



BHIKKHU MANUAL

Reference Edition

*All Chants with English Translations
and Vinaya Notes*

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Bhikkhu Manual
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Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa

Abbreviations used in the text

A	Aṅguttara Nikāya	M	Majjhima Nikāya
Cv	Cullavagga	Mv	Mahāvagga
D	Dīgha Nikāya	Pr	Pārājika
Dhp	Dhammapada	Pv	Parivāra
DhpA	Dhammapada	Snp	Sutta Nipāta
	Aṭṭhakathā	Sp	Samantapāśādikā
DhsA	Dhammasaṅganī	S	Samyutta Nikāya
	Aṭṭhakathā	Thī	Therīgāthā
It	Itivuttaka	Th	Theragāthā
Ja	Jātaka	Ud	Udāna
Khp	Khuddakapāṭha	Vin	Vinaya Piṭaka
Kv	Kaṅkhāvitaraṇī	Vism	Visuddhimagga

References to shorter texts consisting of verses such as the Dhammapada, Udāna, Itivuttaka, Theragāthā, Therīgāthā or Sutta Nipāta are to the verse number or chapter and verse number. The other longer texts are referred to by volume and page number of the PTS edition.

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PART I

ESSENTIAL CHANTS

1.

MORNING CHANTING

Dedication of Offerings

[Yo so] bhagavā araham sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supatipanno yassa bhagavato sāvakasaṅgho
Tam-mayam bhagavantam sadhammam sasaṅgham
Imehi sakkārehi yathāraham āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paññākāra-bhūte paṭiggaṇhātu
Amhākaṁ dīgharattam hitāya sukhāya
Araham sammāsambuddho bhagavā
Buddham sammāsambuddho bhagavā
[Svākkhāto] bhagavatā dhammo
Dhammam namassāmi
[Supatipanno] bhagavato sāvakasaṅgho
Saṅgham namāmi

Dedication of Offerings (English)

To the Blessed One, the Lord,
 who fully attained perfect enlightenment,
To the Teaching which he expounded so well,
And to the Blessed One's disciples who have practised well,

To these — the Buddha, the Dhamma, and the Saṅgha —
We render with offerings our rightful homage.

It is well for us that the Blessed One, having attained liberation,
Still had compassion for later generations.

May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us.

The Lord, the Perfectly Enlightened and Blessed One —
I render homage to the Buddha, the Blessed One.

The Teaching so completely explained by him —
I bow to the Dhamma.

The Blessed One's disciples who have practised well —
I bow to the Saṅgha.

Preliminary Homage

[Handa mayaṁ buddhassa bhagavato pubbabhāga-namakāraṁ
karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

[Now let us pay preliminary homage to the Buddha.]

Homage to the Blessed, Noble, and Perfectly Enlightened One. (×3)

Homage to the Buddha

[Handa mayam buddhabhitthutim karomase]

Yo so tathāgato araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anuttaro purisadamma-sārathi

Satthā deva-manussānam buddho bhagavā

Yo imam lokam sadevakam samārakam sabrahmakam

Sassamaṇa-brāhmaṇīm pajam sadeva-manussam sayam abhiññā
sacchikatvā pavedesi

Yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam

pariyosāna-kalyāṇam

Sāttham sabyañjanam kevala-paripuṇṇam parisuddham

brahma-cariyam pakāsesi

Tam-aham bhagavantam abhipūjayāmi

Tam-aham bhagavantam sirasā namāmi

Homage to the Buddha (English)

[Now let us chant in praise of the Buddha.]

The Tathāgata is the Pure One, the Perfectly Enlightened One.

He is impeccable in conduct and understanding,

The Accomplished One,

The Knower of the Worlds.

He trains perfectly those who wish to be trained.

He is Teacher of gods and humans.

He is awake and holy.

In this world with its gods, demons, and kind spirits,
 Its seekers and sages, celestial and human beings, he has by
 deep insight revealed the Truth.

He has pointed out the Dhamma: beautiful in the beginning,
 beautiful in the middle, beautiful in the end.

He has explained the Spiritual Life of complete purity in its
 essence and conventions.

I chant my praise to the Blessed One, I bow my head to
 the Blessed One.

Homage to the Dhamma

[Handa mayam dhammābhittutim karomase]

Yo so svākkhāto bhagavatā dhammo
 Sanditṭhiko akāliko ehipassiko opanayiko
 Paccattam veditabbo viññūhi
 Tam-aham dhammam abhipūjayāmi
 Tam-aham dhammam sirasā namāmi

Homage to the Dhamma (English)

[Now let us chant in praise of the Dhamma.]

The Dhamma is well expounded by the Blessed One,
 Apparent here and now,
 Timeless,
 Encouraging investigation,
 Leading inwards,
 To be experienced individually by the wise.

I chant my praise to this Teaching, I bow my head
to this Truth.

Homage to the Saṅgha

[Handa mayam saṅghābhittutim karomase]

Yo so supaṭipanno bhagavato sāvakasaṅgho
 Ujupaṭipanno bhagavato sāvakasaṅgho
 Āñyapaṭipanno bhagavato sāvakasaṅgho
 Sāmīcipaṭipanno bhagavato sāvakasaṅgho
 Yadiḍam cattāri purisayugāni aṭṭha purisapuggalā
 Esa bhagavato sāvakasaṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaram puññakkhettam lokassa
 Tam-aham saṅgham abhipūjayāmi
 Tam-aham saṅgham sirasā namāmi

Homage to the Saṅgha (English)

[Now let us chant in praise of the Saṅgha.]

They are the Blessed One's disciples, who have practised well,
 Who have practised directly,
 Who have practised insightfully,
 Those who practise with integrity —
 That is the four pairs, the eight kinds of noble beings —
 These are the Blessed One's disciples.
 Such ones are worthy of gifts,
 Worthy of hospitality,

Worthy of offerings,
 Worthy of respect;
 They give occasion for incomparable goodness to arise
 in the world.
 I chant my praise to this Saṅgha, I bow my head to
 this Saṅgha.

Salutation to the Triple Gem

[Handa mayaṁ ratanattaya-pañāma-gāthāyo c'eva
 saṁvega-parikittana-pāṭhañca bhañāmase]

Buddho susuddho karuṇā-mahaṇṇavo
 Yo'ccanta-suddhabbarā-ñāṇa-locano
 Lokassa pāpūpakilesa-ghātako
 Vandāmi buddham aham-ādarena tam
 Dhammo padīpo viya tassa satthuno
 Yo magga-pākāmata-bheda-bhinnako
 Lokuttaro yo ca tad-attha-dīpano
 Vandāmi dhammarām aham-ādarena tam
 Saṅgho sukhettābhyaati-khetta-saññito
 Yo diṭṭha-santo sugatānubodhako
 Lolappahīno ariyo sumedhaso
 Vandāmi saṅgham aham-ādarena tam
 Iccevam-ekantabhipūja-neyyakām vatthuttayām
 vandayatābhisaṅkhataṁ
 Puññām mayā yām mama sabbupaddavā mā hontu ve tassa
 pabhāva-siddhiyā

Idha tathāgato loke uppanno araham̄ sammāsambuddho
 Dhammo ca desito niyyāniko upasamiko parinibbāniko
 sambodhagāmī sugatappavedito

Mayan-tam̄ dhammam̄ sutvā evam̄ jānāma

Jātipi dukkhā

Jarāpi dukkhā

Maraṇampi dukkham̄

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā

Appiyehi sampayogo dukkho

Piyehi vippayogo dukkho

Yamp'iccham̄ na labhati tampi dukkham̄

Saṅkhittena pañcupādānakkhandhā dukkhā

Seyyathīdam̄

Rūpūpādānakkhandho

Vedanūpādānakkhandho

Saññūpādānakkhandho

Saṅkhārūpādānakkhandho

Viññāṇūpādānakkhandho

Yesam̄ pariññāya

Dharamāno so bhagavā evam̄ bahularam̄ sāvake vineti

Evaṁ bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā pavattati

Rūpam̄ aniccam̄

Vedanā aniccā

Saññā aniccā

Saṅkhārā aniccā

Viññāṇam aniccam
 Rūpam anattā
 Vedanā anattā
 Saññā anattā
 Sañkhārā anattā
 Viññāṇam anattā
 Sabbe sañkhārā aniccā
 Sabbe dhammā anattā'ti

Te mayam otinñāmha jātiyā jarā-maraṇena
 Sokehi paridevehi dukkhehi domanassehi upayāsehi
 Dukkhotinñā dukkha-pareṭā
 Appeva nāmimassa kevalassa dukkha-kkhandhassa
 antakiriyā paññāyethā'ti

Cira-parinibbutampi taṁ bhagavantam uddissa arahantam
 sammāsambuddham
 Saddhā agārasmā anagāriyam pabbajitā
 Tasmim bhagavati brahma-cariyam carāma
 Bhikkhūnam/Siladharānam sikkhāsājīva-samāpannā
 Taṁ no brahma-cariyam imassa kevalassa dukkha-kkhandhassa
 antakiriyāya samvattatu

Salutation to the Triple Gem (English)

[Now let us chant our salutation to the Triple Gem and a passage to arouse urgency.]

