

6.1 Dhamma-saṅgaṇī-mātikā

Kusalā dhammā.

Akusalā dhammā.

Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

Vipākā dhammā.

Vipāka-dhamma-dhammā.

N'eva vipāka na vipāka-dhamma-dhammā.

Upādinn'upādāniyā dhammā.

Anupādinn'upādāniyā dhammā.

Anupādinnānupādāniyā dhammā.

Saṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭhāsaṅkilesikā dhammā.

Savitakka-savicārā dhammā.

Avitakka-vicāra-mattā dhammā.

Avitakkāvicārā dhammā.

Pīti-saha-gatā dhammā.

Sukha-saha-gatā dhammā.

Upekkhā-saha-gatā dhammā.

Dassanena pahātabbā dhammā.
 Bhāvanāya pahātabbā dhammā.
 N'eva dassanena na bhāvanāya pahātabbā dhammā.
 Dassanena pahātabba-hetukā dhammā.
 Bhāvanāya pahātabba-hetukā dhammā.
 N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā.
 Ācaya-gāmino dhammā.
 Apacaya-gāmino dhammā.
 N'ev'ācaya-gāmino nāpacaya-gāmino dhammā.
 Sekkhā dhammā.
 Asekkhā dhammā.
 N'eva sekkhā nāsekkhā dhammā.
 Parittā dhammā.
 Mahaggatā dhammā.
 Appamāṇā dhammā.
 Paritt'ārammaṇā dhammā.
 Mahaggat'ārammaṇā dhammā.
 Appamāṇ'ārammaṇā dhammā.
 Hīnā dhammā.
 Majjhimā dhammā.
 Paṇītā dhammā.
 Micchatta-niyatā dhammā.
 Sammatta-niyatā dhammā.
 Aniyatā dhammā.
 Magg'ārammaṇā dhammā.
 Magga-hetukā dhammā.
 Maggādhīpatino dhammā.
 Uppannā dhammā.

Anuppannā dhammā.
 Uppādino dhammā.
 Atītā dhammā.
 Anāgatā dhammā.
 Paccuppannā dhammā.
 Atīt'ārammaṇā dhammā.
 Anāgat'ārammaṇā dhammā.
 Paccuppann'ārammaṇā dhammā.
 Ajjhattā dhammā.
 Bahiddhā dhammā.
 Ajjhatta-bahiddhā dhammā.
 Ajjhatt'ārammaṇā dhammā.
 Bahiddh'ārammaṇā dhammā.
 Ajjhatta-bahiddh'ārammaṇā dhammā.
 Sanidassana-sappaṭighā dhammā.
 Anidassana-sappaṭighā dhammā.
 Anidassanāppaṭighā dhammā.

Dhammasaṅgani 1f

6.2 Paṃsu-kūla

(For the living)

Aciraṃ vat'ayaṃ kāyo,
Paṭhaviṃ adhisessati.
Chuḍḍho apeta-viññāṇo,
Niratthaṃ va kaliṅgaram.

Dhp 41

(For the dead)

Aniccā vata saṅkhārā
Uppāda-vaya-dhammino;
Uppajjitvā nirujjhanti,
Tesaṃ vūpasamo sukho.

D.II.157; S.I.6

Sabbe sattā maranti ca
Marīṃsu ca marissare
Tath'evāhaṃ marissāmi
N'atthi me ettha saṃsayo.

Addhavaṃ jīvitam,
Dhavaṃ maraṇam,
Avassaṃ mayā maritabbaṃ
Maraṇapariyosānaṃ me jīvitam.
Jīvitam m'eva aniyataṃ,
Maraṇam niyataṃ,
Maraṇam niyataṃ.

DhpA.III.170

6.3 Dhammasaṅgiṇī

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Katame dhammā kusalā?

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ hoti somanassa-sahagataṃ ñāṇa-sampayuttaṃ rūpārammaṇaṃ vā saddārammaṇaṃ vā gandhārammaṇaṃ vā rasārammaṇaṃ vā phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā yaṃ yaṃ vā panārabbha, tasmīṃ samaye phasso hoti, avikkhepo hoti;

Ye vā pana tasmiṃ samaye aññe pi atthi paṭicca-samuppannā arūpino dhammā - ime dhammā kusalā.

6.4 Vibhaṅga

Pañca-kkhandhā rūpakkkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

Tattha katamo rūpakkkhandho?

Yaṃ kiñci rūpaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, tad ekajjhaṃ abhisaññūhitvā abhisankhipitvā - ayaṃ vuccati rūpakkkhandho.

6.5 Dhātukathā

Saṅgaho asaṅgaho
 saṅgahitena asaṅgahitaṃ
 asaṅgahitena saṅgahitaṃ
 saṅgahitena saṅgahitaṃ
 asaṅgahitena asaṅgahitaṃ
 sampayogo vip̐payogo
 sampayuttēna vip̐payuttaṃ ...
 vip̐payuttēna sampayuttaṃ asaṅgahitaṃ.

6.6 Puggala-paññati

Cha paññattiyo: khandhapaññatti, āyatanapaññatti,
 dhātupaññatti, saccapaññatti, indriyapaññatti, puggalapaññattīti.
 Kittāvatā puggalānaṃ puggalapaññatti?
 Samayavimutto, asamayavimutto,
 kuppadhammo, akuppadhammo,
 pariḥānadhammo, aparīḥānadhammo,
 cetanābhabbo, anurakkhaṇābhabbo,
 puthujjano, gotrabhū,
 bhayūparato, abhayūparato,
 bhabbāgamano, abhabbāgamano,
 niyato, aniyato,
 paṭipannako, phaleṭṭhito, ...
 arahā, arahattāya paṭipanno.

6.7 Kathāvatthu

Puggalo upalabbhati saccikaṭṭha-paramatthenāti?

Āmantā.

Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati
saccikaṭṭha-paramatthenā ti?

Na h' evaṃ vattabbe.

Ājānāhi niggahaṃ. Hañci puggalo upalabbhati
saccikaṭṭha-paramatthena, tena vata re vattabbe:

'yo saccikaṭṭho paramattho, tato so puggalo upalabbhati
saccikaṭṭhaparamatthenā'ti micchā.

6.8 Yamaka

Ye keci kusalā dhammā, sabbe te kusalamūlā? ye vā pana
kusalamūlā, sabbe te dhammā kusalā?

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā? ye vā
pana kusalamūlena ekamūlā, sabbe te dhammā kusalā?

6.9 Paṭṭhāna-mātikā-pāṭho

Hetu-paccayo, ārammaṇa-paccayo,
adhipati-paccayo, anantara-paccayo,
samanantara-paccayo, saha-jāta-paccayo,
aññam-añña-paccayo, nissaya-paccayo,
upanissaya-paccayo, pure-jāta-paccayo,
pacchā-jāta-paccayo, āsevana-paccayo,
kamma-paccayo, vipāka-paccayo,

āhāra-paccayo, indriya-paccayo,
 jhāna-paccayo, magga-paccayo,
 sampayutta-paccayo, vippayutta-paccayo,
 atthi-paccayo, n'atthi-paccayo,
 vigata-paccayo, avigata-paccayo.

Tika Paṭṭhāna.1

6.10 Vipassanā-bhūmi-pāṭho

Pañcakkhandhā:

Rūpakkhandho, vedanākkhandho, saññākkhandho,
 saṅkhārakkhandho, viññāṇakkhandho.

Dvā-das'āyatanāni:

Cakkhv-āyatanam rūp'āyatanam,
 Sot'āyatanam sadd'āyatanam,
 Ghān'āyatanam gandh'āyatanam,
 Jivh'āyatanam ras'āyatanam
 Kāy'āyatanam phoṭṭhabb'āyatanam
 Man'āyatanam dhamm'āyatanam.

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,
 Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,
 Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,
 Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,
 Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,
 Mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu.

Bā-vīsat'indriyāni:

Cakkhu'ndriyaṃ sot'ndriyaṃ ghān'ndriyaṃ
 jivh'ndriyaṃ kāy'ndriyaṃ man'ndriyaṃ,
 Itth'ndriyaṃ puris'ndriyaṃ jīvit'ndriyaṃ,
 Sukh'ndriyaṃ dukkh'ndriyaṃ
 somanass'ndriyaṃ domanass'ndriyaṃ upekkh'ndriyaṃ,
 saddh'ndriyaṃ viriy'ndriyaṃ sat'ndriyaṃ
 samādh'ndriyaṃ paññ'ndriyaṃ,
 Anaññātāñ-ñassāmī-t'ndriyaṃ aññ'ndriyaṃ
 aññātāv'ndriyaṃ.

Cattāri ariya-saccāni:
 Dukkhaṃ ariya-saccaṃ,
 Dukkha-samudayo ariya-saccaṃ,
 Dukkha-nirodho ariya-saccaṃ,
 Dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ.

Avijjā-paccayā saṅkhārā,
 Saṅkhāra-paccayā viññāṇaṃ,
 Viññāṇa-paccayā nāma-rūpaṃ,
 Nāma-rūpa-paccayā saḷ-āyatanaṃ,
 Saḷ-āyatana-paccayā phasso,
 Phassa-paccayā vedanā,
 Vedanā-paccayā taṇhā,
 Taṇhā-paccayā upādānaṃ,
 Upādāna-paccayā bhavo,
 Bhava-paccayā jāti,
 Jāti-paccayā jarā-maraṇaṃ
 soka-parideva-dukkha-domanass'upāyāsā sambhavanti.
 Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tv-eva asesā-virāga-nirodhā saṅkhāra-nirodho,
 Saṅkhāra-nirodhā viññāṇa-nirodho,
 Viññāṇa-nirodhā nāma-rūpa-nirodho,
 Nāma-rūpa-nirodhā saḷ-āyatana-nirodho,
 Saḷ-āyatana-nirodhā phassa-nirodho,
 Phassa-nirodhā vedanā-nirodho,
 Vedanā-nirodhā taṇhā-nirodho,
 Taṇhā-nirodhā upādāna-nirodho,
 Upādāna-nirodhā bhava-nirodho,
 Bhava-nirodhā jāti-nirodho,
 Jāti-nirodhā jarā-maraṇaṃ
 soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.
 Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

cf. M.III.15f; M.III.280f; M.III.62; M.III.249f; S.II.1f; passim

7.

SUTTAS

7.1 Dhammacakkappavattana Sutta

Solo introduction

Anuttaram abhisambodhim	sambujjhivā tathāgato
Pathamaṃ yaṃ adeseṣi	dhammacakkaṃ anuttaraṃ
Sammadeva pavattento	loke appativattiyaṃ
Yatthākkhātā ubho antā	paṭipatti ca majjhimā
Catūsvāriyasaccesu	visuddhaṃ ñāṇadassanaṃ
Desitaṃ dhammarājena	sammāsambodhikittanaṃ
Nāmena vissutaṃ suttaṃ	dhammacakkappavattanaṃ
Veyyākaraṇapāthena	saṅgītantam bhaṇāma se

[Evaṃ me suttaṃ]

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Dve’me, bhikkhave, antā pabbajitena na sevitabbā: yo cāyaṃ
kāmesu kāma-sukh’allikānuyogo; hīno, gammo, pothujjaniko,
anariyo, anatta-saṇhito; yo cāyaṃ atta-kilamathānuyogo;
dukkho, anariyo, anatta-saṇhito.

Ete te, bhikkhave, ubho ante anupagamma majjhimā paṭipadā
tathāgatena abhisambuddhā cakkhukaraṇī, ñāṇakaraṇī,
upasaṃyāya, abhiññāya, sambodhāya, nibbānāya saṃvattati.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṁvattati.

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathidaṃ:

Sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto,
sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī, upasamāya, abhiññāya,
sambodhāya, nibbānāya saṁvattati.

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ:

Jātipi dukkhā, jarāpi dukkhā, maranampi dukkhāṃ,
soka-parideva-dukkha-domanass’upāyāsāpi dukkhā, appiyehi
sampayogo dukkho, piyehi vippayogo dukkho, yamp’icchaṃ na
labhati tampi dukkhāṃ, saṅkhittena pañcupādānakkhandā
dukkhā.

Idaṃ kho pana, bhikkhave, dukkha-samudayo ariya-saccaṃ:

Yā’yaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā
tatra-tatrābhinandinī seyyathidaṃ: kāma-taṇhā, bhava-taṇhā,
vibhava-taṇhā.

Idaṃ kho pana, bhikkhave, dukkha-nirodho ariya-saccaṃ:

Yo tassā yeva taṇhāya asesa-virāga-nirodho, cāgo, paṭinissaggo,
mutti, anālayo.

Idaṃ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā
ariya-saccaṃ:

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdam: sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi.

[Idaṃ dukkhaṃ] ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññātan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha-samudayo ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkhasamudayo ariyasaccaṃ pahātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahīnan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha-nirodho ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi āloko udapādi.

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṃ kho pan'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitān'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

[Yāva kīvaṇca me bhikkhave,] imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahosi, n'eva tāv'āhaṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim.

Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahosi, ath'āhaṃ bhikkhave, sadevake loke samārake

sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññasiṃ.

Ñāṇaṇca pana me dassanaṃ udapādi, akuppā me vimutti
ayam-antimā jāti, natthi dāni punabbhavo'ti.

Idam-avoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato
bhāsitaṃ abhinandum.

Imasmiṇca pana veyyākaraṇasmiṃ bhaññamāne āyasmato
koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: yaṃ
kiñci samudaya-dhammaṃ sabban-taṃ nirodha-dhamman'ti.

[Pavattite ca bhagavatā] dhammacakke bhumma devā
saddamanussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin'ti.

- Bhummaṇaṃ devānaṃ saddaṃ sutvā, cātummahārājikā devā
saddamanussāvesuṃ...

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, tāvatiṃsā devā
saddamanussāvesuṃ...

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, yāmā devā
saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā
saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā
saddamanussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, paranimmitavasavattī
devā saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, brahmakāyikā
devā saddamanussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin'ti.

Iti'ha tena khaṇena, tena muhuttaṇa, yāva brahmalokā saddo
abbhuggacchi. Ayañca dasa-sahassī lokadhātu saṅkampi
sampakampi sampavedhi, appamāṇo ca oḷāro obhāso loke
pāturahosi atikkammeva devānaṃ devānubhāvaṃ.

Atha kho bhagavā udānaṃ udānesi:

Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño ti. Iti hidaṃ
āyasmato koṇḍaññassa aññā-koṇḍañño tveva nāmaṃ ahoṣī ti.

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

SN 56.11; Vin.I.10f

7.2 Anatta-lakkhaṇa Sutta

Solo introduction

Yantaṃ sattehi dukkheṇa	ñeyyaṃ anattalakkhaṇaṃ
Attavādattasaññānaṃ	sammadeva vimocanaṃ
Sambuddho taṃ pakāsesi	diṭṭhasaccāna yoginaṃ
Uttariṃ paṭivedhāya	bhāvetuṃ ñāṇamuttamaṃ
Yantesaṃ diṭṭhadhammānaṃ	ñāṇenupaparikkhataṃ
Sabbāsavehi cittāni	vimuccimṣu asesato
Tathā ñāṇānussārena	sāsaṇaṃ kātumicchataṃ
Sādhūnaṃ atthasiddhatthaṃ	taṃ suttantaṃ bhaṇāma se

[Evaṃ me suttaṃ]

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā
abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca
rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī ti.

Yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya
saṃvattati, na ca labbhati rūpe, evaṃ me rūpaṃ hotu, evaṃ me
rūpaṃ mā ahoṣī ti.