The Buddha, absolutely pure, with ocean-like compassion,
 Possessing the clear sight of wisdom,

Destroyer of worldly self-corruption —
Devotedly indeed, that Buddha I revere.
The Teaching of the Lord, like a lamp,
Illuminating the Path and its Fruit: the Deathless,
That which is beyond the conditioned world —
Devotedly indeed, that Dhamma I revere.
The Saṅgha, the most fertile ground for cultivation,
Those who have realized peace, awakened after the
Accomplished One,
Noble and wise, all longing abandoned —
Devotedly indeed, that Sangha I revere.

This salutation should be made to that which is worthy.
Through the power of such good action,
may all obstacles disappear.

One who knows things as they are has come into this world; and he
is an Arahant, a perfectly Awakened being,
Purifying the way leading out of delusion, calming and directing to
perfect peace, and leading to enlightenment — this Way he has
made known.

Having heard the Teaching, we know this:
Birth is dukkha,
Ageing is dukkha,
And death is dukkha;
Sorrow, lamentation, pain, grief, and despair are dukkha;
Association with the disliked is dukkha;
Separation from the liked is dukkha;
Not attaining one's wishes is dukkha.

In brief, the five focuses of identity are dukkha.

These are as follows:

Attachment to form,

Attachment to feeling,

Attachment to perception,

Attachment to mental formations,

Attachment to sense-consciousness.

For the complete understanding of this,

The Blessed One in his lifetime frequently instructed his disciples in just this way.

In addition, he further instructed:

Form is impermanent,

Feeling is impermanent,

Perception is impermanent,

Mental formations are impermanent,

Sense-consciousness is impermanent;

Form is not-self,

Feeling is not-self,

Perception is not-self,

Mental formations are not-self,

Sense-consciousness is not-self;

All conditions are transient,

There is no self in the created or the uncreated.

All of us are bound by birth, ageing, and death,

By sorrow, lamentation, pain, grief, and despair,

Bound by dukkha and obstructed by dukkha.

Let us all aspire to complete freedom from suffering.

The following is chanted only by the monks and nuns.

Remembering the Blessed One, the Noble Lord, and Perfectly
 Enlightened One, who long ago attained Parinibbāna,
 We have gone forth with faith from home to homelessness,
 And like the Blessed One, we practise the Holy Life,
 Being fully equipped with the bhikkhus'/nuns' system of training.
 May this Holy Life lead us to the end of this whole mass
 of suffering.

An alternative version of the preceding section, which can be chanted by
 laypeople as well.

The Blessed One, who long ago attained Parinibbāna, is our refuge.
 So too are the Dhamma and the Saṅgha.
 Attentively we follow the pathway of that Blessed One, with all of
 our mindfulness and strength.
 May then the cultivation of this practice
 Lead us to the end of every kind of suffering.

Closing Homage

[Arahaṁ] sammāsambuddho bhagavā
 Buddhami bhagavantam abhivādemī

[Svākkhāto] bhagavatā dhammo
 Dhammamī namassāmi

[Supatipanno] bhagavato sāvakasaṅgho
 Saṅghamī namāmi

Closing Homage (English)

The Lord, the Perfectly Enlightened and Blessed One —
I render homage to the Buddha, the Blessed One.

The Teaching, so completely explained by him —
I bow to the Dhamma.

The Blessed One's disciples, who have practised well —
I bow to the Saṅgha.

2. EVENING CHANTING

Dedication of Offerings

[Yo so] bhagavā araham sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supatipanno yassa bhagavato sāvakasaṅgho
Tam-mayam bhagavantam sadhammam sasaṅgham
Imehi sakkārehi yathāraham āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paññākāra-bhūte paṭiggaṇhātu
Amhākaṁ dīgharattam hitāya sukhāya
Arahaṁ sammāsambuddho bhagavā
Buddham bhagavantam abhivādemi

[Svākkhāto] bhagavatā dhammo
Dhammam namassāmi

[Supatipanno] bhagavato sāvakasaṅgho
Saṅgham namāmi

Dedication of Offerings (English)

[To the Blessed One,] the Lord, who fully attained
perfect enlightenment,
To the Teaching, which he expounded so well,

And to the Blessed One's disciples who have practised well,
 To these — the Buddha, the Dhamma, and the Saṅgha —
 We render with offerings our rightful homage.

It is well for us that the Blessed One, having attained liberation,
 Still had compassion for later generations.

May these simple offerings be accepted
 For our long-lasting benefit and for the happiness it gives us.
 The Lord, the Perfectly Enlightened and Blessed One —
 I render homage to the Buddha, the Blessed One.

[The Teaching,] so completely explained by him —
 I bow to the Dhamma.

[The Blessed One's disciples,] who have practised well —
 I bow to the Saṅgha.

Preliminary Homage

[Handa mayam buddhassa bhagavato pubbabhāga-namakāraṁ
 karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

[Now let us pay preliminary homage to the Buddha.]

Homage to the Blessed, Noble, and Perfectly Enlightened One. (×3)

Recollection of the Buddha

[Handa mayam buddhanussatinayam karomase]

Tam kho pana bhagavantam evam kalyano
 kittisaddo abbhuggato
 Itipi so bhagavā araham sammāsambuddho
 Vijañacaraṇa-sampanno sugato lokavidū
 Anuttaro purisadamma-sārathi satthā deva-manussānam
 buddho bhagavā'ti

Recollection of the Buddha (English)

[Now let us chant the recollection of the Buddha.]

A good word of the Blessed One's reputation has spread as follows:
 He, the Blessed One, is indeed the Pure One,
 the Perfectly Enlightened One;
 He is impeccable in conduct and understanding,
 the Accomplished One, the Knower of the Worlds;
 He trains perfectly those who wish to be trained;
 he is Teacher of gods and humans; he is Awake and Holy.

Supreme Praise of the Buddha

[Handa mayam buddhabhigitim karomase]

Buddh'vārahanta-varatādiguñābhiyutto
 Suddhabhiñāna-karuñāhi samāgatatto
 Bodhesi yo sujanataram kamalaṁ va sūro
 Vandām'aham tam-aranaṁ sirasā jinendram

Buddho yo sabba-pāñīnam saraṇam khemam-uttamam
 Paṭhamānussatiṭṭhānam vandāmi tam siren’aham
 Buddhassāh’asmi dāso/dāsī va buddho me sāmi-kissaro
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me
 Buddhass’āham niyyādemi sarīrañ-jīvitañ-cidañ
 Vandanto’ham/Vandantī’ham carissāmi
 buddhass’eva subodhitam
 Natthi me saraṇam aññam buddho me saraṇam varam
 Etena sacca-vajjena vadḍheyam satthu-sāsane
 Buddham me vandamānena/vandamānāya
 yam puññam pasutam idha
 Sabbepi antarāyā me māhesum tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
 Buddhe kukammam pakatam mayā yam
 Buddho paṭiggaṇhātu accayantam
 Kālantare sañivaritum va buddhe

Supreme Praise of the Buddha (English)

[Now let us chant the supreme praise of the Buddha.]

The Buddha, the truly worthy one, endowed with
 such excellent qualities,
 Whose being is composed of purity, transcendental wisdom,
 and compassion,
 Who has enlightened the wise like the sun awakening the lotus —
 I bow my head to that peaceful chief of conquerors.

The Buddha, who is the safe, secure refuge of all beings —
As the First Object of Recollection,

I venerate him with bowed head.

I am indeed the Buddha's servant,
the Buddha is my Lord and Guide.

The Buddha is sorrow's destroyer, who bestows blessings on me.

To the Buddha I dedicate this body and life,

And in devotion I will walk the Buddha's Path of Awakening.

For me there is no other refuge, the Buddha is my excellent refuge.

By the utterance of this Truth, may I grow in the Master's Way.

By my devotion to the Buddha, and the blessing of this practice —

By its power, may all obstacles be overcome.

(Bowing)

By body, speech, or mind,

For whatever wrong action I have committed towards the Buddha,

May my acknowledgement of fault be accepted,

That in future there may be restraint regarding the Buddha.

Recollection of the Dhamma

[Handa mayam dhammānussatinayam karomase]

Svākkhāto bhagavatā dhammo

Sandīṭṭhiko akāliko ehipassiko

Opanayiko paccattam veditabbo viññūhi'ti

Recollection of the Dhamma (English)

[Now let us chant the recollection of the Dhamma.]

The Dhamma is well expounded by the Blessed One,
Apparent here and now, timeless, encouraging investigation,
Leading inwards, to be experienced individually by the wise.

Supreme Praise of the Dhamma

[Handa mayam dhammadbhigitim karomase]

Svākkhātat'ādiguṇa-yoga-vasena seyyo
 Yo magga-pāka-pariyatti-vimokkha-bhedo
 Dhammo kuloka-patanā tada-dhāri-dhārī
 Vandām'aham tama-haram vara-dhammam-etaṁ
 Dhammo yo sabba-pāṇinam saraṇam khemam-uttamam
 Dutiyānussatiṭṭhānam vandāmi tam siren'aham
 Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammass'āham niyyādemī sarīrañ-jīvitañ-cidam
 Vandantoham/Vandantiham carissāmi
 dhammass'eva sudhammatam
 Natthi me saraṇam aññam dhammo me saraṇam varam
 Etena sacca-vajjena vadḍheyam satthu-sāsane
 Dhammarām me vandamānena/vandamānāya
 yam puññam pasutam idha
 Sabbepi antarāyā me māhesum tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
 Dhamme kukammām pakataṁ mayā yam
 Dhammo paṭiggaṇhātu accayantam
 Kālantare saṁvaritum va dhamme

Supreme Praise of the Dhamma (English)

[Now let us chant the supreme praise of the Dhamma.]