Vedanā anattā, vedanā ca hidaṃ bhikkhave attā abhavissa,
nayidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya,
evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī ti.

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya
saṃvattati, na ca labbhati vedanāya, evaṃ me vedanā hotu, evaṃ
me vedanā mā ahoṣī ti.

Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī ti.

Yasmā ca kho bhikkhave saññā anattā, tasmā, saññā ābādhāya saṃvattati, na ca labbhati saññāya, evaṃ me saññā hotu, evaṃ me saññā mā ahoṣī ti.

Saṅkhārā anattā, saṅkhārā ca hidaṃ bhikkhave attā abhavissamsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhetha ca saṅkhāresu, evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun ti.

Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu, evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun ti.

Viññāṇaṃ anattā, viññāṇaṇca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhetha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

Yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe, evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

[Taṃ kiṃ maññatha bhikkhave,] rūpaṃ niccaṃ vā aniccaṃ vā ti.
Aniccaṃ bhante.

Yam paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yam paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esohaṃ'asmi, eso me attā ti.

No hetam bhante.

Tam kim maññatha bhikkhave, vedanā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccam, dukkham vā tam sukham vā ti.

Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kalam nu tam samanupassitum, etam mama, esoham'asmi, eso me attā ti.

No hetam bhante.

Tam kim maññatha bhikkhave, saññā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccam, dukkham vā tam sukham vā ti.

Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kalam nu tam samanupassitum, etam mama, esoham'asmi, eso me attā ti.

No hetam bhante.

Tam kim maññatha bhikkhave, saṅkhārā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccam, dukkham vā tam sukham vā ti.

Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kalam nu tam samanupassitum, etam mama, esoham'asmi, eso me attā ti.

No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā ti.

Aniccaṃ bhante.

Yam paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

Yam paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, esoham’asmi, eso me attā ti.

No etaṃ bhante.

[Tasmā tiha bhikkhave] yaṃ kiñci rūpaṃ
atītānāgata-paccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā
sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbaṃ
rūpaṃ netam mama, nesoham’asmi, na me so attā ti, evameva
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhata vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā
vedanā netam mama, nesoham’asmi, na me so attā ti, evameva
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā ajjhata vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā
saññā netam mama, nesoham’asmi, na me so attā ti, evameva
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhata vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe
saṅkhārā netam mama, nesoham’asmi, na me so attā ti, evameva
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā
bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā
yandūre santike vā, sabbhaṃ viññāṇaṃ netam mama,
nesohaṃ'asmi, na me so attā ti, evameṭaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako rūpasmiṃ pi
nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati,
saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ
virajjati, virāgā vimuccati, vimuttasmim vimuttam iti ñāṇaṃ hoti,
khīṇa jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā ti pajānāti ti.

[Idam-avoca bhagavā.] Attamanā pañcavaggiyā bhikkhū
bhagavato bhāsitaṃ abhinandun. Imasmiñca pana
veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ
anupādāya āsavehi cittāni vimuccimṣū ti.

Anattalakkhaṇa-suttaṃ niṭṭhitaṃ.

SN 22.59; Vin.I.13f

7.3 Āditta-pariyāya Sutta

Solo introduction

Veneyyadamanopāye	sabbaso pāramiṃ gato
Amoghavacano buddho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajaṃ
Ciṇṇāggipāricariyānaṃ	sambojjhārahayoginaṃ
Yamādittapariyāyaṃ	desayanto manoharaṃ
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūṇaṃ sotumicchataṃ
Dukkhatālakkhaṇopāyaṃ	taṃ suttantaṃ bhaṇāma se

[Evaṃ me sutam]

Ekam samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ
bhikkhu-sahassena. Tatra kho bhagavā bhikkhū āmantesi:

Sabbaṃ bhikkhave ādittam. Kiñca bhikkhave sabbaṃ ādittam.

Cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuvīññāṇaṃ
ādittam, cakkhusamphasso āditto, yampidaṃ
cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam.
Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā
jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan'ti vadāmi.

Sotaṃ ādittam, saddā ādittā, sotaviññāṇaṃ ādittam,
sotasamphasso āditto, yampidaṃ sotasamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi
ādittam. Kena ādittam. Ādittam rāgagginā dosagginā mohagginā,
ādittam jātiyā jarāmarañena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti vadāmi.

Ghānaṃ ādittam, gandhā ādittā, ghānaviññāṇaṃ ādittam,
ghānasamphasso āditto, yampidaṃ ghānasamphassapaccayā
uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā
tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā
mohagginā, ādittam jātiyā jarāmarañena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittam, jivhāsamphasso
āditto, yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam.

Kena ādittam. Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇam ādittam, kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇam ādittam, manosamphasso āditto, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā jarāmarañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako cakkhusmiṃ pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmīṃ pi nibbindati.

Sotasmīṃ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmīṃ pi nibbindati.

Ghānasmiṃ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ

ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ
vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi
nibbindati, jivhāsamphassepi nibbindati, yampidaṃ
jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ
vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Kāyasmiṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe
pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ
kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ
vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Manasmim̐ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe
pi nibbindati, manosamphassepi nibbindati, yampidaṃ
manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ
vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim̐, vimuttam iti
ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ,
nāparaṃ itthattāyā ti pajānāti ti.

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato bhāsitaṃ
abhinandumaṃ. Imasmiṃca pana veyyākaraṇasmim̐ bhaññamāne
tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccimsū ti.
Ādittapariyāya-suttaṃ niṭṭhitaṃ.

7.4 Dhaj’agga Sutta

[Evam-me sutam.] Ekaṃ samayaṃ Bhagavā, Sāvattiyaṃ viharati, Jeta-vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: “bhikkhavo-ti”. “Bhadante-ti,” te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca:

“Bhūta-pubbaṃ bhikkhave devāsura-saṅgāmo samupabbūho ahoṣi. Atha kho bhikkhave Sakko devānamindo deve tāva-tiṃse āmantesi: ‘Sace mārisā devānaṃ saṅgāma-gatānaṃ uppajjeyya bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, mameva tasmim samaye dhaj’aggaṃ ullokeyyātha. Mamaṃ hi vo dhaj’aggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissati.’

‘No ce me dhaj’aggaṃ ullokeyyātha, atha Pajāpatissa deva-rājassa dhaj’aggaṃ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhaj’aggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissati’.

‘No ce Pajāpatissa deva-rājassa dhaj’aggaṃ ullokeyyātha, atha Varuṇassa deva-rājassa dhaj’aggaṃ ullokeyyātha. Varuṇassa hi vo deva-rājassa dha’jaggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati’.

‘No ce Varuṇassa deva-rājassa dhaj’aggaṃ ullokeyyātha, atha Īsānassa deva-rājassa dhaj’aggaṃ ullokeyyātha. Īsānassa hi vo devarājassa dhaj’aggaṃ ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissati-ti.’

“Taṃ kho pana bhikkhave Sakkassa vā devānam indassa dhaj’aggaṃ ullokayataṃ, Pajāpatissa vā deva-rājassa dhaj’aggaṃ

ullokayatam, Varuṇassa vā deva-rājassa dhaj’aggam ullokayatam,
 Īsānassa vā devarājassa dhaj’aggam ullokayatam yaṃ bhavissati
 bhayaṃ vā chambhitattam vā loma-haṃso vā, so pahīyethāpi
 no’pi pahīyetha.

“Taṃ kissa hetu? Sakko hi, bhikkhave, devānam indo avītarāgo
 avītadoso avītamoho bhīru chambhī utrāsī palāyī-ti.

“Ahañ-ca kho, bhikkhave, evaṃ vadāmi: Sace tumhākaṃ,
 bhikkhave, arañña-gatānaṃ vā rukkha-mūla-gatānaṃ vā
 suññāgāra-gatānaṃ vā uppajjeyya bhayaṃ vā chambhitattam vā
 loma-haṃso vā, mam eva tasmim samaye anussareyyātha:

‘Iti pi so bhagavā araham sammā-sambuddho,
 vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro
 purisa-damma-sārathi satthā devamanussānaṃ Buddho
 Bhagavā-ti. Mamaṃ hi vo bhikkhave anussaratam, yaṃ bhavissati
 bhayaṃ vā chambhitattam vā loma-haṃso vā, so pahīyissati.

“No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

‘Svākkhāto Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko,
 opanayiko paccattam veditabbo viññūhi-ti. Dhammaṃ hi vo
 bhikkhave anussaratam, yaṃ bhavissati bhayaṃ vā
 chambhitattam vā loma-haṃso vā, so pahīyissati.

“No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha:

‘Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato
 sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho,
 sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yad-idaṃ cattāri
 purisa-yugāni aṭṭha purisapuggalā, esa Bhagavato sāvaka-saṅgho,
 āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo, anuttaram

puññakkhettaṃ lokassā-ti. Saṅghaṃ hi vo bhikkhave anussarataṃ
yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so
pahīyissati.

“Taṃ kissa hetu? Tathāgato hi bhikkhave arahaṃ
sammā-sambuddho, vītarāgo vītadoso vītamoho, abhīru
acchambhī anutrāsī apalāyīti.”

Idam avoca Bhagavā. Idaṃ vatvā sugato athāparaṃ etad avoca
satthā:

“Arañhe rukkha-mūle vā,
Suññ’āgāre va bhikkhavo;
Anussaretha Sambuddhaṃ,
Bhayaṃ tumhāka no siyā.
No ce Buddhaṃ sareyyātha,
Loka-jeṭṭhaṃ narāsabhaṃ;
Atha dhammaṃ sareyyātha,
Niyyānikaṃ sudesitaṃ.
No ce dhammaṃ sareyyātha,
Niyyānikaṃ sudesitaṃ;
Atha saṅghaṃ sareyyātha,
Puññakkhettaṃ anuttaraṃ.
Evaṃ-Buddhaṃ sarantānaṃ,
Dhammaṃ saṅghaṇ-ca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā,
Loma-haṃso na hessatī-ti.”
Dhaj’agga Suttaṃ Niṭṭhitaṃ.

7.5 Girimānanda-suttaṃ

Evam me sutam: Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālha-gilāno. Atha kho āyasmā Ānando yena Bhagavā ten’upasaṅkami; upasaṅkamitvā Bhagavantam abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho āyasmā Ānando Bhagavantam etad-avoca:

“Āyasmā, Bhante, Girimānando ābādhiko hoti dukkhito bālha-gilāno. Sādhu Bhante Bhagavā yen’āyasmā Girimānando ten’upasaṅkamatū anukampaṃ upādāyā-ti.”

“Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tṥānaṃ kho pan’etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tṥānaso paṭipassambheyya.

“Katamā dasa? Anicca-saññā, anatta-saññā, asubha-saññā, ādīnava-saññā, pahāna-saññā, virāga-saññā, nirodha-saññā, sabba-loke anabhirata-saññā, sabba-saṅkhāresu aniccāsaññā, ānāpānassati.

“Katamā c’Ānanda anicca-saññā? Idh’Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisaṅcikkhati: ‘rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ-ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat’Ānanda anicca-saññā.

“Katamā c’Ānanda anatta-saññā? Idh’Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti

paṭisañcikkhati: ‘cakkhuṃ anattā, rūpā anattā, soṭaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā-ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat’Ānanda, anatta-saññā.

“Katamā c’Ānanda, asubha-saññā? Idh’Ānanda, bhikkhu imam-eva kāyaṃ uddham pāda-talā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati: ‘Atthi imasmim kāye: kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nhāru, aṭṭhi, aṭṭhi-miñjaṃ, vakkāṃ, hadayaṃ, yakaṇaṃ, kilomakāṃ, pihakāṃ, papphāsaṃ, antaṃ, anta-guṇaṃ, udariyaṃ, karīsaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan-ti.’ Iti imasmim kāye asubhānupassī viharati. Ayaṃ vuccat’Ānanda asubha-saññā.

“Katamā c’Ānanda ādīnava-saññā? Idh’Ānanda, bhikkhu arañña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā iti paṭisañcikkhati: ‘Bahu-dukkho kho ayaṃ kāyo bahu-ādīnavo. Iti imasmim kāye vividhā ābādhā uppajjanti, seyyathidaṃ: cakkhu-rogo, soṭa-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, dantarogo, oṭṭha-rogo, kāso, sāso, pināso, ḍāho, jaro, kucchi-rogo, mucchā, pakkhandikā, sūlā, visūcīkā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, nakhasā, vitacchikā, lohitaṃ, pittaṃ, madhu-meho, aṃsā, piḷakā, bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vātasamuṭṭhānā ābādhā, sannipātīkā ābādhā, utupariṇāma-jā ābādhā, visama-parihāra-jā ābādhā, opakkamikā ābādhā, kamma-vipāka-jā ābādhā, sītaṃ, uṇhaṃ, jigheccaṃ, pipāsā,

uccāro, passāvo-ti.’ Iti imasmim̐ kāye ādīnavānupassī viharati.
Ayaṃ vuccat’Ānanda ādīnava-saññā.

“Katamā c’Ānanda pahāna-saññā? Idh’Ānanda, bhikkhu
uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati, vinodeti,
byantīkaroti, anabhāvaṃ gameti. Uppannaṃ byāpāda-vitakkaṃ
nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.
Uppannaṃ vihiṃsā-vitakkaṃ nādhivāseti, pajahati, vinodeti,
byantīkaroti, anabhāvaṃ gameti. Uppann’uppanne pāpake akusale
dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ
gameti. Ayaṃ vuccat’Ānanda pahāna-saññā.

“Katamā c’Ānanda, virāga-saññā? Idh’Ānanda, bhikkhu
arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti
paṭisañcikkhati: ‘Etaṃ santaṃ, etaṃ paṇītaṃ, yad-idaṃ
sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo
virāgo nibbāna-ti.’ Ayaṃ vuccat’Ānanda virāgasaññā.

“Katamā c’Ānanda, nirodha-saññā? Idh’Ānanda, bhikkhu
arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti
paṭisañcikkhati: ‘Etaṃ santaṃ, etaṃ paṇītaṃ, yad-idaṃ
sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo
nirodho nibbāna-ti.’ Ayaṃ vuccat’Ānanda nirodhasaññā.

“Katamā c’Ānanda, sabba-loke anabhiratasaññā? Idh’Ānanda,
bhikkhu ye loke upādānā cetaso adhiṭṭhānābhinivesānusayā, te
pajahanto viharati anupādiyanto. Ayaṃ vuccat’Ānanda sabba-loke
anabhirata-saññā.

“Katamā c’Ānanda sabba-saṅkhāresu aniccāsaññā? Idh’Ānanda bhikkhu sabba-saṅkhāresu aṭṭiyati, harāyati, jigucchati. Ayaṃ vuccat’ Ānanda, sabba-saṅkhāresu aniccā-saññā.

“Katamā c’Ānanda ānāpānassati? Idh’Ānanda, bhikkhu araṇña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā. So sato’va assasati sato’va passasati.

Dīghaṃ vā assasanto: ‘Dīghaṃ assasāmī-ti’ pajānāti. Dīghaṃ vā passasanto: ‘Dīghaṃ passasāmī-ti’ pajānāti. Rassaṃ vā assasanto: ‘Rassaṃ assasāmī-ti’ pajānāti. Rassaṃ vā passasanto: ‘Rassaṃ passasāmī-ti’ pajānāti. ‘Sabba-kāyapaṭisaṃvedī assasissāmī-ti’ sikkhati. ‘Sabbakāya-paṭisaṃvedī passasissāmī-ti’ sikkhati. ‘Passambhayaṃ kāya-saṅkhāraṃ assasissāmī-ti’ sikkhati. ‘Passambhayaṃ kāya-saṅkhāraṃ passasissāmī-ti’ sikkhati.

‘Pīti-paṭisaṃvedī assasissāmī-ti’ sikkhati. ‘Pīti-paṭisaṃvedī passasissāmī-ti’ sikkhati. ‘Sukha-paṭisaṃvedī assasissāmī-ti’ sikkhati. ‘Sukha-paṭisaṃvedī passasissāmī-ti’ sikkhati.

‘Citta-saṅkhāra-paṭisaṃvedī assasissāmī-ti’ sikkhati.

‘Citta-saṅkhāra-paṭisaṃvedī passasissāmī-ti’ sikkhati.

‘Passambhayaṃ cittasaṅkhāraṃ assasissāmī-ti’ sikkhati.

‘Passambhayaṃ citta-saṅkhāraṃ passasissāmī-ti’ sikkhati.

‘Citta-paṭisaṃvedī assasissāmī-ti’ sikkhati. ‘Citta-paṭisaṃvedī passasissāmī-ti’ sikkhati. ‘Abhippamodayaṃ cittaṃ assasissāmī-ti’ sikkhati. ‘Abhippamodayaṃ cittaṃ passasissāmī-ti’ sikkhati.

‘Samādahaṃ cittaṃ assasissāmī-ti’ sikkhati. ‘Samādahaṃ cittaṃ

passasissāmī-ti' sikkhati. 'Vimocayaṃ cittaṃ assasissāmī-ti' sikkhati. 'Vimocayaṃ cittaṃ passasissāmī-ti' sikkhati.

'Aniccānupassī assasissāmī-ti' sikkhati. 'Aniccānupassī passasissāmī-ti' sikkhati. 'Virāgānupassī assasissāmī-ti' sikkhati. 'Virāgānupassī passasissāmī-ti' sikkhati. 'Nirodhānupassī assasissāmī-ti' sikkhati. 'Nirodhānupassī passasissāmī-ti' sikkhati. 'Paṭinissaggānupassī assasissāmī-ti' sikkhati. 'Paṭinissaggānupassī passasissāmī-ti' sikkhati. Ayaṃ vuccat' Ānanda, ānāpānassati.

“Sace kho tvaṃ, Ānanda, Girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānaṃ kho pan'etaṃ vijjati yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā-ti.”

Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā yen'āyasmā Girimānando ten'upasaṅkami; upasaṅkamtvā āyasmato Girimānandassa imā dasa saññā abhāsi.

Atha kho āyasmato Girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi, vuṭṭhāhi c'āyasmā Girimānando tamhā ābādhā. Tathā pahīno ca pan'āyasmato Girimānandassa so ābādho ahoṣi-ti.”

Girimānanda Suttaṃ Niṭṭhitam.

8.

PĀṬIMOKKHA CHANTS

8.1 Verses on the Training Code

[Handa mayaṃ ovāda-pāṭimokkha-gāthāyo bhaṇāmaṣe]

Sabba-pāpassa akaraṇaṃ
Kusalassūpasampadā
Sacitta-pariyodapanaṃ
Etaṃ buddhāna sāsanaṃ
Khantī paramaṃ tapo tītikkhā
Nibbānaṃ paramaṃ vadanti buddhā
Na hi pabbajito parūpaghātī
Samaṇo hoti paraṃ viheṭṭhayanto
Anūpavādo anūpaghāto
Pāṭimokkhe ca saṃvaro
Mattaññutā ca bhattasmiṃ
Pantañca sayan'āsaṇaṃ
Adhicitte ca āyogo
Etaṃ buddhāna sāsanaṃ

Dhp 183-185

8.2 Sacca-kiriyā-gāthā

[Handa mayaṃ sacca-kiriyā-gāthāyo bhaṇāmaṣe]

Natthi me saraṇaṃ aṇṇaṃ buddho me saraṇaṃ varaṃ
Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇaṃ aṇṇaṃ dhammo me saraṇaṃ varaṃ
Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇaṃ aṇṇaṃ saṅgho me saraṇaṃ varaṃ
Etena sacca-vajjena sotthi me hotu sabbadā

*For me there is no other Refuge, the Buddha ... Dhamma ... Sangha is
my excellent refuge. By the utterance of this Truth, may there be
blessings for me.*

8.3 Sīl'uddesa-pāṭho Uposath'āvasāne Sajjhāyitabbo

[Handa mayaṃ sīl'uddesa-pāṭho bhaṇāmaṣe]

Bhāsitam idaṃ tena bhagavatā jānatā passatā
arahatā sammā-sambuddhena,
Sampanna-sīlā bhikkhave viharatha
sampanna-pāṭimokkhā,
Pāṭimokkha-saṃvara-saṃvutā viharatha
ācāra-gocara-sampannā,
Aṇu-mattesu vajjesu bhaya-dassāvī
samādāya sikkhatha sikkhāpadesū-ti.

*This has been said by the Lord, One-who-knows, One-who-sees, the
Arahant, the Perfect Buddha enlightened by himself: 'Bhikkhus, be
perfect in moral conduct. Be perfect in the Pāṭimokkha. Dwell*

restrained in accordance with the the Pāṭimokkha. Be perfect in conduct and resort, seeing danger even in the slightest faults. Train yourselves by undertaking rightly the rules of training.'

Tasmā-tih'amhehi sikkhitabbaṃ,
 Sampanna-silā viharissāma sampannapāṭimokkhā,
 Pāṭimokkha-saṃvara-saṃvutā viharissāma
 ācāra-gocara-sampannā,
 Aṇu-mattesu vajjesu bhaya-dassāvī
 samādāya sikkhissāma sikkhāpadesū-ti,
 Evañ hi no sikkhitabbaṃ.

Therefore we should train ourselves thus: 'We will be perfect in the Pāṭimokkha. We will dwell restrained in accordance with the Pāṭimokkha. We will be perfect in conduct and resort, seeing danger even in the slightest faults.' Thus indeed we should train ourselves.

cf. D.I.63; D.III.266f

8.4 The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmaṣe]

Chinda sotaṃ parakkamma	kāme panūda brāhmaṇa
Nappahāya muni kāme	n'ekattam-upapajjati
Kayirā ce kayirāthenaṃ	daḥham-enaṃ parakkame
Sithilo hi paribbājo	bhiyyo ākirate rajaṃ

*Exert yourself and cut the stream.
 Discard sense-pleasures, Holy Man;
 Not letting sensual pleasures go,
 A sage will not reach unity. Vigorously, with all one's strength,*

*It should be done, what should be done;
A lax monastic life stirs up
The dust of passions all the more.*

Akataṃ dukkaṭaṃ seyyo	pacchā tappati dukkaṭaṃ
Katañca sukataṃ seyyo	yaṃ katvā nānutappati
Kuso yathā duggahito	hattham-evānukantati
Sāmaññaṃ dupparāmaṭṭhaṃ	nirayāyūpakaḍḍhati
Yaṃ kiñci sithilaṃ kammaṃ	saṅkiliṭṭhañca yaṃ vataṃ
Saṅkassaraṃ brahma-cariyaṃ	na taṃ hoti mahapphalan'ti

*Better is not to do bad deeds
That afterwards would bring remorse;
It's rather good deeds one should do
Which having done one won't regret.
As Kusa-grass, when wrongly grasped,
Will only cut into one's hand
So does the monk's life wrongly led
Indeed drag one to hellish states.
Whatever deed that's slackly done,
Whatever vow corruptly kept,
The Holy Life led in doubtful ways —
All these will never bear great fruit.*

S.I.49f

8.5 Sāmaṇera Sikkhā

Anuññāsi kho bhagavā,
Sāmaṇerānaṃ dasa sikkhā-padāni,
Tesu ca sāmaṇerehi sikkhituṃ:

*Ten novice training rules
were established by the Blessed One.
They are the things in which a novice should train*

Pāṇātipātā veramaṇī,
Adinn'ādānā veramaṇī,
Abrahma-cariyā veramaṇī,
Musā-vādā veramaṇī,
Surā-meraya-majja-pamādaṭṭhānā veramaṇī,
Vikāla-bhojanā veramaṇī,
Nacca-gīta-vāḍita-visūka-dassanā veramaṇī,
Mālā-gandha-vilepana-dhāraṇa-maṇḍanavibhūsanatṭhānā
veramaṇī,
Uccā-sayana-mahā-sayanā veramaṇī,
Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī-ti.

*Abstaining from killing living beings
Abstaining from taking what is not given
Abstaining from unchastity
Abstaining from false speech
Abstaining from intoxicants that dull the mind
Abstaining from eating at the wrong time
Abstaining from dancing, singing, music and watching shows
Abstaining from perfumes, beautification and adornment
Abstaining from lying on high or luxurious beds
Abstaining from using gold, silver or money.*

Vin.I.83f

Anuññāsi kho Bhagavā,

Dasahi añgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ.
Katamehi dasahi?

*Ten grounds for a novice to be dismissed
were established by the Blessed One.
What are these ten?*

Pāṇātipātī hoti,
Adinn'ādāyī hoti,
Abrahma-carī hoti,
Musā-vādī hoti,
Majja-pāyī hoti,
Buddhassa avaṇṇaṃ bhāsati,
Dhammassa avaṇṇaṃ bhāsati,
Saṅghassa avaṇṇaṃ bhāsati,
Micchā-diṭṭhiko hoti,
Bhikkhunī-dūsako hoti,

*He is a killer of living beings
He is a taker of what is not given
He is a practitioner of unchastity
He is a speaker of falsity
He is a consumer of intoxicants
He speaks in dispraise of the Buddha
He speaks in dispraise of the Dhamma
He speaks in dispraise of the Saṅgha
He is a holder of wrong views
He has corrupted a nun*

Anuññāsi kho Bhagavā,

Imehi dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetun-ti.

*These are the ten grounds for a novice to be dismissed
which were established by the Blessed One.*

Vin.I.85

Anuññāsi kho Bhagavā,

Pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍa-kammaṃ
kātuṃ.

Katamehi pañcahi?

*Five grounds for a novice to be punished
were established by the Blessed One.
What are these five?*

Bhikkhūnaṃ alābhāya parisakkati,

Bhikkhūnaṃ anattthāya parisakkati,

Bhikkhūnaṃ anāvāsāya parisakkati,

Bhikkhū akkosati paribhāsati,

Bhikkhū bhikkhūhi bhedeti,

*He strives for the loss of the Bhikkhus
He strives for the non-benefit of the Bhikkhus
He strives for the non-residence of the Bhikkhus
He insults or abuses the Bhikkhus
He causes a split between the Bhikkhus*

Anuññāsi kho Bhagavā,

Imehi pañcahi aṅgehi samannāgatassa
sāmaṇerassa daṇḍa-kammaṃ kātun-ti.

*These are the ten grounds for a novice to be punished
that were established by the Blessed One.*

Vin.I.84

9.

CHANTS USED IN SRI LANKA

9.1 Devotional Chants

9.1.1 Salutation to the Three Main Objects of Venerations

Vandāmi cetiyaṃ sabbaṃ
Sabba-ṭhānesu patitṭhitaṃ
Sārīrika-dhātu-Mahā-bodhiṃ
Buddha-rūpaṃ sakalaṃ sadā.

9.1.2 Salutation to the Bodhi-Tree

Yassa mūle nissino va	sabbāri vijayaṃ akā,
Patto sabbaññutaṃ Satthā	vande taṃ Bodhi-pādapaṃ.
Ime ete Mahā-Bodhi	loka-nāthena pūjitā,
Aham-pi te namassāmi	bodhi-Rājā nam'atthu te!

9.1.3 Offering of Lights

Ghana-sārappadittena
Dīpena tama-dhaṃsinā
Tīloka-dīpaṃ sambuddhaṃ
Pūjayāmi tamo-nudaṃ.

9.1.4 Offering of Incense

Gandha-sambhāra-yuttaṇa
Dhūpenāhaṃ sugandhinā

Pūjaye pūjaneyyan-taṃ
Pūjā-bhājanam-uttamaṃ.

9.1.5 Offering of Flowers

Vaṇṇa-gandha-guṇopetaṃ
Etaṃ kusuma-santatiṃ.
Pūjayāmi munindassa
Sirīpāda-saroruhe.
Pūjemi Buddhaṃ kusumena'nena
Puññenam-etena ca hotu mokkhaṃ
Pupphaṃ milāyāti yathā idaṃ me
Kāyo tathā yāti vināsa-bhāvaṃ.

9.1.6 Transference of Merit to Devas

Ākāsatthā ca bhummatthā
Devā nāgā mah'iddhikā
Puññaṃ taṃ anumoditvā
Ciraṃ rakkhantu /loka/ sāsanaṃ
Ciraṃ rakkhantu desanaṃ
Ciraṃ rakkhantu maṃ paraṃ
Ettāvatā ca amhehi
Sambhataṃ puñña-sampadaṃ
Sabbe devā/ bhūtā/ sattā anumodantu
Sabba-sampatti siddhiyā.

9.1.7 Blessing to the World

Devo vassatu kālena
Sassa-sampatti-hetu ca

Phīto bhavatu loko ca
Rajā bhavatu dhammiko.

9.1.8 Transference of Merits to Departed Ones

Idaṃ te/vo/no/me ñātīnaṃ hotu
sukhitā hontu ñātayo. (×3)

(When chanting for one person use 'te'; when for laypeople use 'vo';
when chanting together in a group use 'no'; when alone use 'me'.)

9.1.9 The Aspirations

Iminā puññakammena	mā me bāla-samāgamo,
Sataṃ samāgamo hotu,	yāva nibbāna-pattiyā.
Kāyena vācā-cittena	pamādena mayā kataṃ
Accayaṃ khama me bhante	bhūri-pañña Tathāgata.

9.1.10 Blessing and Protection

Sabb'ītiyo vivajjantu	sabba-rogo vinassatu;
Mā me/no bhavatvantarāyo	sukhī dīghāyuko/ā bhava/homa.
Bhavatu sabba-maṅgalaṃ	rakkhantu sabba-devatā.
Sabba-buddhānubhāvena	sadā sotthi bhavantu me.
Bhavatu sabba-maṅgalaṃ	rakkhantu sabba-devatā.
Sabba-dhammānubhāvena	sadā sotthi bhavantu me.
Bhavatu sabba-maṅgalaṃ.	rakkhantu sabba-devatā.
Sabba-saṅghānubhāvena,	sadā sotthi bhavantu me.
Nakkhatta-yakkha-bhūtānaṃ	pāpaggaha-nivāraṇā
Parittassānubhāvena	hantvā mayhaṃ/amhe upaddave.
Devo vassatu kālena.	sassa-sampatti-hetu ca.
Phīto bhavatu loko ca.	rājā bhavatu dhammiko.
Sabbe buddhā balappattā,	paccekānañca yaṃ balaṃ
Arahantānañca tejena,	rakkhaṃ bandhāmi sabbaso.

9.1.11 Mettā Bhāvanā

Attūpamāya sabbesaṃ	sattānaṃ sukhakāmatam,
Passitvā kamato mettaṃ	sabbasattesu bhāvaye.
Sukhi bhaveyyaṃ niddukkho	ahaṃ niccaṃ ahaṃ viya,
Hitā ca me sukhī hontu	majjhathā c'atha verino.
Imamhi gāmakkhettamhi	sattā hontu sukhī sadā,
Tato parañ ca-rajjesu	cakkavāḷesu jantuno.
Samantā cakkavāḷesu	sattānan-tesu pāṇino,
Sukhino puggala bhūtā	attabhāvagatā siyumu.
Tathā itthī pumā ce'va	ariya anariya' pi ca,
Devā narā apāyaṭṭhā	tathā dasa disāsu cā-ti.