It is excellent because it is ‘well expounded,’
 And it can be divided into Path and Fruit, Learning and Liberation.
 The Dhamma holds those who uphold it from falling into delusion.
 I revere the excellent Teaching, that which removes darkness —
 The Dhamma, which is the supreme, secure refuge of all beings —
 As the Second Object of Recollection,

I venerate it with bowed head.

I am indeed the Dhamma’s servant,
 the Dhamma is my Lord and Guide.

The Dhamma is sorrow’s destroyer, and it bestows blessings on me.
 To the Dhamma I dedicate this body and life,
 And in devotion I will walk this excellent way of Truth.
 For me there is no other refuge,

the Dhamma is my excellent refuge.

By the utterance of this Truth, may I grow in the Master’s Way.
 By my devotion to the Dhamma, and the blessing of this practice —
 By its power, may all obstacles be overcome.

(Bowing)

By body, speech, or mind,
 For whatever wrong action I have committed
 towards the Dhamma,
 May my acknowledgement of fault be accepted,
 That in future there may be restraint regarding the Dhamma.

Recollection of the Saṅgha

[Handa mayam saṅghānussatinayam karomase]

Supatipanno bhagavato sāvakasaṅgho
 Ujupaṭipanno bhagavato sāvakasaṅgho
 Āñyapaṭipanno bhagavato sāvakasaṅgho
 Sāmīcipaṭipanno bhagavato sāvakasaṅgho
 Yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā
 Esa bhagavato sāvakasāriঁgo
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaram puññakkhettam lokassā’ti

Recollection of the Saṅgha (English)

[Now let us chant the recollection of the Saṅgha.]

They are the Blessed One’s disciples, who have practised well,
 Who have practised directly,
 Who have practised insightfully,
 Those who practise with integrity —
 That is the four pairs, the eight kinds of noble beings —
 These are the Blessed One’s disciples.

Such ones are worthy of gifts, worthy of hospitality,
 worthy of offerings, worthy of respect;
 They give occasion for incomparable goodness
 to arise in the world.

Supreme Praise of the Saṅgha

[Handa mayam saṅghābhigītiṁ karomase]

Saddhammajo supaṭipatti-guṇādiyutto
 Yo'tṭhabbidho ariyapuggala-saṅgha-setṭho
 Sīlādīdhamma-pavarāsaya-kāya-citto
 Vandām'aham tam-ariyāna-gaṇam susuddham
 Saṅgho yo sabba-pāñīnam saraṇam khemam-uttamam
 Tatiyānussatiṭṭhānam vandāmi tam siren'aham
 Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmi-kissaro
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghass'āham niyyādemi sarīrañ-jīvitañ-cidam
 Vandanto'ham/Vandanti'ham carissāmi
 saṅghassopatipannataṁ
 Natthi me saraṇam aññam saṅgho me saraṇam varam
 Etena sacca-vajjena vaḍḍheyyaṁ satthu-sāsane
 Saṅgham me vandamānenā/vandamānāya
 yam puññam pasutam idha
 Sabbepi antarāyā me māhesum tassa tejasā
 (Bowing)
 Kāyena vācāya va cetasā vā
 Saṅghe kukammam pakatam mayā yam

Saṅgho paṭiggaṇhātu accayantam
 Kālantare samvaritum va saṅghe

Supreme Praise of the Saṅgha (English)

[Now let us chant the supreme praise of the Saṅgha.]

Born of the Dhamma, that Saṅgha which has practised well,
 The field of the Saṅgha formed of eight kinds of noble beings,
 Guided in body and mind by excellent morality and virtue.
 I revere that assembly of noble beings perfected in purity.
 The Saṅgha, which is the supreme, secure refuge of all beings —
 As the Third Object of Recollection, I venerate it with bowed head.
 I am indeed the Saṅgha's servant, the Saṅgha is my Lord and Guide.
 The Saṅgha is sorrow's destroyer and it bestows blessings on me.
 To the Saṅgha I dedicate this body and life,
 And in devotion I will walk the well-practised way of the Saṅgha.
 For me there is no other refuge, the Saṅgha is my excellent refuge.
 By the utterance of this Truth, may I grow in the Master's Way.
 By my devotion to the Saṅgha, and the blessing of this practice —
 By its power, may all obstacles be overcome.

(Bowing)

By body, speech, or mind,
 For whatever wrong action I have committed towards the Saṅgha,
 May my acknowledgement of fault be accepted,
 That in future there may be restraint regarding the Saṅgha.

Closing Homage

[Arahaṁ] sammāsambuddho bhagavā

Buddham bhagavantam abhivādemi

[Svākkhāto] bhagavatā dhammo

Dhammarām namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho

Saṅgham namāmi

Closing Homage (English)

[The Lord,] the Perfectly Enlightened and Blessed One —

I render homage to the Buddha, the Blessed One.

[The Teaching,] so completely explained by him —

I bow to the Dhamma.

[The Blessed One's disciples,] who have practised well —

I bow to the Saṅgha.

3.

REFLECTIONS

3.1 Reflection on the Four Requisites

[Handa mayam tañkhaṇika-paccavekkhaṇa-pāṭham bhañāmase]

[Paṭisaṅkhā] yoniso cīvaraṁ paṭisevāmi,
yāvadeva sītassa paṭighātāya, unhassa paṭighātāya,
daṁsa-makasa-vātātapa-siriṁsapa-samphassānām
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 piṇḍapātaṁ paṭisevāmi, neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihimisūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṁ patihaṅkhāmi, navañica vedanaṁ na uppādēssāmi, 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,
ḍārīsa-makasa-vātātapa-siriṁsapa-samphassānam
paṭighātāya, yāvadeva utuparissaya vinodanam
paṭisallānārāmatthaṁ

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 uppānānam 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 mayam abhiñha-paccavekkhaṇa-pāṭham bhaṇāmase]

(Men Chant)

[Jarā-dhammomhi] jaram anatīto

I am of the nature to age, I have not gone beyond ageing.

Byādhi-dhammomhi byādhirūp anatīto

I am of the nature to sicken, I have not gone beyond sickness.

Maraṇa-dhammomhi maraṇam anatīto

I am of the nature to die, I have not gone beyond dying.

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

*All that is mine, beloved and pleasing,
will become otherwise, will become separated from me.*

Kammassakomhi kammadāyādo kammayoni kammabandhu
kammapaṭisarano

Yām kammaṁ karissāmi, kalyāṇam vā pāpakaṁ vā, tassa dāyādo
bhavissāmi

*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.*

Evaṁ amhehi abhiñham paccavekkhitabbam

Thus we should frequently recollect.

(Women Chant)

[Jarā-dhammāmhi] jaraṁ anatītā

I am of the nature to age, I have not gone beyond ageing.

Byādhi-dhammāmhi byādhim anatītā

I am of the nature to sicken, I have not gone beyond sickness.

Maraṇa-dhammāmhi maraṇam anatītā

I am of the nature to die, I have not gone beyond dying.

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

*All that is mine, beloved and pleasing,
will become otherwise, will become separated from me.*

Kammassakāmhi kammadāyādā kammayoni kammabandhu
kammapatisaranā
Yām kammam karissāmi, kalyāṇam vā pāpakaṁ vā, tassa dāyādā
bhavissāmi

*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.*

Evaṁ amhehi abhiñham paccavekkhitabbam

Thus we should frequently recollect.

A.III.71

3.3 Ten Subjects for Frequent Recollection

[Handa mayaṁ pabbajita-abhiñha-
paccavekkhanaṇa-pāṭham bhaṇāmase]

[Dasa ime bhikkhave] dhammā pabbajitena abhiñham
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 abhiñham
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 jīvikā’ti pabbajitena abhiñham
paccavekkhitabbaṁ

*‘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 abhiñham
paccavekkhitabbaṁ

*‘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 abhiñham
paccavekkhitabbaṁ

*‘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 mām anuvicca viññū sabrahmacārī sīlato na
upavadantī’ti pabbajitena abhiñham paccavekkhitabbaṁ

*‘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
abhiñham paccavekkhitabbarī

*‘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 kammadāyādo kammayoni kammabandhu
kammapatisaraṇo, yaṁ kammaṁ karissāmi, kalyāṇam vā pāpakarī
vā, tassa dāyādo bhavissāmī’ti pabbajitena abhiñham
paccavekkhitabbam

*‘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
abhiñham paccavekkhitabbam

*‘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’ham suññāgāre abhiramāmī’ti pabbajitena abhiñham
paccavekkhitabbam

‘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’ham pacchime kāle

sabrahmacārīhi puṭṭho na mañku bhavissāmī’ti pabbajitena
abhiñham paccavekkhitabbam

‘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 abhiñham
paccavekkhitabbā’ti

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

A.V.87

3.4 Caturappamaññā-obhāsana

[Handa mayam caturappamaññā-obhāsanam karomase]

[Mettā-sahagatena] cetasā ekaṁ disam pharitvā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantam lokam mettā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

Karuṇā-sahagatena cetasā ekaṁ disam pharitvā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantam lokam karuṇā-sahagatena cetasā

Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

Muditā-sahagatena cetasā ekam disam pharitvā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantam lokam muditā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

Upekkhā-sahagatena cetasā ekam disam pharitvā viharati
Tathā dutiyam tathā tatiyam tathā catuttham
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantam lokam upekkhā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati' ti

D.I.251

Suffusion With the Divine Abidings

[Now let us make the Four Boundless Qualities shine forth.]