9.1.12 Pattanumodana (Sharing Merits)

Idaṃ te/vo/no/me ñātīnaṃ hotu

Sukhitā hontu ñātayo (×3)

Yathā vāri-vahā pūrā	paripūrenti sāgaram,
Evaṃ eva ito dinnaṃ	petānaṃ upakappatu.
Unname udakaṃ vattaṃ	yathā ninnaṃ pavattati,
Evaṃ eva ito dinnaṃ	petānaṃ upakappatu.
Āyūr-arogya-sampatti	sagga-sampattiṃ eva ca,
Atho nibbāna-sampatti	iminā te/vo/no/me samijjhatu.
Ichitaṃ patthitaṃ tuyhaṃ	sabbam-eva samijjhatu,
Pūrentu citta-saṅkappā	maṇi-joti-raso yathā.
Ichitaṃ patthitaṃ tuyhaṃ	sabbam-eva samijjhatu,
Pūrentu citta-saṅkappā	cando paṇṇa-rasī yathā.
Ichitaṃ patthitaṃ tuyhaṃ	khippam-eva samijjhatu,
Sabbe pūrentu saṅkappā	cando paṇṇa-rasī yathā.

cf. Petavatthu p.19-31 & KhpA. 206-215

9.1.13 Greeting Used in Sri Lanka

(FIXME placeholder)

9.2 Offences

9.2.1 Āpatti-paṭidesanā (Confession of Offences)

9.2.1.1 Method of confessing light offences

JCB: Okāsa, ahaṃ bhante, sabbā āpattiyo ārocemi.

Dutiyam-pi ahaṃ bhante, sabbā āpattiyo ārocemi.

Tatīyam-pi ahaṃ bhante, sabbā āpattiyo ārocemi.

I ven. sir, declare all offences. For the second time... For the third time...

SAB: Sādhū, sādhu.

It is good, it is good.

JCB: Okāsa ahaṃ bhante, sambahulā nānā-vatthukā āpattiyo
āpajjīṃ, tā tumha-mūle paṭidesemi.

*I, ven. sir, having many times fallen into many different offences with
different bases, these I confess.*

SAB: Passasi āvuso tā āpattiyo?

Do you see, friend, those offences?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatiṃ āvuso saṃvareyyāsi.

In the future, friend, you should be restrained.

JCB: Sādhū suṭṭhu bhante āyatiṃ saṃvarissāmi.

Dutiyam-pi sādhu suṭṭhu bhante āyatiṃ saṃvarissāmi.

Tatīyam-pi sādhu suṭṭhu bhante āyatiṃ saṃvarissāmi.

*It is well indeed, ven. sir, in future I shall be restrained. For the second
time...For the third time...*

SAB: Sādhū, sādhu.

It is good, it is good.

JCB: Okāsa ahaṃ bhante,
sabbā tā garukāpattiyo āvikaromi.

Dutiyam-pi okāsa ahaṃ bhante,

sabbā tā garukāpattiyo āvikaromi.

Tatīyam-pi okāsa ahaṃ bhante,

sabbā tā garukāpattiyo āvikaromi.

Ven. sir, I reveal all heavy offences. For the second time... For the third time...

This final declaration is only used in some communities. Also, some communities will acknowledge with a ‘Sādhu’ after each declaration rather than as shown above. That is, after each ‘ārocemi’ and each ‘saṃvarissāmi’.

9.2.1.2 Formula for same base offences

JCB: Okāsa ahaṃ bhante, desanādukkatāpattiṃ āpajjiṃ, taṃ tumha-mūle paṭidesemi.

I, ven. sir, confess an offence of wrong-doing through having confessed the same-based offences.

SAB: Passasi āvuso taṃ āpaṭṭiṃ?

Do you see, friend, that offence?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatiṃ āvuso saṃvareyyāsi.

In the future, friend, you should be restrained.

JCB: Sādhu suṭṭhu bhante āyatiṃ saṃvarissāmi. Dutiyam-pi sādhu suṭṭhu Tatiyam-pi ... saṃvarissāmi.

It is well indeed, ven. sir, in future I shall be restrained. For the second time... For the third time...

SAB: Sādhu, sādhu.

It is good, it is good.

cf. Vin.II.102

9.3 Rains and Kathina

9.3.1 Entering the Rains

‘Imasmiṃ vihāre imaṃ te-māsaṃ vassaṃ upemi. Idha vassaṃ upemi.’

‘I enter the Rains in this kuṭi for three months. I enter the Rains here.’

9.4 Uposatha-day for Sāmaṇeras and Lay-followers

9.4.1 Eight Precepts

With hands in *añjali*, the laypeople recite the following request:

‘Sādhu! Sādhu! Sādhu! Okāsa ahaṃ bhante ti-saraṇena saddhiṃ aṭṭh’aṅga sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me bhante. Dutiyam-pi okāsa... detha me bhante. Tatiyam-pi okāsa... detha me bhante.’

Bhk: ‘Yaṃ ahaṃ vadāmi taṃ vadetha.’

Laypeople: ‘Āma, bhante.’

Bhk: ‘Namo...’ (×3)

Laypeople: repeat.

Bhk:

‘Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Saṅghaṃ saraṇaṃ gacchāmi.’

Laypeople: repeat line by line.

Bhk: ‘Saraṇagamaṇaṃ sampuṇṇaṃ.’

Laypeople: ‘Āma, bhante.’

Then the bhikkhu recites, with the laypeople repeating line by line:

‘Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ
samādiyāmi.

Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

Nacca-gīta vāḍita visūka-dassana mālāgandha vilepana dhāraṇa
maṇḍana vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

Uccā-sayana mahā-sayanā veramaṇī sikkhā-padaṃ samādiyāmi.’

cf. A.IV.248–250

‘I undertake the precept to refrain from:

- *destroying living beings.*
- *taking that which is not given.*
- *any kind of intentional sexual behaviour.*
- *false speech.*
- *intoxicating drinks and drugs that lead to carelessness.*
- *eating at wrong times.*

- *dancing, singing, music and going to entertainments.*
- *perfumes, beautification and adornment.*
- *lying on a high or luxurious sleeping place.*
- *accepting gold or silver.'*

Bhk: 'Imaṃ aṭṭh'aṅga-sīlaṃ samādiyāmi.'

Laypeople: 'Imaṃ aṭṭh'aṅga-sīlaṃ samādiyāmi.' (×3)

Bhk: 'Ti-saraṇena saddhiṃ aṭṭh'aṅga-sīlaṃ dhammaṃ sādhukaṃ
surakkhitaṃ katvā appamādena sampādeṭha.'

Laypeople: 'Āma, bhante.'

Bhk:

'Sīlena sugatiṃ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.'

'These Eight Precepts

*Have morality as a vehicle for happiness,
Have morality as a vehicle for good fortune,
Have morality as a vehicle for liberation,
Let morality therefore be purified.'*

The Laypeople may respond with:

'Sādhu, sādhu, sādhu!'

9.4.2 Five Precepts

With hands in *añjali*, the laypeople recite the following request:

‘Sādhū! Sādhū! Sādhū! Okāsa ahaṃ bhante tisaraṇena saddhiṃ
pañca-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me
bhante. Dutiyam-pi okāsa... Tatiyam-pi okāsa...’

Bhikkhu: ‘Yaṃ ahaṃ vadāmi taṃ vadetha.’

Laypeople: ‘Āma, bhante.’

Bhk: ‘Namo...’ (×3)

Laypeople: repeat.

Bhk: ‘Saraṇagamaṇaṃ sampuṇṇaṃ.’

Laypeople: ‘Āma, bhante.’

Then the bhikkhu recites, with the laypeople repeating line by line:

‘Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

Kāmesu micchā-cārā veramaṇī sikkhā-padaṃ samādiyāmi.

Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ
samādiyāmi.’

cf. A.IV.248-250

Bhk:

‘Tisaraṇena saddhiṃ pañcasīlaṃ dhammaṃ sādhukaṃ
surakkhitaṃ katvā appamādena sampādettha.’

Laypeople: ‘Āma, bhante.’

Bhk:

‘Sīlena sugatiṃ yanti
Sīlena bhoga-sampadā,

Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.’

PART II

VINAYA NOTES

‘And even, oh bhikkhus, as the great ocean is stable and does not overflow its banks, even so, oh bhikkhus, whatever training rule has been laid down by me for sāvakā, they will not transgress it even for life’s sake.’

Ud 5.5

10.

GUIDELINES

10.1 The Ten Reasons for the Establishing of the Pāṭimokkha

1. 'For the excellence of the Sangha;
2. for the wellbeing of the Sangha;
3. for the control of ill-controlled bhikkhus;
4. for the comfort of wellbehaved bhikkhus;
5. for the restraint of the āsavā in this present state;
6. for protection against the āsavā in a future state;
7. to give confidence to those of little faith;
8. to increase the confidence of the faithful;
9. to establish the True Dhamma;
10. to support the Vinaya.'

Vin.III.20; A.V.70

10.2 The Four Great Standards (Mahāpadesa)

'Whatever things are not prohibited as unallowable but agree with things that are unallowable, being opposed to things that are allowable — such things are unsuitable.'

‘Whatever things are not prohibited as unallowable but agree with things that are allowable, being opposed to things that are unallowable — such things are suitable.

‘Whatever things are not permitted as allowable but agree with things that are unallowable, being opposed to things that are allowable — such things are unsuitable.

‘Whatever things are not permitted as allowable but agree with things that are allowable, being opposed to things that are unallowable — such things are suitable.’

Vin.I.250

10.3 Upholding the Principles

‘If there is some obstacle to [the practice of the training rules], due to time and place, the rules should be upheld indirectly and not given up entirely, for otherwise there will be no principles (for discipline). A community without principles for discipline cannot last long...’

Entrance to the Vinaya, I.230

11.

REQUISITES

11.1 Bindu (Marking)

Before use, a new robe must be marked with three dots, blue-, green-, black- or brown in colour, saying, either out loud or mentally:

‘Imaṃ bindukappaṃ karomi.’ (×3)

‘I make this properly marked.’

cf. Vin.IV.120

11.2 Adhiṭṭhāna (Determining)

‘Imaṃ saṅghāṭiṃ adhiṭṭhāmi.’

‘I determine this outer robe.’

For ‘saṅghāṭiṃ’ substitute item as appropriate:

- uttarā-saṅgaṃ (upper robe)
- antara-vāsakaṃ (lower robe)
- pattaṃ (alms bowl)
- nisīdanaṃ (sitting-cloth)
- kaṇḍu-paṭicchādiṃ (skin-eruption covering cloth)
- vassika-sāṭikaṃ (rains cloth)
- paccattharaṇaṃ (sleeping cloth)
- mukha-puñchana-colaṃ (handkerchief)
- parikkhāra-colaṃ (small requisite).

The first three articles must be properly marked *before* being determined for use. Only one of each of these items may be determined at any one time.

The rains cloth may be used only during the four months of the Rains.

There is no limit to the number of articles which may be determined in each of the last three categories above, e.g.:

‘Imāni paccattharaṇāni adhiṭṭhāmi.’

‘I determine these sleeping cloths.’

Substitute ‘mukhapuñchana-colāni’ (handkerchiefs) or ‘parikkhāra-colāni’ (small requisites) as appropriate.

Articles are determined either by touching the article and mentally reciting the relevant Pali passage, or by uttering the Pali passage without touching the article. In the latter case, if the article is beyond forearm’s length:

‘Imaṃ’ → ‘etaṃ’ ; ‘imāni’ → ‘etāni’
 (this) (that) ; (these) → (those)

Sp.III.643-644

11.3 Paccuddharaṇa (Relinquishing)

When an outer robe, upper robe, lower robe, alms bowl or sitting-cloth is to be replaced, the article already determined must first be relinquished from use:

‘Imaṃ saṅghāṭiṃ paccuddharāmi.’

‘I relinquish this outer robe.’

Sp.III.643

Substitute the appropriate item for ‘*saṅghāṭiṃ*’.

Apart from relinquishing from use, a determined article ceases to be determined if it is given to another, is stolen, is taken on trust by a friend, or has a large visible hole in it.

11.4 Vikappana (Sharing Ownership)

There are varied practices about sharing ownership. Here are the most common ways.

11.4.1 Generally Addressing the Recipient

In the presence of the receiving bhikkhu, and with the article within forearm’s length:

‘*Imaṃ cīvaram tuyhaṃ vikappemi.*’

‘I share this robe with you.’

‘*Imāni cīvarāni tuyhaṃ vikappemi.*’

‘... these robes ...’

‘*Imaṃ pattaṃ tuyhaṃ vikappemi.*’

‘... this bowl ...’

‘*Ime patte tuyhaṃ vikappemi.*’

‘... these bowls ...’

When the receiving bhikkhu is the senior:

‘*tuyhaṃ*’ → ‘*āyasmato*’

When it is shared with more than one bhikkhu:

‘*tuyhaṃ*’ → ‘*tumhākaṃ*’

When the article is beyond forearm’s length:

‘imaṃ’ → ‘etaṃ’;

‘imāni’ → ‘etāni’;

‘ime’ → ‘ete’

Vin.IV.122

11.4.2 Addressing the Recipient by Name

In the presence of the receiving bhikkhu (who is named, e.g., ‘Uttaro’), and with the article within forearm’s length, one says to another bhikkhu:

‘Imaṃ cīvaraṃ uttarassa bhikkhuno vikappemi.’

‘I share this robe with Uttaro Bhikkhu.’

When the receiving bhikkhu is the senior:

‘uttarassa bhikkhuno’ → ‘āyasmato uttarassa’

If it is shared with a novice:

‘uttarassa bhikkhuno’ → ‘uttarassa sāmaṇerassa’

To share a bowl: ‘cīvaraṃ’ → ‘pattaṃ’

If more than one article is to be shared substitute the plural form as in sec. 11.4.1 above.

When the item is beyond forearm’s length substitute as in sec. 11.4.1 above.

Vin.IV.122

11.4.3 Receiving Bhikkhu is Absent

In the absence of the receiving bhikkhus, say to a witness:

‘Imaṃ cīvaram vikappanattāya tuyhaṃ dammi.’

‘I give this robe to you for the purpose of sharing.’

The witness should then ask the original owner the names of two bhikkhus or novices who are his friends or acquaintances:

‘Ko te mitto vā sandiṭṭho vā.’

‘Who is your friend or acquaintance?’

After the original owner tells their names, e.g.,

‘Uttaro bhikkhu ca tisso sāmaṇero ca’

‘Bhikkhu Uttaro and Sāmaṇera Tisso’

The witness then says:

‘Ahaṃ tesam dammi.’ *‘I give it to them.’*

or

‘Ahaṃ uttarassa bhikkhuno ca tissassa sāmaṇerassa dammi.’

‘I give it to Bhikkhu Uttaro and Sāmaṇera Tisso.’

Vin.IV.122

To share a bowl: ‘cīvaram’ → ‘pattam’

If more than one article is to be shared substitute the plural form as in case 1 above.

When the item is beyond forearm’s length substitute as in case 1 above.

11.5 Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

Before actually using the shared article, the other bhikkhu must relinquish his share.

If the other bhikkhu is senior, and the article is within forearm's length:

‘Imaṃ cīvaram mayhaṃ santakaṃ paribhuñja vā visajjehi vā yathāpaccayaṃ vā karohi.’