[I will abide] pervading one quarter
with a heart imbued with loving-kindness;
Likewise the second, likewise the third,
likewise the fourth;
So above and below, around and everywhere;
and to all as to myself.

I will abide pervading the all-encompassing
world with a heart imbued with loving-kindness;
abundant, exalted, immeasurable, without hostility,
and without ill-will.

I will abide pervading one quarter
with a heart imbued with compassion;
Likewise the second, likewise the third,
likewise the fourth;
So above and below, around and everywhere;
and to all as to myself.

I will abide pervading the all-encompassing
world with a heart imbued with compassion;
abundant, exalted, immeasurable, without hostility,
and without ill-will.

I will abide pervading one quarter
with a heart imbued with gladness;
Likewise the second, likewise the third,
likewise the fourth;
So above and below, around and everywhere;
and to all as to myself.

I will abide pervading the all-encompassing
world with a heart imbued with gladness;
abundant, exalted, immeasurable, without hostility,
and without ill-will.

I will abide pervading one quarter
with a heart imbued with equanimity;
Likewise the second, likewise the third,
likewise the fourth;
So above and below, around and everywhere;
and to all as to myself.

I will abide pervading the all-encompassing

world with a heart imbued with equanimity;
abundant, exalted, immeasurable, without hostility,
and without ill-will.

3.5 Recollection After Using the Requisites

[Handa mayam atita-paccavekkhaṇa-pāṭhamam bhaṇāmase]

Ajja mayā apaccavekkhitvā yam cīvaraṁ paribhuttam, tam
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍarīsa-makasa-vātātapa-siriṁsapa-samphassānam paṭighātāya,
yāvadeva hirikopina paṭicchādan’attham.

Whatever robe I used today without consideration, was 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.

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto, so n’eva
davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvad-eva
imassa kāyassa ṭhitiyā, yāpanāya, vihiṁsūparatiyā,
brahmacariyānuggahāya, iti purāṇañca vedanam paṭihānikhāmi,
navañca vedanam na uppādēssāmi, yātrā ca me bhavissati
anavajjata ca phāsuvihāro cā’ti.

Whatever alms-food I used today without consideration, was 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.’

Ajja mayā apaccavekkhitvā yaṁ senāsanam paribhuttam, tam
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍamṣa-makasa-vatātapa-siriṁsapa-samphassānam paṭighātāya,
yāvadeva utuparissaya vinodanam paṭisallānārāmattham.

Whatever lodging I used today without consideration, was 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.

Ajja mayā apaccavekkhitvā yo gilāna-paccayabhesajja-
parikkhāro paribhutto, so yāvadeva uppānnānam
veyyābhādhikānam vedanānam paṭighātāya,
abyāpajjha-paramatāyā'ti.

Whatever medicinal requisite for supporting the sick I used today without consideration, was only to ward off painful feelings that have arisen, for the maximum freedom from disease.

M.I.10

3.6 Reflection on the Off-Putting Qualities of the Requisites

[Handa mayam dhātu-paṭikūla-
paccavekkhaṇa-pāṭham bhaṇāmase]

[Yathā paccayam] pavattamānam dhātu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad idam cīvaraṁ tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-mattako, nissatto, nijjīvo, suñño

*Merely elements, not a being, without a soul,
and empty of self.*

Sabbāni pana imāni cīvarāni ajigucchaniyāni

None of these robes are innately repulsive

Imam pūti-kāyam patvā, ativiya jigucchaniyāni jāyanti

But touching this unclean body, they become disgusting indeed.

Yathā paccayam pavattamānam dhātu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad idam piṇḍapāto tad upabhuñjako ca puggalo

Is this almsfood and so is the person eating it;

Dhātu-mattako, nissatto, nijjīvo, suñño

*Merely elements, not a being, without a soul,
and empty of self.*

Sabbo panāyam piṇḍapāto ajigucchaniyo

None of this almsfood is innately repulsive

Imam pūti-kāyam patvā, ativiya jigucchaniyo jāyati

But touching this unclean body, it becomes disgusting indeed.

Yathā paccayam pavattamānam dhātu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad idam senāsanam tad upabhuñjako ca puggalo

Is this dwelling and so is the person using it;

Dhātu-mattako, nissatto, nijjīvo, suñño

*Merely elements, not a being, without a soul,
and empty of self.*

Sabbāni pana imāni senāsanāni ajigucchanīyāni

None of these dwellings are innately repulsive

Imam pūti-kāyam patvā, ativiya jīgucchanīyāni jāyanti

But touching this unclean body, they become disgusting indeed.

Yathā paccayaṁ pavattamānam dhātu-mattam-ev'etam

Composed of only elements according to causes and conditions

Yad idam gilāna-paccaya-bhesajja-parikkhāro tad upabhuñjako ca
puggalo

Is this medicinal requisite and so is the person that takes it;

Dhātu-mattako, nissatto, nijjīvo, suñño

*Merely elements, not a being, without a soul,
and empty of self.*

Sabbo panāyam gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo

None of this medicinal requisite is innately repulsive

Imam pūti-kāyam patvā, ativiya jīgucchanīyo jāyati

But touching this unclean body, it becomes disgusting indeed.

3.7 Mettāpharāṇa

[Handa mayam mettāpharāṇam karomase]

[Ahaṁ sukhito homi] niddukkho homi, avero homi, abyāpajjhō homi, anīgho homi, sukhī attānam pariharāmi

Sabbe sattā sukhitā hontu, sabbe sattā averā hontu, sabbe sattā abyāpajjhā hontu, sabbe sattā anīghā hontu, sabbe sattā sukhī attānam pariharantu

Sabbe sattā sabbadukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

Sabbe sattā kammassakā kammadāyādā kammayoni
kammabandhū kammapaṭisaraṇā, yam kammarāni karissanti,
kalyāṇam vā pāpakam vā, tassa dāyādā bhavissanti

M.I.288; A.V.88

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

3.8 Reflection on the Unconditioned

[Handa mayam nibbāna-sutta-pāṭham bhaṇāmase]

Atthi bhikkhave ajātam abhūtam akatam asaṅkhataṁ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetam bhikkhave abhavissa ajātam abhūtam akatam
 asaṅkhataṁ

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

Na yidam jātassa bhūtassa katassa saṅkhatassa nissaraṇam
paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātam abhūtam akatam asaṅkhatam

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

Tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇam paññāyati

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

Ud.8.3

3.9 Reflection on the Thirty-Two Parts

[Handa mayam dvattiṁsākāra-pāṭham bhaṇāmase]

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

This, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.

Atthi imasmim kāye

In this body there are:

kesā	<i>hair of the head</i>
lomā	<i>hair of the body</i>
nakhā	<i>nails</i>
dantā	<i>teeth</i>
taco	<i>skin</i>

māṁsam	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhī	<i>bones</i>
aṭṭhimiñjam	<i>bone marrow</i>
vakkam	<i>kidneys</i>
hadayam	<i>heart</i>
yakanam	<i>liver</i>
kilomakam	<i>membranes</i>
pihakam	<i>spleen</i>
papphāsam	<i>lungs</i>
antam	<i>bowels</i>
antaguṇam	<i>entrails</i>
udariyam	<i>undigested food</i>
karīsam	<i>excrement</i>
pittam	<i>bile</i>
semham	<i>phlegm</i>
pubbo	<i>pus</i>
lohitam	<i>blood</i>
sedo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>
khelo	<i>spittle</i>
siṅghāṇikā	<i>mucus</i>
lasikā	<i>oil of the joints</i>
muttam	<i>urine</i>
matthaluṅgan'ti	<i>brain</i>

Evaṁ-ayam me kāyo uddham pādatalā adho kesamatthakā tacapariyanto pūro nānappakārassa asucino

This, then, which is my body, from the soles of the feet up, and down from the crown of the head, is a sealed bag of skin filled with unattractive things.