‘This robe of mine: you may use it, give it away, or do as you wish with it.’

cf. Kv.122

When more than one robe is being relinquished:

‘imaṃ cīvaraṃ’ → ‘imāni cīvarāni’

‘santakaṃ’ → ‘santakāni’

When the second owner is junior:

‘paribhuñja’ → ‘paribhuñjatha’

‘visajjehi’ → ‘visajjetha’

‘karohi’ → ‘karotha’

If the articles are beyond forearm’s length, change case accordingly:

‘Imaṃ’ → ‘etaṃ’ ‘imāni’ → ‘etāni’

(this) (that) (these) (those)

To rescind the shared ownership in the case when the receiving bhikkhu is absent (sec. 11.4.3), the witness says:

‘Tesaṃ santakaṃ paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karohi.’

‘Use what is theirs, give it away or do as you like with it.’

To rescind the shared ownership of a bowl:

‘cīvaraṃ’ → ‘pattaṃ’

and alter according to sec. 11.4.1 above.

The practice of some communities when sharing ownership of a bowl is that permission is not required before using it. However, if the first owner wishes to determine a shared bowl, the second owner should relinquish it first.

12.

OFFENCES

12.1 Āpatti-paṭidesanā (Confession of Offences)

12.1.1 Six reasons for āpatti

(1) Lack of shame; (2) ignorance of the rule; (3) in doubt but goes ahead; (4) thinks he ought when he ought not; (5) thinks he ought not when he ought; (6) acts without thinking (i.e. absent-mindedly).

12.1.2 Four conditions for exemption from āpatti

A bhikkhu who is (1) insane, (2) delirious, (3) suffering intense pain, or (4) the original perpetrator.

12.1.3 The kinds of āpatti

(a) Those that cannot be remedied (*pārājika*).

(b) Those that can be remedied:

Heavy offences (*saṅghādisesa*), confessed to a Sangha.

Light offences, confessed to another bhikkhu: *thullaccaya* (grave offences), *pācittiya* (offences of expiation), *pāṭidesanīya* (offences to be confessed), *dukkata* (offences of wrongdoing), and *dubbhāsita* (offences of wrong speech).

12.1.4 Method of confessing light offences

(Thai Formula)

Before the general confession any known offences should be specified. Two bhikkhus with the same offence should not confess that offence together. To do so is a *dukkata* offence.

Vin.IV.122

The more junior bhikkhu confesses first, going through the different offence classes. Then the senior bhikkhu does likewise:

SAB: Senior Acknowledging Bhikkhu

JCB: Junior Confessing Bhikkhu

JCB: Āhaṃ bhante sambahulā nānā-vatthukāyo thullacca yā yo āpat-tiyo āpanno tā paṭidesemi.

I, ven. sir, having many times fallen into grave offences with different bases, these I confess.

SAB: Passasi āvuso?

Do you see, friend?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatiṃ āvuso saṃvareyyāsi.

In future, friend, you should be restrained.

JCB: Sādhu suṭṭhu bhante saṃvarissāmi. (×3)

It is well indeed, ven. sir. I shall be restrained.

SCB: Āhaṃ āvuso sambahulā nānā-vatthukāyo thullacca yā yo āpat-tiyo āpanno tā paṭidesemi.

I, friend, having many times fallen into grave offences with different bases, these I confess.

JAB: Passatha bhante?

Do you see, ven. sir?

SCB: Āma āvuso passāmi.

Yes, friend, I see.

JAB: Āyatim bhante samvareyyātha

In future, ven. sir, you should be restrained.

SCB: Sādhu sutṭhu āvuso samvarissāmi. (×3)

It is well indeed, friend. I shall be restrained.

This formula is repeated replacing ‘*thullacca yā yo*’ with, in turn, ‘*pācittiyāyo*’, ‘*dukkaṭāyo*’, ‘*dubbhāsītāyo*’.

With ‘*dubbhāsītāyo*’ omit ‘*nānā-vatthukāyo*’.

When confessing two offences of the same class:

‘*sambahulā*’ (*many*) → ‘*dve*’ (*twice*)

When confessing a single offence:

‘*Sambahulā nānā-vatthukāyo thullacca yā yo āpattiyo āpanno tā paṭidesemi.*’

→ ‘*Ekam thullacca yaṃ āpattim āpanno taṃ paṭidesemi.*’

Replace, as appropriate, ‘*thullaccayaṃ*’ with ‘*pācittiyaṃ*’, ‘*dukkaṭaṃ*’, ‘*dubbhāsitaṃ*’.

12.2 Nissaggiya Pācittiya

When confessing a *nissaggiya pācittiya* (‘expiation with forfeiture’) offence, substitute ‘*nissaggiyāyo pācittiyāyo*’ for ‘*thullaccayāyo*’, or ‘*nissaggiyaṃ pācittiyaṃ*’ for ‘*thullaccayaṃ*’ in the formula at sec.12.1.4 above.

However, before confessing, the article in question must be forfeited to another bhikkhu or to a Sangha. Vin.III.196f

12.2.1 Nissaggiya Pācittiya 1 ('extra robe')

On the eleventh dawn of keeping one 'extrarobe', within forearm's length, forfeiting to a more senior bhikkhu:

'Idaṃ me bhante cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.'

'This extra robe, ven. sir, which has passed beyond the ten day (limit) is to be forfeited by me: I forfeit it to you.'

More than one robe, within forearm's length:

'Imāni me bhante, cīvarāni dasāhātikkantāni nissaggiyāni, imānāhaṃ āyasmato nissajjāmi.'

If forfeiting to a Sangha: 'āyasamato' → 'saṅghassa'

If forfeiting to a group of bhikkhus:

'āyasamato' → 'āysamantānaṃ'

If senior bhikkhu: 'bhante' → 'āvuso'

If beyond forearm's length:

'idaṃ' (*this*) → 'etaṃ' (*that*)

'imāhaṃ' → 'etāhaṃ'

'imāni' (*these*) → 'etāni' (*those*)

'imānāhaṃ' → 'etānāhaṃ'

Vin.III.197

12.2.2 Returning the robe

‘Imaṃ cīvaram āyasmato dammi.’

‘I give this robe to you.’

Vin.III.197

For returning more than one robe:

‘imaṃ’ → ‘imāni’ ; ‘cīvaram’ → ‘cīvarāni’

This formula for returning the article(s) also applies in NP. 2, 3, 6, 7, 8, 9, 10 below.

12.2.3 Nissaggiya Pācittiya 2 (‘separated from’)

‘Idaṃ me bhante cīvaram ratti-vippavutthaṃ aññatra bhikkhu-sammatiyā nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.’

‘This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus, is to be forfeited by me: I forfeit it to you.’

Vin.III.199-200

If multiple robes:

‘cīvaram’ → ‘dvicīvaram’/‘ticīvaram’ (two-/three-robres)

12.2.4 Nissaggiya Pācittiya 3 (‘over-kept cloth’)

‘Idaṃ me bhante akāla-cīvaram māsātikkantaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.’

‘This, ven. sir, ‘out of season’ robe, which has passed beyond the month limit, is to be forfeited by me: I forfeit it to you.’

Vin.III.205

For more than one piece of cloth:

‘Imāni me bhante akāla-cīvarāni māsātikkantāni nissaggiyāni. Imānāhaṃ āyasmato nissajjāmi.’

12.2.5 Nissaggiya Pācittiya 6 (‘asked for’)

‘Idaṃ me bhante cīvaraṃ aññātaṃ gahapatikaṃ aññatra samayā viññāpitaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.’

‘This robe, ven. sir, which has been asked from an unrelated householder at other than the proper occasion, is to be forfeited by me: I forfeit it to you.’
Vin.III.213

For more than one piece of cloth:

‘Imāni me bhante cīvarāni aññātaṃ gahapatikaṃ aññatra samayā viññāpitāni nissaggiyāni. Imānāhaṃ āyasmato nissajjāmi.’

12.2.6 Nissaggiya Pācittiya 7 (‘beyond limit’)

‘Idaṃ me bhante cīvaraṃ aññātaṃ gahapatikaṃ upasaṃkamtivā tat’uttariṃ viññāpitaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.’

‘This robe, ven. sir, which has been asked for beyond the limitation from an unrelated householder, is to be forfeited by me: I forfeit it to you.’
Vin.III.214–215

For more than one piece of cloth:

‘Imāni me bhante cīvarāni aññātaṃ gahapatikaṃ tat’uttariṃ viññāpitāni nissaggiyāni. Imānāhaṃ āyasmato nissajjāmi.’

12.2.7 Nissaggiya Pācittiya 8 ('instructing')

‘Idaṃ me bhante cīvaraṃ pubbe appavārīto aññātakam gahapatikam upasaṃkamtivā cīvare vikappaṃ āpannam nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.’

‘This robe, ven. sir, which has been instructed about after having approached an unrelated householder without prior invitation is to be forfeited by me: I forfeit it to you.’

Vin.III.217

12.2.8 Nissaggiya Pācittiya 9 ('instructing')

For a robe (robe-cloth) received after making instructions to two or more householders. Use formula of sec.12.2.7 above but change:

‘aññātakam gahapatikam’ → ‘aññātake gahapatike’

For returning the robe(s) see sec.12.2.2 above.

Vin.III.219

12.2.9 Nissaggiya Pācittiya 10 ('reminding')

‘Idaṃ me bhante cīvaraṃ atireka-tikkhattuṃ codanāya atireka-chakkhattuṃ ṭhānena abhinipphāditam nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.’

‘This robe, ven. sir, which has been effected/obtained by inciting more than three times, by standing more than six times, is to be forfeited by me: I forfeit it to you.’

Vin.III.223

12.2.10 Nissaggiya Pācittiya 18 ('gold and silver')

‘Ahaṃ bhante rūpiyaṃ paṭiggahesiṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.’

‘Ven. sirs, I have accepted money. This is to be forfeited by me: I forfeit it to the Saṅgha.’

To be forfeited to the Saṅgha only.

Vin.III.238

12.2.11 Nissaggiya Pācittiya 19 (‘monetary exchange’)

‘Ahaṃ bhante nānappakāraṃ rūpiyaṃvohāraṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.’

‘Ven. sirs, I have engaged in various kinds of trafficking with money. This (money) is to be forfeited by me: I forfeit it to the Saṅgha.’

To be forfeited to the Saṅgha only.

Vin.III.240

12.2.12 Nissaggiya Pācittiya 20 (‘buying and selling’)

‘Ahaṃ bhante nānappakāraṃ kayavikkayaṃ samāpajjīṃ, idaṃ me nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.’

‘Ven. sir, I have engaged in various kinds of buying and selling. This (gain) of mine is to be forfeited by me, I forfeit it to you.’

Vin.III.242

If forfeiting to a Saṅgha: ‘āyasmato’ → ‘saṅghassa’

If forfeiting to a group of bhikkhus:

‘āyasmato’ → ‘āyasmantānaṃ’

12.2.13 Nissaggiya Pācittiya 21 (‘extra bowl’)

‘Ayaṃ me bhante patto dasāhātikkanto nissaggiyo, imāhaṃ āyasmato nissajjāmi.’

‘This bowl, ven. sir, which has passed beyond the ten-day (limit) is to be forfeited by me: I forfeit it to you.’

For returning the bowl:

‘Imaṃ pattaṃ āyasmato dammi.’

‘I give this bowl to you.’

Vin.III.243–244

12.2.14 Nissaggiya Pācittiya 22 (‘new bowl’)

‘Ayaṃ me bhante patto ūnapaṇca-bandhanena pattena cetāpito nissaggiyo. Imāhaṃ saṅghassa nissajjāmi.’

‘This bowl, ven. sirs, which has been exchanged for a bowl that has less than five mends, is to be forfeited by me: I forfeit it to the Sangha.’

To be forfeited to the Sangha only.

Vin.III.246

12.2.15 Nissaggiya Pācittiya 23 (‘kept medicines’)

‘Idaṃ me bhante bhesajjaṃ sattāhātikkantaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.’

‘This medicine, ven. sir, which has been passed beyond the seven-day (limit), is to be forfeited by me: I forfeit it to you.’

Medicine can be returned, but not for consumption:

‘Imaṃ bhesajjaṃ āyasmato dammi.’

‘I give this medicine to you.’

Vin.III.251

12.2.16 Nissaggiya Pācittiya 25 (‘snatched back’)

‘Idaṃ me bhante cīvaraṃ bhikkhussa sāmaṃ datvā acchinnaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.’

‘This robe, ven. sir, which has been snatched back after having given it myself to a bhikkhu, is to be forfeited by me: I forfeit it to you.’

Vin.III.255

12.2.17 Nissaggiya Pācittiya 28 ('urgent')

'Idaṃ me bhante acceka-cīvaraṃ cīvara-kālasamayaṃ atikkāmitaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.'

'This robe-offered-in-urgency, ven. sir, has passed beyond the robe-season, is to be forfeited by me: I forfeit it to you.' Vin.III.262

12.2.18 Nissaggiya Pācittiya 29 ('wilderness abode')

'Idaṃ me bhante cīvaraṃ atireka-chā-rattaṃ vippavutthaṃ aññatra bhikkhu-sammatiyā nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.'

'This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus, is to be forfeited by me: I forfeit it to you.' Vin.III.264

12.2.19 Nissaggiya Pācittiya 30

'Idaṃ me bhante jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmitaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.'

'This gain belonging to the Saṅgha, ven. sir, which has been (already) diverted (to someone), (and) which has been knowingly diverted to myself (instead) is to be forfeited by me: I forfeit it to you.'

To return the article: 'Imaṃ āyasmato dammi.' Vin.III.266

12.3 Saṅghādisesa

(i) A bhikkhu who has committed saṅghādisesa must first inform one or more bhikkhus, and then inform a Saṅgha of at least four bhikkhus of his fault(s) and ask to observe mānatta. When the

Sangha has given *mānatta* to that bhikkhu, he recites the formula undertaking *mānatta* and then practises the appropriate duties for six days and nights. When the bhikkhu has completed practising *mānatta*, he requests rehabilitation (*abbhāna*) in the presence of a Sangha of at least twenty bhikkhus.

(ii) A bhikkhu who has committed *saṅghādisesa* and deliberately concealed it must first live in *parivāsa* (probation) for the number of days that the offence was concealed. When the bhikkhu has completed his time living in *parivāsa*, he requests *mānatta* and then follows the procedure outlined in (i) above.

13.

UPOSATHA

13.1 Pārisuddhi-uposatha (Purity Uposatha)

13.1.1 Pārisuddhi Before Sangha

Vin.I.120–129

Declaring one's purity before the Sangha:

‘Parisuddho ahaṃ bhante, parisuddho’ti maṃ saṅgho dhāretu.’

‘I, ven. sirs, am quite pure May the Saṅgha hold me to be pure.’

13.1.2 Pārisuddhi for Three Bhikkhus

The Pātimokkha requires at least four bhikkhus. If there are only three bhikkhus then, after the preliminary duties and the general confession, one bhikkhu chants the *ñatti*:

‘Suṇantu me bhante āyasmantā ajj’uposatho paṇṇaraso, yad’āyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pārisuddhi uposathaṃ kareyyāma.’

‘Let the ven. ones listen to me. Today is an Uposatha day, which is a fifteenth (day of the fortnight) one. If it seems right to the ven. ones let us carry out the Observance with one another by way of entire purity.’

When it is the 14th day: ‘paṇṇaraso’ → ‘cātuddaso’

If the announcing bhikkhu is the most senior:

‘bhante’ → ‘āvuso’

Then, starting with the senior bhikkhu:

‘Parisuddho ahaṃ āvuso, parisuddho’ti maṃ dhāretha.’ (×3)
‘I, friends, am quite pure. Understand that I am quite pure.’

For each of the two junior bhikkhus:

‘āvuso’ → ‘bhante’

13.1.3 Pārisuddhi for Two Bhikkhus

Omit the *ñatti*. The senior bhikkhu declares purity first:

‘Parisuddho ahaṃ āvuso, parisuddho’ti maṃ dhārehi.’ (×3)

For the junior: ‘āvuso’ → ‘bhante’; ‘dhārehi’ → ‘dhāretha’

13.1.4 Adhiṭṭhānuposatha (For a lone bhikkhu)

For a bhikkhu staying alone on the Uposatha day. After the Preliminary duties, he then determines:

‘Ajja me uposatho.’ *‘Today is an Uposatha day for me.’*

13.2 Sick Bhikkhus

13.2.1 Pārisuddhi

(a) The sick bhikkhu makes general confession, then:

‘Pārisuddhiṃ dammi, pārisuddhiṃ me hara, pārisuddhiṃ me ārocehi.’

‘I give my purity. Please convey purity for me (and) declare purity for me.’

If the sick bhikkhu is the junior:

‘hara’ → ‘haratha’; ‘ārocehi’ → ‘ārocetha’

(b) The sick bhikkhu’s (e.g. ‘Uttaro’s’) purity is conveyed after the Pātimokkha:

‘Āyasmā bhante ‘uttaro’ bhikkhu gilāno, parisuddho’ti paṭijāni, parisuddho’ti taṃ saṅgho dhāretu.’

‘Ven. sirs, ‘Uttaro Bhikkhu’ who is sick acknowledges that he is pure. May the Saṅgha hold him to be pure.’

If the bhikkhu conveying purity is senior to the sick bhikkhu:

‘Āyasmā bhante uttaro’ → ‘Uttaro bhante bhikkhu’

13.2.2 Sending Consent (Chanda)

(a) The sick bhikkhu sends his consent to the saṅghākamma:

‘Chandaṃ dammi, chandaṃ me hara, chandaṃ me ārocehi.’

‘I offer my consent. May you convey my consent (to the Saṅgha). May you declare my consent to them.’

If the sick bhikkhu is the junior:

‘hara’ → ‘haratha’; ‘ārocehi’ → ‘ārocetha’

(b) Informing the Sangha of the sick bhikkhu’s consent:

‘Āyasmā bhante ‘uttaro’ mayhaṃ chandaṃ adāsi, tassa chando mayā āhaṭo, sādhu bhante saṅgho dhāretu.’

‘Ven. sirs, ‘Uttaro Bhikkhu’ has given his consent to me. I have conveyed his consent. It is well, ven. sirs, if the Saṅgha holds it to be so.’

If the bhikkhu conveying consent is senior to the sick bhikkhu:

‘Āyasmā bhante uttaro’ → ‘Uttaro bhante bhikkhu’

13.2.3 Pārisuddhi + Chanda

When both purity and consent are conveyed to the Sangha:

‘Uttaro bhante bhikkhu gilāno mayhaṃ chandañca pārisuddhiñca adāsi, tassa chando ca pārisuddhi ca mayā āhaṭā, sādhu bhante saṅgho dhāretu.’

‘Ven. sirs, ‘Uttaro Bhikkhu’ is sick. He has given his consent and purity to me. I have conveyed his consent and purity. It is well, ven. sirs, if the Sangha holds it to be so.’

14.

RAINS AND KATHINA

14.1 Khamāpana-kammaṃ (Asking for Forgiveness)

14.1.1 Setup

Prepare an offering tray with two candles, incense, some flowers, and optionally other gifts. Prepare a seat and water for the Ācariya if appropriate for the occasion. Wear your triple robe.

14.1.2 Asking for Forgiveness

All dependents kneel on toes before the Ācariya, the most senior dependent (SD) in front, with the offering tray to his side.

(Bow three times, and start chanting in a bowed posture.)

SD bhikkhu may prompt the chanting, then all dependents chanting together.

SD: Na–

All: ‘Namo tassa...’ (×3)

SD picks up the and holds the tray, still in bowed posture.

SD: Ā–

All: ‘Āyasmante pamādena, dvārattayena kataṃ,
sabbam aparādham khamatu no bhante.’

(‘Forgive us, ven. sir, for all wrong-doing done carelessly to the ven. one by way of the three doors.’)

SD offers the tray to the Ācariya.

The Ācariya:

‘Ahaṃ khamāmi, *tumhehi pi* me khamitabbaṃ.’

‘*I forgive you. You should also forgive me.*’

The bhikkhus: ‘*Khamāma bhante.*’

‘*We forgive you, ven. sir.*’

Then the bhikkhus may bow while the Ācariya gives his blessing.

At the end of the blessing the bhikkhus, while still bowing, respond:

All: ‘*Sādhu bhante.*’

For senior bhikkhus use ‘*Āyasmante*’. For Ajahns use ‘*There*’, ‘*Mahāthere*’, ‘*Ācariye*’, ‘*Upajjhāye*’, as appropriate.

When entering Rains, asking for forgiveness is followed by taking dependence (*nissaya*), see p.172.

When one bhikkhu asks for forgiveness:

‘no’ → ‘me’

‘*tumhehi pi*’ → ‘*tayā pi*’

‘*khamāma*’ → ‘*khamāmi*’

14.2 Vassāvāso (Rains-residence)

The Rains begins the day after the full-moon day of July; if July has two full moons, it begins after the second full moon. During this time bhikkhus must live in a *kuṭi* with a lockable door.

14.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

‘Imasmiṃ āvāse imaṃ te-māsaṃ vassaṃ upema.’ (×3)

‘We enter the Rains in this monastery for three months.’

If one bhikkhu at a time: ‘upema’ → ‘upemi’

Alternatively:

‘Imasmiṃ viḥāre imaṃ te-māsaṃ vassaṃ upemi.’ (×3)

‘I enter the Rains in this kuṭi for three months.’

Alternatively:

‘Idha vassaṃ upemi.’ (×3)

‘I enter the Rains here.’

cf. Sp.V.1067

14.2.2 Sattāha-karaṇīya (Seven-day leave)

Allowable reasons: to go to nurse an ill bhikkhu or one’s parents, support a bhikkhu in danger of disrobing, aid another monastery, uphold the faith of lay supporters, etc.

One may take leave using one’s own language, or the Pali:

‘Sattāha-karaṇīyaṃ kiccaṃ me-v-atthi tasmā mayā gantabbaṃ imasmiṃ sattāh’abbhantare nivattissāmi.’

‘I have an obligation which must be fulfilled within seven days. Therefore I have to go. I shall return within seven days.’

cf. Vin.I.139

14.2.3 Rains privileges

These last for one month following the pavāraṇā-day. One may: go wandering without taking leave; go without taking the complete set of robes; go taking any robes that have accrued; keep extra robes

beyond ten days; eat a ‘group meal’, and ‘substitute an invitation to a meal’.

14.3 Pavāraṇā (Inviting Admonition)

14.3.1 For five or more bhikkhus

After the preliminary duties, one bhikkhu chants the *ñatti*:

‘Suṇātu me *bhante* saṅgho.

Ajja pavāraṇā *pañṇarasī*.

Yadi saṅghassa pattakallaṃ,

Saṅgho *te-vācikaṃ* pavāreyya.’

‘Ven. sirs, may the Community listen to me. Today is the Pavāraṇā on the fifteenth (day of the fortnight). If the Community is ready, the Community should invite with three statements.’

cf. Vin.I.159

When it is the 14th day:

‘pañṇarasī’ → ‘cātuddasī’

If the announcing bhikkhu is the most senior:

‘bhante’ → ‘āvuso’

If each bhikkhu is to state his invitation twice:

‘te-vācikaṃ’ → ‘dve-vācikaṃ’

If each bhikkhu is to state his invitation once:

‘te-vācikaṃ’ → ‘eka-vācikaṃ’

If bhikkhus of equal rains are to invite in unison:

‘Saṅgho te-vācikaṃ pavāreyya’ → ‘Saṅgho samāna-vassikaṃ pavāreyya’

‘The Community should invite in the manner of equal Rains.’

After the *ñatti*, if each bhikkhu is to invite ‘three times’, then, in order of Rains:

‘Saṅgham-bhante pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi bhante saṅghaṃ pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.

Tatiyam-pi bhante saṅghaṃ pavāremi Diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.’

‘Ven. sirs, I invite admonition from the Sangha. According to what has been seen, heard or suspected, may the ven. ones instruct me out of compassion. Seeing it, I shall make amends. For a second time... For a third time....’

For the most senior bhikkhu:

‘Saṅgham-bhante’ → ‘Saṅghaṃ āvuso’

‘Dutiyam-pi bhante’ → ‘Dutiyam-pi āvuso’

‘Tatiyam-pi bhante’ → ‘Tatiyam-pi āvuso’

14.3.2 For four or three bhikkhus

Preliminary duties, then *ñatti*:

‘Suṇantu me āyasmanto, ajja pavāraṇā paṇṇarasī, yad’āyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pavāreyyāma.’

‘Sirs, may you listen to me. Today is the pavāraṇā on the 15th (day of the fortnight). If there is complete preparedness of the ven. ones, we should pavāraṇā to each other.’

cf. Vin.I.162

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

Then each bhikkhu in order of Rains:

‘Ahaṃ bhante āyasmante pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, Vadantu maṃ āyasmanto anukampaṃ upādāya, Passanto paṭikkarissāmi.

Dutiyam-pi bhante āyasmante pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, Vadantu maṃ āyasmanto anukampaṃ upādāya, Passanto paṭikkarissāmi.

Tatīyam-pi bhante āyasmante pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, Vadantu maṃ āyasmanto anukampaṃ upādāya, Passanto paṭikkarissāmi.’

For the most senior bhikkhu:

‘bhante’ → ‘āvuso’

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

14.3.3 For two bhikkhus

Preliminary duties, but no *ñatti*, then each bhikkhu in order of Rains:

‘Ahaṃ bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, Vadatu maṃ āyasmā anukampaṃ upādāya, Passanto paṭikkarissāmi.

Dutiyam-pi bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, Vadatu maṃ āyasmā anukampaṃ upādāya, Passanto paṭikkarissāmi.

Tatiyam-pi bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, Vadatu maṃ āyasmā anukampaṃ upādāya, Passanto paṭikkarissāmi.’

For the senior bhikkhu: ‘bhante’ → ‘āvuso’

cf. Vin.I.163

14.3.4 For one bhikkhu

Preliminary duties, then:

‘Ajjā me pavāraṇā.’

‘Today is my pavāraṇā.’

Vin.I.163

14.3.5 Pavāraṇā by a sick bhikkhu

‘Pavāraṇaṃ dammi, pavāraṇaṃ me hara, maṃ’atthāya pavārehi.’

‘I give my pavāraṇā. May you convey pavāraṇā for me. May you pavāraṇā on my behalf.’

Vin.I.161

If the sick bhikkhu is the junior one:

‘hara’ → ‘haratha’

‘pavārehi’ → ‘pavāretha’

The *pavāraṇā* of the sick bhikkhu (e.g. ‘Uttaro’) is conveyed in his place in the order of Rains:

‘Āyasmā bhante ‘uttaro’ gilāno saṅghaṃ pavāreti, diṭṭhena vā sutena vā parisāṅkāya vā, vadantu taṃ āyasmanto anukampaṃ upādāya, passanto paṭikkarissati.

Dutiyam-pi bhante āyasmā ‘uttaro’ gilāno... passanto paṭikkarissati.

Tatīyam-pi bhante āyasmā ‘uttaro’ gilāno... passanto paṭikkarissati.’

‘Ven. sirs, ven. ‘Uttaro’ who is sick makes pavāraṇā to the Saṅgha. With what you have seen, heard and suspected, may all of you instruct him out of compassion. Seeing it, he will make amends.’

If the conveying bhikkhu is senior to the sick bhikkhu:

‘Āyasmā bhante ‘uttaro’ → “Uttaro’ bhante bhikkhu’

Sp.V.1075

14.4 Kaṭhina

14.4.1 Offering the Kaṭhina (Thai Tradition)

Preliminary consultation of Sangha:

The first bhikkhu describes the merits obtained in acknowledging the making of the *kaṭhina* robe, and then asks the Sangha whether or not it desires to do so. The bhikkhus respond by saying in unison:

‘Ākaṅkhāma, bhante.’

‘We desire to do so, ven. sir.’

The second bhikkhu describes qualities of one worthy of the kaṭhina-robe, and the bhikkhus respond by remaining silent.

The third bhikkhu nominates the worthy recipient, and the assembly responds:

‘Ruccati bhante’.

‘It is pleasing, ven. sir.’

The fourth bhikkhu makes the formal proposal, and the assembly responds:

‘Sādhū bhante’.

‘It is well, ven. sir.’

Bhikkhus senior to the speaker omit ‘bhante’.

Then two bhikkhus chant the formal motion and announcement.

But cf. Vin.I.254

14.4.2 Spreading the Kaṭhina

After the kaṭhina-robe has been sewed and dyed, and the old robe relinquished, the new robe is marked and determined, and then the recipient chants *one* of the following:

‘Namo....’ (×3)

‘Imāya saṅghāṭiyā kaṭhinaṃ attharāmi.’

‘Iminā uttarāsaṅgena kaṭhinaṃ attharāmi.’

‘Iminā antaravāsakena kaṭhinaṃ attharāmi.’

‘By means of this outer robe / upper robe / lower robe I spread the Kaṭhina.’

Sp.V.1109; Pv.XIV.4

14.4.3 Kathina Saṅghakamma

In the following, 'Amaro Bhikkhu' is the receiving senior bhikkhu.

Suṇātu me bhante saṅgho. Idam saṅghassa kaṭhina-dussam uppannam. Yadi saṅghassa pattakallam, saṅgho imam kaṭhina-dussam āyasmato Amarassa dadeyya, kaṭhinaṃ attharituṃ. Esā ñatti.

Suṇātu me bhante saṅgho. Idam saṅghassa kaṭhina-dussam uppannam. Saṅgho imam kaṭhina-dussam āyasmato Amarassa deti, kaṭhinaṃ attharituṃ. Yass'āyasmato khamati, imassa kaṭhina-dussassa āyasmato Amarassa dānam, kaṭhinaṃ attharituṃ, so tuṇh'assa. Yassa nakkhamati, so bhāseyya.

Dinnaṃ idam saṅghena kaṭhina-dussam āyasmato Amarassa, kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasmā tuṇhī. Evam-etam dhārayāmi.

Mv.VII.1.4

Venerable sirs, may the Community listen to me. This kaṭhina-cloth has arisen for the Community. If the Community is ready, it should give this kaṭhina-cloth to Venerable Amaro to spread the kaṭhina. This is the motion.

Venerable sirs, may the Community listen to me. This kaṭhina-cloth has arisen for the Community. The Community is giving this kaṭhina-cloth to Venerable Amaro to spread the kaṭhina. He to whom the giving of this kaṭhina-cloth to Venerable Amaro to spread the kaṭhina is agreeable should remain silent. He to whom it is not agreeable should speak.

This kaṭhina-cloth is given by the Community to Venerable Amaro to spread the kaṭhina. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

14.4.4 Kaṭhina Anumodanā

The recipient of the Kaṭhina:

‘Atthataṃ bhante saṅghassa kaṭhinaṃ, Dhammiko kaṭhinatthāro, anumodatha.’ (×3)

‘Ven. sirs, the spreading of the kaṭhina is in accordance with the Dhamma. Please approve of it.’