M.I.57

3.10 Sabba-patti-dāna-gāthā

Verses on the Sharing of Merit

[Handa mayam sabba-patti-dāna-gāthāyo bhaṇāmase]

Puññass' idāni katassa
Yān'aññāni katāni me
Tesañca bhāgino hontu
Sattānantāppamāṇakā

*May whatever living beings,
Without measure, without end,
Partake of all the merit,
From the good deeds I have done:*

Ye piyā guṇavantā ca
Mayham mātā-pitādayo
Diṭṭhā me cāpyadiṭṭhā vā
Aññe majjhatta-verino

*Those loved and full of goodness,
My mother and my father dear,
Beings seen by me and those unseen,
Those neutral and averse,*

Sattā tiṭṭhanti lokasmīm
 Te bhummā catu-yonikā
 Pañc'eka-catu-vokārā
 Saṁsarantā bhavābhavē

*Beings established in the world,
 From the three planes and four grounds of birth,
 With five aggregates or one or four,
 Wand'ring on from realm to realm,*

Ñātam ye patti-dānam-me
 Anumodantu te sayam
 Ye c'imam nappajānanti
 Devā tesam nivedayum

*Those who know my act of dedication,
 May they all rejoice in it,
 And as for those yet unaware,
 May the devas let them know.*

Mayā dinnāna-puññānam anumodana-hetunā
 Sabbe sattā sadā hontu
 Averā sukha-jīvino
 Khemappadañca pappontu
 Tesāsā sijhataṁ subhā

*By rejoicing in my sharing,
 May all beings live at ease,
 In freedom from hostility,
 May their good wishes be fulfilled,
 And may they all reach safety.*

3.11 Uddissanādhiṭṭhāna-gāthā

[Handa mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmase]

[Iminā puññakamma] upajjhāyā guṇuttarā
 Ācariyūpakārā ca mātāpitā ca nātakā
 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 tividharī dentu khippam pāpetha vomatam
 Iminā puññakamma iminā uddissena ca
 Khipp'āham sulabhe ceva taṇhūpādāna-chedanam
 Ye santāne hīnā dhammā yāva nibbānato mama
 Nassantu sabbadā yeva yattha jāto bhave bhave
 Ujucittam satipaññā sallekho viriyamhinā
 Mārā labhantu nokāsam kātuñca viriyesu me
 Buddhādhipavaro nātho dhammo nātho varuttamo
 Nātho paccekabuddho ca saṅgho nāthottaro mama
 Tesottamānubhāvena mārokāsam labhantu mā
 [Dasapuññānubhāvena mārokāsam labhantu mā]

(This chant is a short excerpt from a longer composition. Some monasteries include the last line in brackets.)

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 cravings 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.
[By the power of the ten merits,
May Māra gain no opening.]

3.12 Sabbe sattā sadā hontu

Sabbe sattā sadā hontu
 Averā sukha-jīvino
 Kataṁ puñña-phalam mayham
 Sabbe bhāgī bhavantu te

*May all beings always live happily, free from animosity.
 May all share in the blessings springing from the good I have done.*

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

Yań kiñci kusalaṁ kammam
 kattabbam kiriyam mama
 Kāyena vācā manasā
 ti-dase sugatam kataṁ
 Ye sattā saññino atthi
 ye ca sattā asaññino
 Kataṁ puñña-phalam mayham
 sabbe bhāgī bhavantu te
 Ye tam kataṁ suviditam
 dinnam puñña-phalam mayā
 Ye ca tattha na jānanti
 devā gantvā nivedayum
 Sabbe lokamhi ye sattā
 jīvant'āhāra-hetukā
 Manuññam bhojanam sabbe
 labhantu mama cetasā.

3.14 The Teaching on Striving According to Dhamma

[Handa mayāṁ dhamma-pahāṁsāna-pāṭham bhaṇāmase]

Evaṁ svākkhāto bhikkhave mayā dhammo

Bhikkhus, the Dhamma has thus been well expounded by me,

Uttāno

Elucidated,

Vivaṭo

Disclosed,

Pakāsito

Revealed,

Chinna-pilotiko

And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyam ārabhitum

This is enough for a clansman, who has gone forth out of faith, to arouse his energy thus:

Kāmaṁ taco ca nahāru ca atṭhi ca avasissatu

'Willingly let only my skin, sinews and bones remain,

Sarīre upasussatu marīsa-lohitam

And let the flesh and blood in this body wither away.

Yaṁ tam

As long as whatever is to be attained

Purisa-thāmena

By human strength,

Purisa-vīriyena

By human energy,

Purisa-parakkamena

By human effort,

Pattabbam na tam apāpuṇitvā

Has not been attained,

Vīriyassa sañthānam bhavissati'ti

Let not my efforts stand still.'

Dukkham bhikkhave kusito viharati

Bhikkhus, the lazy person dwells in suffering,

Vokiṇo pāpakehi akusalehi dhammehi

Soiled by evil, unwholesome states

Mahantañca sadattham parihāpeti

And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukham viharati

The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahantañca sadattham paripūreti

And great is the personal good that he achieves.

Na bhikkhave hīnena aggassa patti hoti

Bhikkhus, it is not by lower means that the supreme is attained

Aggena ca kho bhikkhave aggassa patti hoti

But, bhikkhus, it is by the supreme that the supreme is attained.

Maṇḍapeyyam-idam bhikkhave brahmacariyam

Bhikkhus, this holy life is like the cream of the milk:

Satthā sammukhī-bhūto

The Teacher is present,

Tasmātiha bhikkhave vīriyam ārabhatha

Therefore, bhikkhus, start to arouse your energy

Appattassa pattiya

For the attainment of the as yet unattained,

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya

For the realization of the as yet unrealized.

Evaṁ no ayam amhākam pabbajjā avaṅkatā avañjhā bhavissati

*Thinking, in such a way: ‘Our Going Forth will not be barren
 Saphalā sa-udrayā*

But will become fruitful and fertile,

Yesam̄ mayam̄ paribhuñjāma cīvara-piñḍapāta-senāsana-gilānappaccaya-bhesajja-parikkhāram̄ tesam̄ te kārā amhesu

*And all our use of robes, almsfood, lodgings, and medicinal requisites,
 given by others for our support,*

Mahapphalā bhavissanti mahānisam̄sa’ti

Will reward them with great fruit and great benefit.’

Evaṁ hi vo bhikkhave sikkhitabbam̄

Bhikkhus, you should train yourselves thus:

Att’attham̄ vā hi bhikkhave sampassamānenā

Considering your own good,

Alam-eva appamādena sampādetum̄

It is enough to strive for the goal without negligence;

Par’attham̄ vā hi bhikkhave sampassamānenā

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetum̄

It is enough to strive for the goal without negligence;

Ubhay’attham̄ vā hi bhikkhave sampassamānenā

*Bhikkhus, considering the good of both,
Alam-eva appamādena sampādetun’ti
It is enough to strive for the goal without negligence.*

3.15 Dedication of Merit to the Devas and Others

[Handa mayam patti-dāna-gāthāyo bhaṇāmase]

Yā devatā santi vihāra-vāsinī
Thūpe ghare bodhi-ghare tahiṁ tahiṁ
Tā dhamma-dānena bhavantu pūjita
Sotthim karonte’dha vihāra-maṇḍale.

*May the devas dwelling in the temple,
the stupa, the buildings, the Bodhi-tree enclosure, here and there,
be honored with the gift of Dhamma.*

May they bring about well-being here in the monastery.

Therā ca majjhā navakā ca bhikkhavo
Sārāmikā dāna-patī upāsakā
Gāmā ca desā nigamā ca issarā
Sappāṇa-bhūtā sukhitā bhavantu te.

*May elder, intermediat, and new monks,
temple attendants, donors, lay followers;
towns, cities, and principalities,
with their beings and spirits be happy.*

Jalābu-jā ye pi ca aṇḍa-sambhavā
Saṁseda-jātā atha-v-opapātikā

Niyyānikam dhamma-varam paṭicca te
Sabbe pi dukkhassa karontu saṅkhayam.

*Whether born from a womb, from an egg,
from moisture, or spontaneously arising:
May they, in dependence on the foremost Dhamma for leading out,
all make an end to suffering and stress.*

Ṭhātu ciram sataṁ dhammo
Dhamma-dharā ca puggalā
Saṅgho hotu samaggo va
Atthāya ca hitāya ca
Amhe rakkhatu saddhammo
Sabbe pi dhamma-cārino
Vuḍḍhim sampāpuṇeyyāma
Dhamme ariyappavedite.

*May the Dhamma stand firm for long,
along with those individuals who maintain it.
May the Sangha live in harmony, for our welfare and benefit.
May the true Dhamma protect us,
together with all who practise the Dhamma.
May we flourish in the Dhamma taught by the noble ones.*

Pasannā hontu sabbe pi

Pasannā hontu sabbe pi
Pāṇino Buddha-sāsane.
Sammā-dhāram pavecchanto
Kāle devo pavassatu.

Vuḍḍhi-bhāvāya sattānam
 Samiddham netu medanim.
 Mātā-pitā ca atra-jam
 Niccam rakkhanti puttakam.
 Evarū dhammena rājāno
 Pajam rakkhantu sabbadā.

3.16 Verses on Friends

Aññadatthu haro mitto
 Yo ca mitto vacī-paramo,
 Anupiyañ-ca yo āhu,
 Apāyesu ca yo sakhā:
 Ete amitte cattāro iti viññāya pañđito
 Ārakā parivajjeyya
 Maggam paṭibhayam yathā.

*One who makes friends only to cheat them,
 one who is good only in word,
 one who merely flatters you,
 and a companion in ruinous fun:
 These four the wise know as non-friends.
 Avoid them from afar,
 like a dangerous road.*

Upakāro ca yo mitto,
 Sukha-dukkho ca yo sakhā,
 Atthakkhāyī ca yo mitto,
 Yo ca mittānukampako:

Etepi mitte cattāro iti viññāya pañđito.
 Sakkaccam̄ payirupāseyya,
 Mātā puttām̄ va orasaṁ.