If the recipient is senior to all the other bhikkhus:

‘bhante’ → ‘āvuso’

The rest of the Sangha, chanting together:

‘Atthataṃ bhante saṅghassa kaṭhinaṃ, Dhammiko kaṭhinatthāro, anumodāma.’ (×3)

‘Ven. sirs, the spreading of the kaṭhina is in accordance with the Dhamma. We approve of it.’

Sp.V.1109; Pv.XIV.4

Bhikkhus senior to the recipient omit ‘bhante’.

If approving one by one:

‘anumodāma’ → ‘anumodāmi’

For bhikkhus senior to the recipient:

‘bhante’ → ‘āvuso’.

For a bhikkhu who completes the *Kaṭhina* ceremony, the Rains privileges extend for a further four months.

Vin.III.261

15.

OTHER PROCEDURES

15.1 Nissaya (Dependence)

The bhikkhu:

‘Ācariyo me bhante hohi, āyasmato nissāya vacchāmi.’ (×3)

‘Ven. sir, may you be my teacher. I shall stay dependent on the ven. one.’

The Ācariya:

‘Sādhu; lahu; opāyikaṃ; paṭirūpaṃ; pāsādikena sampādehi!’

‘It is good; ...convenient; ...suitable; ...proper; ... you should endeavour to conduct yourself in a good manner.’

Vin.I.60-61

The bhikkhu:

‘Sādhu bhante. Ajja-t-agge-dāni therō mayhaṃ bhāro, Aham-pi therassa bhāro.’ (×3)

‘It is good, ven. sir. From this day onwards the Thera will be my burden and I shall be the burden of the Thera.’

Sp.V.977

At the end, bow three times and sit papiap. The Ajahn may offer advice and encouragement in the practice.

15.2 Kappiya-karaṇa (The making allowable)

For fruit or vegetables that can grow again, bhikkhu:

‘Kappiyaṃ karohi’ *‘Make it allowable.’*

The lay-person, while ‘marking’ (cutting or tearing) the fruit, etc., responds:

‘Kappiyaṃ bhante.’ *‘It is allowable, ven. sir.’* Sp.IV.767-768

15.3 Entering Town after Midday

Leave can be taken in one’s own language, or in Pali:

‘Vikāle gāmapavesanaṃ āpucchāmi.’

‘I take leave to go to the town at the ‘wrong time’. cf. Kv.140

15.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)

After *saṅghadāna* is offered, a bhikkhu, other than the *Thera*, kneels and recites:

‘Yagghe bhante saṅgho jānātu.

Ayaṃ paṭhama bhāgo *therassa* pāpuṇāti.

Avasesā bhāgā amhākañc’eva pāpuṇanti.

Bhikkhūnañca sāmaṇeraṇaṃ gahaṭṭhānaṃ

Te yathāsukhaṃ paribhuñjantu.’ (×3)

‘therassa’ → ‘mahātherassa’

‘May the Saṅgha hear me. The first portion (of this offering) goes to the Elders. The remainder is for the rest of us here.’

The Sangha responds: ‘Sādhu.’

cf. Sp.VII.1405-1409

15.5 Paṃsukūla-cīvara (Taking Forest-cloth)

‘Imaṃ paṃsukūla-cīvaraṃ assāmikaṃ mayhaṃ pāpuṇāti.’

‘This rag-robe, which is ownerless, has reached me.’

15.6 Desanā

15.6.1 Requesting permission

(a) To speak on Vinaya

(After bowing three times, with hands joined in añjali, addressing the senior bhikkhu)

‘Okāsaṃ me bhante thero detu vinaya-kathaṃ kathetuṃ.’

‘Namo... (×3); Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi.’

‘Vinayo sāsanaṃ āyūti karotu me āyasmā okāsaṃ ahan-taṃ vat-tukāmo.’

‘Ven. sir, please give permission to speak on Vinaya... Vinaya is the life of the religion. I ask for permission from the ven. one: I wish to speak about the Vinaya.’

Reply: ‘Karomi āyasmato okāsaṃ.’

‘I give you the opportunity, ven. sir.’

cf. Vin.I.113

15.6.2 To speak on Dhamma

(After bowing three times, with hands joined in añjali, addressing the senior bhikkhu)

‘Okāsaṃ me bhante thero detu dhamma-kathaṃ kathetuṃ.’

‘Namo... (×3); Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi.’

‘Apārutā tesam amatassa dvārā ye sotavantā pamuñcantu saddham.’

‘Ven. sir, please give permission to speak on Dhamma... Open are the doors to the Deathless. May all those who have ears release their faith.’

15.7 Añjali

Chanting and making formal requests is done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.

15.8 Requesting a Dhamma Talk

After bowing three times, with hands joined in añjali,
recite the following:

Brahmā ca lokādhipatī sahampati
Katañjalī anadhivaram ayācatha
Santīdha sattāpparajakkha-jātikā
Desetu dhammam anukampimam pajam

Bow three times again

*The Brahmā god Sahampati, Lord of the world,
With palms joined in reverence, requested a favour:
‘Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion for them.’*

BV. v1

15.9 Acknowledging the Teaching

One person:

Handa mayaṃ dhammakathāya sādhu-kāraṃ dadāmaṣe
Now let us express our approval of this Dhamma Teaching.

Response:

Sādhu, sādhu, sādhu, anumodāmi
It is well, I appreciate it.

15.9.1 After the talk on Vinaya or Dhamma

‘Ayaṃ dhammā- / vinayā- / dhammavinayākathā sādhu’āyasmante hi
 saṃrakketabbāti.’

*‘This talk on Dhamma / Vinaya / Dhammavinaya should be well-preserved
 by you, ven. sirs.’*

The senior bhikkhu:

‘Handa mayaṃ ovādā dhammā/ vinayā- / dhammavinayā- kathāya
 sādhu-kāraṃ dadāmaṣe.’

*‘Now let us make the act of acknowledging this Dhamma / Vinaya / Dham-
 mavinaya talk.’*

The listeners:

‘Sādhu. Sādhu. Sādhu. Anumodāmi.’

15.9.2 Acknowledging the Teaching

‘Handa mayaṃ dhamma-kathāya/ovādakathāya sādhu-kāraṃ
 dadāmaṣe.’

‘Now let us express our approval of this Dhamma Teaching.’

If an exhortation:

‘dhamma-kathāya’ → ‘ovāda-kathāya’

Response:

‘Sādhu, Sādhu, Sādhu. Anumodāmi.’

‘It is well, I appreciate it.’

15.10 Requesting Paritta Chanting

After bowing three times, with hands joined in añjali,
recite the following

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittaṃ brūtha maṅgalaṃ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittaṃ brūtha maṅgalaṃ

Bow three times

*For warding off misfortune, for the arising of good fortune,
For the dispelling of all dukkha,
May you chant a blessing and protection.
For warding off misfortune, for the arising of good fortune,
For the dispelling of all fear,
May you chant a blessing and protection.
For warding off misfortune, for the arising of good fortune,
For the dispelling of all sickness,
May you chant a blessing and protection.*

15.11 Requesting the Three Refuges & the Five Precepts (Thai Tradition)

After bowing three times, with hands joined in añjali,
recite the appropriate request.

For a group from a monk

Mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma
Dutiyampi mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma
Tatīyampi mayaṃ bhante tisaraṇena saha	pañca sīlāni yācāma

For oneself from a monk

Ahaṃ bhante tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ bhante tisaraṇena saha	pañca sīlāni yācāmi
Tatīyampi ahaṃ bhante tisaraṇena saha	pañca sīlāni yācāmi

For a group from a nun

Mayaṃ ayye tisaraṇena saha	pañca sīlāni yācāma
Dutiyampi mayaṃ ayye tisaraṇena saha	pañca sīlāni yācāma
Tatīyampi mayaṃ ayye tisaraṇena saha	pañca sīlāni yācāma

For oneself from a nun

Ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi
Tatīyampi ahaṃ ayye tisaraṇena saha	pañca sīlāni yācāmi

For a group from a layperson

Mayaṃ mitta tisaraṇena saha	pañca sīlāni yācāma
Dutiyampi mayaṃ mitta tisaraṇena saha	pañca sīlāni yācāma
Tatīyampi mayaṃ mitta tisaraṇena saha	pañca sīlāni yācāma

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi
Tatiyampi ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi

*We/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Five Precepts.
For the second time,
we/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Five Precepts.
For the third time,
we/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Five Precepts.*

Repeat, after the leader has chanted 'Namo tassa' three times.

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Saṅgha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi
 Dutiyampi dhammaṃ saraṇaṃ gacchāmi
 Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

For the second time...

Tatiyampi buddhaṃ saraṇaṃ gacchāmi
 Tatiyampi dhammaṃ saraṇaṃ gacchāmi
 Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]

This completes the going to the Three Refuges.

Response:

Āma bhante / Āma ayye / Āma mitta
 Yes, Venerable Sir / Sister / Friend.

Repeat each precept after the leader

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi

I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader:

[Imāni pañca sikkhāpadāni
Sīlena sugatiṃ yanti
Sīlena bhogasampadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visodhaye]

*These are the Five Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness —
Therefore let virtue be purified.*

Response:

Sādhu, sādhu, sādhu

Bow three times

15.12 Requesting the Three Refuges & the Eight Precepts (Thai Tradition)

After bowing three times, with hands joined in añjali,
recite the appropriate request.

For a group from a monk

Mayaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāma
Dutiyampi mayaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāma
Tatīyampi mayaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāma

For oneself from a monk

Ahaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāmi
Tatīyampi ahaṃ bhante tisaraṇena saha	aṭṭha sīlāni yācāmi

For a group from a nun

Mayaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāma
Dutiyampi mayaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāma
Tatīyampi mayaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāma

For oneself from a nun

Ahaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāmi
Tatīyampi ahaṃ ayye tisaraṇena saha	aṭṭha sīlāni yācāmi

For a group from a layperson

Mayaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāma
Dutiyampi mayaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāma
Tatīyampi mayaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāma

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāmi
Tatīyampi ahaṃ mitta tisaraṇena saha	aṭṭha sīlāni yācāmi

*We/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Eight Precepts.*

*For the second time,
 We/I, Venerable Sir/Sister/Friend,
 request the Three Refuges and the Eight Precepts.
 For the third time,
 We/I, Venerable Sir/Sister/Friend,
 request the Three Refuges and the Eight Precepts.*

Repeat, after the leader has chanted 'Namo tassa' three times.

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi
 Dhammaṃ saraṇaṃ gacchāmi
 Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.
 To the Dhamma I go for refuge.
 To the Saṅgha I go for refuge.*

Dutiyampi buddhaṃ saraṇaṃ gacchāmi
 Dutiyampi dhammaṃ saraṇaṃ gacchāmi
 Dutiyampi saṅghaṃ saraṇaṃ gacchāmi

For the second time...

Tatiyampi buddhaṃ saraṇaṃ gacchāmi
 Tatiyampi dhammaṃ saraṇaṃ gacchāmi
 Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]

This completes the going to the Three Refuges.

Response:

Āma bhante / Āma ayye / Āma mitta

Yes, Venerable Sir / Sister / Friend.

Repeat each precept after the leader

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking that which is not given.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from any intentional sexual activity.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.
6. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the precept to refrain from eating at inappropriate times.
7. Nacca-gīta-vādita-visūkadassanā
mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇaṭṭhānā
veramaṇī sikkhāpadaṃ samādiyāmi.

I undertake the precept to refrain from entertainment, beautification, and adornment.

8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the precept to refrain from lying on a high or luxurious sleeping place.

cf. A.IV.248–250

Leader:

[Imāni aṭṭha sikkhāpadāni samādiyāmi]

Response:

Imāni aṭṭha sikkhāpadāni samādiyāmi (×3)

I undertake these Eight Precepts.

Leader:

[Imāni aṭṭha sikkhāpadāni

Sīlena sugatiṃ yanti

Sīlena bhogasampadā

Sīlena nibbutiṃ yanti

Tasmā sīlaṃ visodhaye]

*These are the Eight Precepts;
 virtue is the source of happiness,
 virtue is the source of true wealth,
 virtue is the source of peacefulness —
 Therefore let virtue be purified.*

Response:

Sādhu, sādhu, sādhu.

Bow three times

(NOTE: addition from the old uposatha section)

Alternatively, the laypeople may chant:

‘Imaṃ aṭṭh’aṅga-samannāgataṃ
buddhapaññattaṃ uposathaṃ, imaṅ-ca rattiṃ
imaṅca divasaṃ, samma-deva abhirakkhituṃ samādiyāmi.’

Bhk: ‘Imāni aṭṭha sikkhā-padāni,
ajj’ekaṃ rattin-divaṃ, uposatha (sīla)
vasena sādhuṃ (katvā appamādena) rakkhitabbāni.’

Laypeople: ‘Āma bhante.’

Bhk: ‘Sīlena sugatiṃ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.’

15.12.1 Asking Forgiveness To The Triple Gem

(Men Chant)

Ahaṃ buddhaṅ ca dhammaṅ ca saṅghaṅ ca saraṇaṃ gato
upāsakattaṃ desesiṃ bhikkhu-saṅghassa sammukhā.

(Women Chant)

Ahaṃ buddhaṅ ca dhammaṅ ca saṅghaṅ ca saraṇaṃ gatā
upāsikattaṃ desesiṃ bhikkhu-saṅghassa sammukhā.

Etaṃ me saraṇaṃ khemaṃ,
etaṃ saraṇaṃ uttamaṃ

etaṃ saraṇaṃ āgama sabba-dukkhā pamuccaye.
Yathā-balaṃ careyyāhaṃ sammā-sambuddha-sāsaṇaṃ

m. dukkha-nissaraṇass' eva bhāgī assaṃ anāgate.

w. dukkha-nissaraṇass' eva bhāginissaṃ anāgate.

Kāyena vācāya va cetasā vā
buddhe kukammaṃ pakataṃ mayā yaṃ
buddho paṭigghañhātu accayaṇaṃ
kālantare saṃvaritaṃ va buddhe

Kāyena vācāya va cetasā vā
dhamme kukammaṃ pakataṃ mayā yaṃ
dhammo paṭigghañhātu accayaṇaṃ
kālantare saṃvaritaṃ va dhamme

Kāyena vācāya va cetasā vā
saṅghe kukammaṃ pakataṃ mayā yaṃ
saṅgho paṭigghañhātu accayaṇaṃ
kālantare saṃvaritaṃ va saṅghe

15.12.2 Taking Leave

Having undertaken the Eight Precepts, layfollowers may stay overnight. The next morning they will take their leave from the senior monk:

Laypeople:

Handadāni mayaṃ bhante
āpucchāma bahukiccā bahukaraṇīyā

Senior monk:

‘Yassa dāni tumhe kālaṃ maññatha.’

‘Please do what is appropriate at this time.’

15.13 Disrobing

After the bhikkhus who are to witness the disrobing have assembled, the bhikkhu who will disrobe should first confess his offences. Then, wearing all his three robes, with his *saṅghāti* on his left shoulder:

Bow three times.

‘Namo tassa bhagavato arahato sammā-sambuddhassa’ (×3)

Optionally, one may chant *Recollection After Using the Requisites* (p.22).

Bow three times.

Chant in Pali and in his own language:

‘Sikkhaṃ paccakkhāmi. Gihi’ti maṃ dhāretha.’

I give up the training. May you regard me as a layman.

He may state this once, three times, or as many times as he needs to assure himself that he is now a layman and no longer a bhikkhu. If two or more are disrobing, they should state this passage separately.

The former bhikkhu then withdraws to change into lay clothes. When he returns, he may request the *Three Refuges and Five Precepts*.

16.

USEFUL NOTES

Invitation to Request

An invitation to request (*pavāraṇā*), unless otherwise specified, lasts at most four months. One may make requests of blood-relatives (but not in-laws) without receiving an invitation. One may give special help to one's parents as well as to one's steward and to anyone preparing to become a bhikkhu.

Vin.IV.101-104

Hatthapāsa Distance

The *hatthapāsa* generally means a distance within arm's reach, or forearm's length. There are variations in the specific way of measuring it.

It may be measured from the trunk of the body, until the tip of the fingers of one's extended hands, about 1.25 metres. That is, one bhikkhu should be able to reach the other.

Other interpretations consider that the distance between the bodies of two bhikkhus should not be greater than the length from the elbow to the tip of the fingers. For example, a forearm's distance between the knees of two seated bhikkhus.

The distance is measured horizontally, the vertical elevation is not taken into account.

Days and Dawns

The Vinaya terminology for *one day* is the period of time between two dawnrises.

If one extends a hand and is able to see the lines in the palm, the dawnrise *has already passed*.

One may also use a clock and the time of *nautical twilight*. While the Sun is between 12 and 6 degrees below the horizon, dawnrise *has not yet passed*. Once the Sun is less than 6 degrees below the horizon, dawnrise *has passed*.

Seven-day Allowable Period

The *seven-day tonics* are permitted to be kept until the seventh dawnrise, not for a seven-day period, which is already past the seventh dawnrise.

The factor of *effort* here is keeping the tonic past the seventh dawnrise after receiving it.

Perception is not a factor, if one thinks the seventh dawnrise hasn't passed, but it has, it is nonetheless a *nissaggiya pācittiya* offence.

The offence is to be confessed by the bhikkhu who received the items. If he has traveled away since, and the items are no longer with him to be forfeited, he may confess the offence, and the other bhikkhus may forfeit the items.

Mixing Allowables

The day on which food, one-day, seven-day and lifetime allowables are received should be kept in mind, as consuming a mixture can be a *pācittiya* offence.

The mixture takes on the shortest lifetime of the ingredients. The combinations are described in the *Mahāvagga*:

a.	1d juice + food	rec. that morning rec. that morning	→ that morning
b.	7d tonic + food	rec. that morning rec. that morning	→ that morning
c.	lifetime medicine + food	rec. that morning rec. that morning	→ that morning
d.	7d tonic + juice	rec. sometime rec. that day	→ until dawn
e.	lifetime medicine + juice	rec. sometime rec. that day	→ until dawn
f.	lifetime medicine + 7d tonic	rec. sometime rec. sometime	→ 7 days

Mv. VI.40.3.

The Eight Utensils (aṭṭha-parikkhārā)

The three robes, the bowl, a razor/sharp knife, needle, belt, water-filter.

Ja.I.65; Da.I.206

Unallowable Meats

The flesh of humans (this is a base for *thullaccaya*), elephants, horses, dogs, snakes, lions, tigers, leopards, bears, and panthers.

Vin.I.218-219

Also unallowable is flesh incompletely cooked, and meat from an animal seen, heard or suspected to have been killed in order that its meat be offered to bhikkhus.

Vin.I.218-219

Abusive Speech

The bases of abuse are rank of birth, personal name, clan name, work, art, disease, physical appearance, mental stains, faults, and other bases. There are both direct abuse and sarcasm and ridicule. Abusive speech may be a base for either expiation (or wrong-doing) or, when only teasing, for *dubbhāṣita*.

Vin.IV.4-11

Lighting a Fire

Suitable reasons for lighting a fire, or having one lit (Pc. 56) include the health benefit of warmth, or needing the fire for a task, such as boiling water or burning garden waste.

For the health benefit, one is considered *ill* when one can not get by comfortably without warming oneself.

For a task, lighting a fire may damage plants (Pc. 11) and living creatures (Pc. 61), either on the ground or in the fire wood. Damage to plants or living creatures on the ground may be avoided by

lighting the fire on stones, sand, in a tin box, or using portable gas stoves.

One may also indicate the task (*kappiya-vohāra*) for lay friends without an explicit instruction, who may light the fire.

PART III

APPENDIX

APPENDIX A.

PĀLI PHONETICS AND PRONUNCIATION

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced as in English, with the following clarifications:

Vowels

Short	Long
a as in <u>a</u> bout	ā as in fa <u>th</u> er
i as in h <u>i</u> t	ī as in mach <u>i</u> ne
u as in p <u>u</u> t	ū as in r <u>u</u> le
	e as in gr <u>e</u> y
	o as in m <u>o</u> re

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.

Consonants

c as in ancient (like ch but unaspirated)

m̐, ṇ as ng in sang

ñ as ny in canyon

v rather softer than the English v; near w

A.0.1 Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh**, **mh**, **ñh**, and **vh**, do count as two consonants (for example in the Pāli words ‘jiv**h**ā’ or ‘mul**h**o’).

A.0.2 Examples

th as t in tongue. (Never pronounced as in ‘the’.)

ph as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. **th** as in ‘Thomas’ (not as in ‘thin’) or **ph** as in ‘puff’ (not as in ‘phone’).

A.0.3 Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Chanting technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

Unstressed syllables end in a short **a, i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO	SU · SUD · DHO	KA · RU · ÑĀ	MA · HAṆ · ÑA · VO
1 1	½ 1 1	½ ½ 1	½ 1 ½ 1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA	PUG · GA · LĀ
½ 1 ½	1 ½ 1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½ ½ ½	½ ½ 1

They are always enunciated separately, e.g. **dd** in ‘uddeso’ as in ‘mad dog’, or **gg** in ‘maggo’ as in ‘big gun’.

2. **Aspirated consonants** like **bh, dh** etc. count as single consonant and don’t get divided (Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ** or, another example: **Bud·dho** and not **Bu·ddho**).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

An example to illustrate this:

The Pāli word '**sukka**' means 'bright'; '**sukkha**' means 'dry'; '**sukha**' — 'happiness'; '**suka**' — 'parrot' and '**sūka**' — 'bristles on an ear of barley'.

So if you chant '**sukha**' with a '**k**' instead of a '**kh**', you would chant 'parrot' instead of 'happiness'.

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

APPENDIX B.

DHAMMA QUOTES

Admonishing Another Bhikkhu

Before admonishing another bhikkhu, a bhikkhu should investigate five conditions in himself and establish five other conditions in himself.

He should investigate thus: ‘Am I one who practises purity in bodily action?;... purity in speech?; is the heart of good-will established in me towards my fellows?; am I one who has heard the Teachings, practised them, and penetrated them with insight?; is the Discipline known and thoroughly understood by me?’

And he should establish these five conditions in himself: he should speak at the right time, speak of facts, and speak gently, and he should speak only profitable words, and with a kindly heart.

A.V.78

Wrong Livelihood for a Layperson

Trade in weapons, in human beings, in animal flesh, in liquor, in poison.

A.III.207

Dealing with Doubtful Matters (Kālāmasutta)

Be not led by report, by tradition, by hearsay, by the authority of texts, by mere logic, by inference, by considering appearances, by

its agreement with an established theory, by seeming possibilities, by the idea ‘This is our teacher’.

A.I.189

The Gradual Teaching

Talk on: generosity and giving; morality; the ease and happiness of heavenly realms; the disadvantages of sensual pleasures; the benefits of renouncing sensual pleasures.

D.I.148

The Last Words of the Buddha

‘Handadāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādetha’, ayaṃ tathāgatassa pacchimā vācā.

‘Now, take heed bhikkhus, I caution you thus: decline-and-disappearance is the nature of all conditions. Therefore strive on ceaselessly, discerning and alert!’ These are the final words of the Tathāgata.

D.II.156

The Three Cravings and the Four Attachments

Craving for sense-experience, craving for being, craving for non-existence.

Attachment to sensuality, to views, to conduct and custom, and attachment to the way of self.

D.III.230; M.I.66

The Three Universal Characteristics of Existence

All conditioned phenomena is subject to change. All conditioned phenomena is suffering. All things are not-self.

S.IV.1; Dh.p.vv.277-9

The Three Kinds of Suffering

The suffering of pain (*dukkha-dukkhatā*). The suffering of conditioned phenomena (*saṅkhāra-dukkhatā*). The suffering of change (*vipariṇāma-dukkhatā*).

D.III.216; S.IV.259

The Three Characteristics of Conditioned Experience

Its arising is apparent. Its passing away is apparent. While it persists, alteration or change is apparent.

A.I.152

The Four Nutriment

‘All beings are maintained by nutriment.’ The four Nutriment are coarse, material food; sense-contact food; mental-intention food; and consciousness food.

D.III.228; M.I.48; S.II.101

The Four Bases of Judgement

Judging and basing faith on form and outward appearance, on reputation and beauty of speech, on ascetic and self-denying practices, on teaching and righteous behaviour.

A.II.71

The Five Facts to be Frequently Contemplated

I am subject to decay and I cannot escape it. I am subject to disease and I cannot escape it. I am subject to death and I cannot escape it. There will be division and separation from all that I love or hold dear. I am the owner of my actions—whatever I do, whether good or bad, I must be heir to it.

A.III.71

The Five Qualities for a New Bhikkhu to Establish

Restraint in accordance with the Pātimokkha; restraint of the senses; restraint as regards talking; love of solitude; cultivation of right views.

A.III.138

The Five Ways of Restraint

Restraint by the Monastic Code of Discipline, by mindfulness, by knowledge, by patience, by energy and effort.

Vism. 7

The Six Attributes of Dhamma

Dhamma is well-expounded by the Awakened One. It is visible here and now, non-temporal, inviting one to come and see, leading onward and inward, directly experientiable by the wise.

M.I.37; A.III.285

The Seven Qualities of a Wholesome Friend

That individual is endearing; worthy of respect; cultured and worthy of emulation; a good counsellor; a patient listener; capable of discussing profound subjects; and is one who never exhorts

groundlessly, not leading or spurring one on to a useless end.

A.IV.31

The Seven Things Favourable to Mental Development

Suitable abode, location, speech, companion, food, climate, and posture.

Vism. 127

The Seven Conditions Leading to the Welfare of the Sangha

To hold regular and frequent meetings.

To meet in harmony, to do the duties of the Sangha in harmony, and to disperse in harmony.

To introduce no revolutionary ordinance, break up no established ordinance, but to train oneself in accordance with the prescribed training rules.

To honour and respect those elders of long experience, the fathers and leaders of the Sangha, and to deem them worthy of listening to.

Not to fall under the influence of craving.

To delight in forest dwelling.

To establish oneself in mindfulness, with this thought: ‘May disciplined monks who have not yet come, come here; and may those who have already come live in comfort’.

Not to be fond of activities; not to be fond of gossip; not to be fond of sleeping; not to be fond of society; not to have evil desires; not to have evil friends; not to be prematurely satisfied and rest content with early success.

D.II.77–78; A.IV.20–21

The Eight Worldly Conditions (Lokadhammā)

Gain and loss, prominence and obscurity, praise and blame, happiness and suffering.

A.IV.157

The Eight Gifts of a Good Person

To give clean things; to give well-chosen things; to give at the appropriate time; to give proper things; to give with discretion; to give regularly; to calm one's mind on giving; to be joyful after giving.

A.IV.243

The Ten Perfections

Generosity; morality; renunciation; wisdom; energy; patience; earnest-truth; determination; loving-kindness; equanimity.

BV.v.6

The Ten Wholesome Courses of Action

To avoid the destruction of life and be anxious for the welfare of all lives.

To avoid taking what belongs to others.

To avoid sexual misconduct.

To avoid lying, not knowingly speaking a lie for the sake of any advantage.

To avoid malicious speech, to unite the discordant, to encourage the united, and to utter speech that makes for harmony.

To avoid harsh language and speak gentle, courteous and agreeable words.

To avoid frivolous talk; to speak at the right time, in accordance with facts, what is useful, moderate and full of sense.

To be without covetousness.

To be free from ill-will, thinking, ‘Oh, that these beings were free from hatred and ill-will, and would lead a happy life free from trouble’.

To possess right view, such as that gifts and offerings are not fruitless and that there are results of wholesome and unwholesome actions.

M.I.287; A.V.266; 275–278

The Ten Topics for Talk among Bhikkhus

(1) Talk favourable to wanting little; (2) to contentment; (3) to seclusion; (4) to not mingling together; (5) to strenuousness; (6) to good conduct; (7) to concentration; (8) to understanding and insight; (9) to deliverance; (10) and talk favourable to the knowledge and vision of deliverance.

M.I.145; M.III.113; A.V.129

The Thirteen Dhutaṅgā

(1) Wearing rag-robes; (2) possessing only 3 robes; (3) eating only alms-food; (4) collecting alms-food house-to-house; (5) eating only at one sitting; (6) eating only from the bowl; (7) not accepting latecome food; (8) living in the forest; (9) living at the foot of a tree; (10) living in the open; (11) living in a cemetery; (12) being satisfied with whatever dwelling is offered; (13) abstaining from lying down to sleep.

Vism. 59–83

The Thirty-Eight Highest Blessings

(1) Not to associate with fools; (2) to associate with the wise; (3) to honour those worthy of honour; (4) living in a good environment; (5) having formerly done meritorious deeds; (6) setting oneself in the right course; (7) having extensive learning; (8) having skill and knowledge; (9) being accomplished in discipline; (10) being well-spoken; (11) being supportive of mother and father; (12) cherishing one's children; (13) cherishing one's spouse; (14) having an uncomplicated livelihood; (15) being generous; (16) having right conduct; (17) rendering aid to relatives; (18) behaving blamelessly; (19) abstaining from and avoiding evil; (20) abstaining from intoxicants; (21) persevering in virtue; (22) being respectful; (23) being humble; (24) being content; (25) having gratitude; (26) hearing the Dhamma; (27) being patient; (28) being amenable to correction; (29) seeing monks; (30) discussing the Dhamma; (31) having strenuous self control; (32) living the holy life; (33) seeing the Noble Truths; (34) realizing Nibbana; (35) being unshakable; (36) being free from sorrow; (37) having a mind undefiled; (38) having a mind which is secure.

Those who have done these things see no defeat and go in safety everywhere: to them these are the highest blessings.

Sn.259–268

The Root of All Things

Rooted in desire, friend, are all things. Born of attention, are all things. Arising from contact, are all things. Converging on feeling are all things. Headed by concentration are all things. Dominated

by mindfulness are all things. Surmountable by wisdom are all things. Yielding deliverance as essence are all things. Merging in the Deathless are all things. Terminating in Nibbāna are all things. When questioned by wanderers, thus you should answer them.

AN 10.58

BIBLIOGRAPHY

TODO



This work is licensed under a Creative Commons
Attribution-NonCommercial-NoDerivatives 4.0 International License.
<https://creativecommons.org/licenses/by-nc-nd/4.0/>

You are free to:

- Share — copy and redistribute the material in any medium or format

The licensor cannot revoke these freedoms as long as you follow the license terms. Under the following terms:

- Attribution — You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.
- NonCommercial — You may not use the material for commercial purposes.
- NoDerivatives — If you remix, transform, or build upon the material, you may not distribute the modified material.

No additional restrictions — You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits.

You do not have to comply with the license for elements of the material in the public domain or where your use is permitted by an applicable exception or limitation.

No warranties are given. The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material.

Forest Sangha Publications asserts its moral right to be identified as the author of this book.

Forest Sangha Publications requests that you attribute ownership of the work to Forest Sangha Publications on copying, distribution, display or performance of the work.