*A friend who is helpful,
 one who shares in your sorrows and joys,
 one who points you to worthwhile things,
 one sympathetic to friends:
 These four; the wise know as true friends.
 Attend to them earnestly,
 as a mother her child.*

3.17 Reflection on Impermanence

[Handa mayam̄ aniccānussati-pāṭham̄ bhañāmase]

[Sabbe saṅkhārā anicca]

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhuvam̄ jīvitam̄

Life is not for sure;

Dhuvaṁ maraṇam̄

Death is for sure;

Avassam̄ mayā maritabbam̄

It is inevitable that I'll die;

Maraṇa-pariyosānam̄ me jīvitam̄

Death is the culmination of my life;

Jīvitam̄ me aniyatam̄

My life is uncertain;

Maraṇam̄ me niyatam̄

My death is certain.

Vata

Indeed,

Ayam̄ kāyo

This body

Aciram̄

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away.

Adhisessati

It will lie

Paṭhavim

On the ground

Kaliṅgaram iva

Just like a rotten log,

Nirattham

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjivitvā nirujjhanti

Having arisen things must cease,

Tesam vūpasamo sukho

Their stilling is true happiness.

3.18 The Guardian Meditations

[Handa mayam catur'ārakkhā-kammaṭṭhāna-pāṭham
bhaṇāmase]

Buddhānussati mettā ca

Asubham maraṇassati

Iccimā catur'ārakkhā

Kātabbā ca vipassanā.

*These four meditations - recollection of the Buddha,
good-will, the foulness of the body, and mindfulness of death -
are guardians and means of insight that should be done.*

Visuddha-dhamma-santāno
Anuttarāya bodhiyā
Yogato ca pabodhā ca
Buddho Buddho'ti ñāyate.

*Endowed with pure qualities through his unexcelled Awakening,
and from training others to awaken,
he is known as the Awakened One.*

Narānara-tiracchāna-
bhedā sattā sukhesino,
Sabbe pi sukhino hontu
Sukhitattā ca khemino.

*All living beings - human, non-human, and animal - who are
searching
for happiness: May they all be happy and,
through their happiness, secure.*

Kesa-lomādi-chavānam
Ayam'eva samussayo
Kāyo sabbo pi jeguccho
Vaṇṇādito paṭikkulo.

*This conglomeration of things from dead bodies, like hair of
the head and hair of the body: The body as a whole is
disgusting and, in terms of such things as its colours, unclean.*

Jīvit'indriy'upaccheda-
saṅkhāta-maraṇam siyā
Sabbesarṁ pīdha pāṇīnam
Tañ-hi dhuvam na jīvitam.

*Death, the destruction of the faculty of life, will come to all beings.
That is certain, but life is not.*

3.19 Yan-dāni me kataṁ puññam

Yan-dāni me kataṁ puññam	tenānen'uddisena ca,
Khipparṁ sacchikareyyāham	dhamme lok'uttare nava.
Sace tāva abhabbo'ham	samsāre pana samsaram,
Niyato bodhi-satto va	sambuddhena viyākato.
Nātṭhārasa pi abhabba	ṭhānāni pāpuṇeyy'ahaṁ.
Manussattañ-ca liṅgañ-ca	pabbajjañ-c'upasampadam.
Labhitvā pesalo sīlī	dhāreyyam sathu sāsanam,
Sukhā-paṭipado khippābhiñño	sacchikareyyaham.
Arahatta-phalam aggam	vijj'ādi-guṇ'alañ-kataṁ,
Yadi n'uappajjati Buddho	kammaṁ paripūrañ-ca me,
Evarṁ sante labheyyāham	pacceka-bodhim-uttaman-ti.

4.

PARITTA CHANTS

4.1 Thai Tradition

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 third introductory chant in the Mahānikāya sect is commonly *Sambuddhe*. In Dhammayut circles and frequently in the forest tradition, the third chant is *Yo cakkhumā* instead.

There is a shorter and longer traditional core sequence. The *jet tamnaan* (เจ็ดตำแหนาน) contains D1-D7 as below, the *sipsong tamnaan* (สิบสองตำแหนาน) 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	67
i2	Buddham saraṇam gacchāmi	67
i3/a	Sambuddhe aṭṭhavīsañca	67
i3/b	Yo cakkhumā	69
i4	Namo arahato	72
D1	Asevanā ca bālānam	S1
D2	Yaṅkiñci vittam	S2
D3	Karaṇīyam-attha-kusalena	S3
D4	Virūpakkhehi me mettam	S4
	Vadhissamenanti parāmasanto	88
D5	Udet'ayañ-cakkhumā eka-rājā	S5
	Atthi loke sīla-guṇo	S6
D6	Iti pi so bhagavā	S7
D7	Vipassissa nam'atthu	S8
	Natthi me saraṇam aññam	95
	Yaṅkiñci ratanam loke	95
	Sakkatvā buddharatanam	95
	Yato'ham bhagini	S9
	Bojjh'aṅgo sati-saṅkhāto	S10
	Yan-dunnimittam	S11
	Dukkhappattā ca niddukkhā	100
	Bāhum sahassam-abhinimmita	101
	Mahā-kāruṇiko nātho	S12
	Te attha-laddhā sukhitā	107
	Bhavatu sabba-maṅgalaṁ	107

Notes for Particular Chants

Asevanā ca bālānam: The candles on the shrine during a house invitation are lit by the senior bhikkhu or nun at *Asevanā*.

Yañkiñci vittam: The candles are put out 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'ham 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 practise it.

Dukkhappattā ca niddukkhā: This is usually chanted as second to last before *Bhavatu sabba-maṅgalam*. 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.

Bāhum sahassam-abhinimmita: This is a popular later addition to the present day standard chants. It is not listed in the *jet tamnaan* or *sipsong tamnaan* 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 *jet tamnaan* or *sipsong tamnaan*, to do a minimum sequence called *suat phorn phra* which contains only:

- (1) *Namo Tassa,*
- (2) *Iti pi so bhagavā,*
- (3) *Bāhum,*
- (4) *Mahā-kāruṇiko nātho, and*
- (5) *Bhavatu sabba-maṅgalam.*

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-maṅgalam*, as a special well-wishing when the occasion has to do with Buddhism in general (e.g. inauguration of a new abbot, or at the end of an *upasampadā*).

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
 Parittam brūtha maṅgalam

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
 Sabbabhaya-vināsāya
 Parittam brūtha maṅgalam

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
 Sabbaroga-vināsāya
 Parittam brūtha maṅgalam

(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.*

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.

The string is wound up at the beginning of the last chant, *Mahā-kāruṇiko nātho* or *Bhavatu sabba-maṅgalam*, which should be kept in mind by the last bhikkhu or *sāmañera*.

Before royal ceremonies, the invitation starts with A.

Before the shorter *jet tamnaan* set of parittas, B is used and C is omitted. Before the longer *sipsong tamnaan* 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 with either E or F.

(With hands joined in añjali, recite the following)

- A. Sarajjāṁ sasenaṁ sabandhuṁ nar'indam
Paritt'ānubhāvo sadā rakkhatū'ti
- B. Pharitvāna mettam samettā bhadantā
Avikkhitta-cittā parittam bhanantu
- C. Samantā cakka-vālesu
Atr'āgacchantu devatā
Saddhammarām muni-rājassa
Suñantu sagga-mokkha-dam
- D. Sagge kāme ca rūpe
Giri-sikhara-taṭe c'antalikkhe vimāne
Dīpe ratṭhe ca gāme
Taru-vana-gahane geha-vatthumhi khette
Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yam
Muni-vara-vacanāṁ sādhavo me suñantu
- E. Dhammassavana-kālo ayam-bhadantā (×3)

Or, end with:

- F. Buddha-dassana-kālo ayam-bhadantā
Dhammassavana-kālo ayam-bhadantā
Saṅgha-payirūpāsana-kālo ayam-bhadantā

Benevolent, venerable sirs: having spread thoughts of goodwill, listen to the chant with undistracted mind.

*From all around the ten-thousand world-systems, may the devas
come here.*

*May they listen to the True Dhamma of the King of Sages,
leading to heaven and liberation.*

*Those in the heavens of sensuality and form,
on peaks and mountain precipices, in palaces floating in the sky,
in islands, countries, and towns,
in groves of trees and thickets, around home sites and fields.*

*And the earth-devas, spirits, heavenly minstrels, and nagas
in water, on land, in bad lands, and nearby:*

*May they come and listen with approval
as I recite the word of the excellent sage.*

This is the time to see the Buddha, venerable sirs.

This is the time to listen to the Dhamma, venerable sirs.

This is the time to attend to the Saṅgha, venerable sirs.

4.3 Introductory Chants

4.3.1 Pubba-bhāga-nama-kāra-pāṭha

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

4.3.2 Sarana-gamana-pāṭha

Buddham saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Saṅgham saraṇam gacchāmi

Dutiyam pi buddham saraṇam gacchāmi

Dutiyam pi dhammam saraṇam gacchāmi

Dutiyam pi saṅgham saraṇam gacchāmi

Tatiyam pi buddham saraṇam gacchāmi

Tatiyam pi dhammam saraṇam gacchāmi

Tatiyam pi saṅgham saraṇam gacchāmi

4.3.3 Sambuddhe

Sambuddhe aṭṭhavīsañca

Dvādasañca sahassake

Pañca-sata-sahassāni

Namāmi sirasā aham

Tesam dhammañca saṅghañca

Ādarena namāmiham

Namakārānubhāvena

Hantvā sabbe upaddave
 Anekā antarāyāpi
 Vinassantu asesato

Sambuddhe pañca-paññāsañca
 Catuvīsatī sahassake
 Dasa-sata-sahassāni
 Namāmi sirasā ahām

Tesarī dhammañca saṅghañca
 Ādarena namāmihaṁ
 Namakārānubhāvena
 Hantvā sabbe upaddave
 Anekā antarāyāpi
 Vinassantu asesato

Sambuddhe navuttarasate
 Aṭṭhacattālīsa sahassake
 Vīsatī-sata-sahassāni
 Namāmi sirasā ahām

Tesarī dhammañca saṅghañca
 Ādarena namāmihaṁ
 Namakārānubhāvena
 Hantvā sabbe upaddave
 Anekā antarāyāpi
 Vinassantu asesato

The Buddhas

I pay homage with my head to
the 512,028 Buddhas.

I pay devoted homage to their Dhamma and Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

I pay homage with my head to
the 1,024,055 Buddhas.

I pay devoted homage to their Dhamma and Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

I pay homage with my head to
the 2,048,109 Buddhas.

I pay devoted homage to their Dhamma and Saṅgha.
Through the power of this homage,
having demolished all misfortunes,
may countless dangers be destroyed without trace.

4.3.4 Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho
Sāmarīn va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemam janatām vineyyam
Buddham varan-tam sirasā namāmi

Lokassa nāthañ-ca vināyakañ-ca
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

Dhammo dhajo yo viya tassa satthu
 Dassesi lokassa visuddhi-maggam
 Niyyāniko dhamma-dharassa dhārī
 Sāt'āvaho santi-karo sucin̄go
 Dhammam varan-tam sirasā namāmi
 Mohappadālam upasanta-dāham
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

Saddhamma-senā sugatānugo yo
 Lokassa pāpūpakilesa-jetā
 Santo sayam santi-niyojako ca
 Svākkhāta-dhammarām viditarām karoti
 Saṅgham varan-tam sirasā namāmi
 Buddhānubuddham sama-sīla-diṭṭhim
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

The Verses of Success through Homage

The One with Vision, with the stain of delusion removed,
 Self-awakened, Well-Gone, and Released.
 Releasing them from the Māra's snare,
 he leads humanity from evils to security.

I pay homage with my head to that excellent Buddha,
the Protector and Mentor for the world.

By the majesty of this, may you have triumph and success,
and may all your dangers be destroyed.

The Teacher's Dhamma, like a banner,
shows the path of purity to the world.

Leading out, upholding those who uphold it,
rightly accomplished, it brings pleasure, makes peace.

I pay homage with my head to that excellent Dhamma,
which pierces delusion and makes fever grow calm.

By the majesty of this, may you have triumph and success,
and may all your dangers be destroyed.

The True Dhamma's army, following the One Well-Gone,
is victor over the evils and corruptions of the world.

Self-calmed, it is calming and unfettering,
and makes the well-taught Dhamma be known.

I pay homage with my head to that excellent Saṅgha,
awakened following the Awakened One,

harmonious in virtue and view.

By the majesty of this, may you have triumph and success,
and may all your dangers be destroyed.

4.3.5 Namo-kāra-ātthaka

Namo arahato sammā
 Sambuddhassa mahesino
 Namo uttama-dhammassa
 Svākkhātass'eva ten'idha
 Namo mahā-saṅghassāpi
 Visuddha-sīla-ditṭhino
 Namo omāty-āraddhassa
 Ratanattayassa sādhukam
 Namo omakātītassa
 Tassa vatthuttayassa-pi
 Namo-kārappabhāvena
 Vigacchantu upaddavā
 Namo-kārānubhāvena
 Suvatthi hotu sabbadā
 Namo-kārassa tejena
 Vidhimhi homi tejavā

The Homage Octet

Homage to the Great Seer, the Worthy One, Rightly Self-awakened.
 Homage to the highest Dhamma, well-taught by him here.
 And homage to the Great Saṅgha, pure in virtue and view.
 Homage to the Triple Gem beginning auspiciously with AUM.
 And homage to those three objects that have left base things
 behind.
 By the potency of this homage, may misfortunes disappear.

By the potency of this homage, may there always be well-being.

By the majesty of this homage, may I be successful in this ceremony.

4.4 Core Sequence

4.4.1 Maṅgala-sutta

[Evam-me sutam: ekam samayam bhagavā, sāvatthiyam viharati, jeta-vane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vanṇā kevala-kappam jetavanam obhāsetvā, yena bhagavā ten’upasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekam-antam atṭhāsi. Ekam-antam thitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:

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

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

Paṭirūpa-desa-vāso ca
Pubbe ca kata-puññatā
Atta-sammā-pañidhi ca
Etam maṅgalam-uttamam

Bāhu-saccañ-ca sippañ-ca,

Vinayo ca susikkhito

Subhāsitā ca yā vācā

Etam maṅgalam-uttamam

Mātā-pitu-upatṭhānam

Putta-dārassa saṅgaho

Anākulā ca kammantā

Etam maṅgalam-uttamam

Dānañ-ca dhamma-cariyā ca

Ñātakānañ-ca saṅgaho

Anavajjāni kammāni

Etam maṅgalam-uttamam

Āratī viratī pāpā

Majja-pānā ca saññamo

Appamādo ca dhammesu

Etam maṅgalam-uttamam

Gāravo ca nivāto ca

Santuṭṭhī ca kataññutā

Kālena dhammassavanam

Etam maṅgalam-uttamam

Khantī ca sovacassatā

Samaṇānañ-ca dassanam

Kālena dhamma-sākacchā

Etam maṅgalam-uttamam

Tapo ca brahma-cariyañ-ca

Ariya-saccāna-dassanam

Nibbāna-sacchikiriyā ca

Etam maṅgalam-uttamam

Phuṭṭhassa loka-dhammehi

Cittam yassa na kampati

Asokam virajam khemam

Etam maṅgalam-uttamam

Etādisāni katvāna

Sabbattham-aparājitā

Sabbattha sotthim gacchanti

Tan-tesam maṅgalam-uttaman'ti

Snp 2.4

The Thirty-Eight Highest Blessings

[Now let us chant the verses on the Highest Blessings]

[Thus have I heard that the Blessed One]

Was staying at Sāvatthī,

Residing at the Jeta's Grove

In Anāthapiṇḍika's Park.

Then in the dark of the night, a radiant deva

Illuminated all Jeta's Grove.

She bowed down low before the Blessed One

Then standing to one side she said:

'Devas are concerned for happiness
And ever long for peace.
The same is true for humankind.
What then are the highest blessings?'

Avoiding those of foolish ways,
Associating with the wise,
And honouring those worthy of honour.
These are the highest blessings.

Living in places of suitable kinds,
With the fruits of past good deeds
And guided by the rightful way.
These are the highest blessings.

Accomplished in learning and craftsman's skills,
With discipline, highly trained,
And speech that is true and pleasant to hear.
These are the highest blessings.

Providing for mother and father's support
And cherishing family,
And ways of work that harm no being,
These are the highest blessings.

Generosity and a righteous life,
Offering help to relatives and kin,
And acting in ways that leave no blame.
These are the highest blessings.

Steadfast in restraint, and shunning evil ways,
Avoiding intoxicants that dull the mind,

And heedfulness in all things that arise.

These are the highest blessings.

Respectfulness and being of humble ways,

Contentment and gratitude,

And hearing the Dhamma frequently taught.

These are the highest blessings.

Patience and willingness to accept one's faults,

Seeing venerated seekers of the truth,

And sharing often the words of Dhamma.

These are the highest blessings.

Ardent, committed to the Holy Life,

Seeing for oneself the Noble Truths

And the realization of Nibbāna.

These are the highest blessings.

Although in contact with the world,

Unshaken the mind remains

Beyond all sorrow, spotless, secure.

These are the highest blessings.

They who live by following this path

Know victory wherever they go,

And every place for them is safe.

These are the highest blessings.

4.4.2 Ratana-sutta

(In certain monasteries only the numbered verses are chanted.)

Yānīdha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe
 Sabb'eva bhūtā sumanā bhavantu
 Atho pi sakkacca suṇantu bhāsitam
 Tasmā hi bhūtā nisāmetha sabbe
 Mettam karotha mānusiyā pajāya
 Divā ca ratto ca haranti ye balim
 Tasmā hi ne rakkhatha appamattā

1. Yañkiñci vittam idha vā huram vā
 Saggesu vā yam ratanam pañitam
 Na no samarān atthi tathāgatena
 Idam-pi buddhe ratanam pañitam
 Etena saccena suvatthi hotu
2. Khayam virāgam amataam pañitam
 Yad-ajjhagā sakya-munī samāhito
 Na tena dhammena sam'atthi kiñci
 Idam-pi dhamme ratanam pañitarām
 Etena saccena suvatthi hotu
3. Yam buddha-settho parivaṇṇayī sucim
 Samādhim-ānantarikaññam-āhu
 Samādhinā tena samo na vijjati
 Idam-pi dhamme ratanam pañitarām
 Etena saccena suvatthi hotu

4. Ye puggalā atṭha satam̄ pasaṭṭhā
 Cattāri etāni yugāni honti
 Te dakkhiṇeyyā sugatassa sāvakā
 Etesu dinnāni mahapphalāni
 Idam-pi saṅghe ratanam̄ pañītam̄
 Etena saccena suvatthi hotu
5. Ye suppayuttā manasā daļhena
 Nikkāmino gotama-sāsanamhi
 Te patti-pattā amataṁ vigayha
 Laddhā mudhā nibbutim̄ bhuñjamānā
 Idam-pi saṅghe ratanam̄ pañītarā
 Etena saccena suvatthi hotu
- Yath'inda-khīlo paṭhavim̄ sito siyā
 Catubbhi vātebhi asampakampiyo
 Tathūpamarā sappurisam̄ vadāmi
 Yo ariya-saccāni avecca passati
 Idam-pi Saṅghe ratanam̄ pañītarā
 Etena saccena suvatthi hotu
- Ye ariya-saccāni vibhāvayanti
 Gambhīra-paññena sudesitāni
 Kiñ-cāpi te honti bhusappamattā
 Na te bhavaṁ atṭhamam-ādiyanti
 Idam-pi Saṅghe ratanam̄ pañītarā
 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 cābhīṭhānāni abhabbo kātum
 Idam-pi Saṅghe ratanañ pañītam
 Etena saccena suvatthi hotu

Kiñ-cāpi so kammañ karoti pāpakañ
 Kāyena vācā uda cetasā vā
 Abhabbo so tassa paṭicchādāya
 Abhabbatā diṭṭha-padassa vuttā
 Idam-pi Saṅghe ratanañ pañītam
 Etena saccena suvatthi hotu

Vanappagumbe yathā phussitagge
 Gimhāna-māse paṭhamasmim gimhe
 Tathūpamañ dhamma-varañ adesayi
 Nibbāna-gāmim paramañ hitāya
 Idam-pi Buddhe ratanañ pañītam
 Etena saccena suvatthi hotu

Varo varaññū varado var'āharo
 Anuttaro dhamma-varañ adesayi
 Idam-pi Buddhe ratanañ pañītam
 Etena saccena suvatthi hotu

6. Khiñam purāñam navam n'atthi sambhavam
 Viratta-citt'āyatike bhavasmim
 Te khīṇa-bījā aviruḍhi-chandā
 Nibbanti dhīrā yathā'yam padipo

Idam-pi saṅghe ratanam pañītam
 Etena saccena suvatthi hotu.

Yānīdha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe
 Tathāgatam deva-manussa-pūjitatam
 Buddham namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe
 Tathāgatam deva-manussa-pūjitatam
 Dhammam namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
 Bhummāni vā yāni va antalikkhe
 Tathāgatam deva-manussa-pūjitatam
 Saṅgham namassāma suvatthi hotū'ti.

Snp 2.1

Verses from the Discourse on Treasures

(The translations correspond to the numbered verses above.)

1. Whatever wealth in this world or the next,
 whatever exquisite treasure in the heavens,
 is not, for us, equal to the Tathāgata.
 This, too, is an exquisite treasure in the Buddha.
 By this truth may there be well-being.
2. The exquisite Deathless – dispassion, ending –
 discovered by the Sakyen Sage while in concentration:
 There is nothing equal to that Dhamma.
 This, too, is an exquisite treasure in the Dhamma.
 By this truth may there be well-being.

3. What the excellent Awakened One extolled as pure
and called the concentration of unmediated knowing:
No equal to that concentration can be found.
This, too, is an exquisite treasure in the Dhamma.
By this truth may there be well-being.
4. The eight persons – the four pairs –
praised by those at peace:
They, disciples of the One Well-Gone, deserve offerings.
What is given to them bears great fruit.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.
5. Those who, devoted, firm-minded,
apply themselves to Gotama's message,
on attaining their goal, plunge into the Deathless,
freely enjoying the Unbinding they've gained.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.
6. Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
they – with no seed, no desire for growth,
enlightened – go out like this flame.
This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

4.4.3 Karanīya-metta-sutta

Karanīyam-attha-kusalena
 Yan-tarñ̄ santañ̄ padarñ̄ abhisamecca
 Sakkō 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 khuddarñ̄ samācare kiñci
 Yena viññū pare upavadeyyum
 Sukhino vā khemino hontu
 Sabbe sattā bhavantu sukhit'attā

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

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

 Na paro param nikubbetha
 Nātimāññetha katthaci nam kiñci
 Byārosanā paṭighasaññā
 Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyam̄ puttam̄
 Āyusā eka-puttam-anurakkhe
 Evam'pi sabba-bhūtesu
 Mānasam-bhāvaye aparimāṇam̄

Mettañ-ca sabba-lokasmim̄

(A shorter form is sometimes started here)

Mettañ-ca sabba-lokasmim̄
 Mānasam-bhāvaye aparimāṇam̄
 Uddham̄ adho ca tiriyañ-ca
 Asambādham̄ averam̄ asapattam̄
 Tiṭṭhañ-caram̄ nisinno vā
 Sayāno vā yāvat'assa vigata-middho
 Etam̄ satim̄ adhiṭṭheyya
 Brahmmam-etam̄ vihāram̄ idham-āhu
 Diṭṭhiñca anupagamma
 Sīlavā dassanena sampanno
 Kāmesu vineyya gedham̄
 Na hi jātu gabbha-seyyam̄ punareti'ti

Snp 1.8

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

4.4.4 Khandha-paritta

Virūpakkhehi me mettam
mettam erāpathehi me
Chabyā-puttehi me mettam
mettam kañhā-gotamakehi ca

Apādakehi me mettam
 mettam dipādakehi me
 Catuppadehi me mettam
 mettam bahuppadehi me
 Mā marā apādako hiṁsi
 mā marā hiṁsi dipādako
 Mā marā catuppado hiṁsi
 mā marā hiṁsi bahuppado
 Sabbe sattā sabbe pāṇā
 sabbe bhūtā ca kevalā
 Sabbe bhadrāni passantu
 mā kiñci pāpam-āgamā

Appamāṇo buddho appamāṇo dhammo

(This part is sometimes chanted on its own)

Appamāṇo buddho
 appamāṇo dhammo
 appamāṇo saṅgho
 Pamāṇavantāni siriṁsapāni
 ahi-vicchikā sata-padī
 Uṇṇā-nābhī sarabhū mūsikā
 Katā me rakkhā katā me parittā
 paṭikkamantu bhūtāni
 So’ham namo bhagavato
 namo sattannam
 sammā-sambuddhānam

The Group Protection

I have goodwill for the Virupakkhas, the Erapathas,
goodwill for the Chabya descendants, and the Black Gotamakas.

I have goodwill for footless beings, two-footed beings,
goodwill for four-footed, and many-footed beings.

May footless beings, two-footed beings do me no harm.

May four-footed beings and many-footed beings do me no harm.

May all creatures, all breathing things, all beings

– each and every one –

meet with good fortune. May none of them come to any evil.

Limitless is the Buddha, limitless the Dhamma,

limitless the Saṅgha.

There is a limit to creeping things – snakes, scorpions, centipedes,
spiders, lizards and rats.

I have made this protection, I have made this spell.

May the beings depart.

I pay homage to the Blessed One,

homage to the seven Rightly Self-awakened Ones.

4.4.5 Chaddanta-paritta

The Great Elephant Protection

Vadhissamenanti parāmasanto
 Kāsāvamaddakkhi dhajam̄ isīnam̄
 Dukkhena phuṭṭhassudapādi saññā
 Arahhaddhajo sabbhi avajjhārūpo

Sallena viddho byathitopi santo
 Kāsāvavatthamhi manam na dussayi
 Sace imam nāgavarena saccam
 Mā mam vane bālamigā agañchunti

4.4.6 Mora-paritta

(a.m.)

Udet'ayañ-cakkhumā eka-rājā
 Harissa-vanño pañhavippabhāso
 Tam tam namassāmi harissa-vanñam pañhavippabhāsam
 Tay'ajja guttā viharemu divasam
 Ye brāhmañā vedagu sabba-dhamme
 Te me namo te ca mam pālayantu
 Nam'atthu Buddhānam nam'atthu bodhiyā
 Namo vimuttānam namo vimuttiyā
 Imam so parittam katvā
 Moro carati esanā'ti

(p.m.)

Apet'ayañ-cakkhumā eka-rājā
 Harissa-vanño pañhavippabhāso
 Tam tam namassāmi harissa-vanñam pañhavippabhāsam
 Tay'ajja guttā viharemu rattim
 Ye brāhmañā vedagu sabba-dhamme
 Te me namo te ca mam pālayantu
 Nam'atthu Buddhānam nam'atthu bodhiyā
 Namo vimuttānam namo vimuttiyā
 Imam so parittam katvā
 Moro vāsam-akappayi'ti

The Peacock's Protection

The One King, rising, with Vision,
golden-hued, illuminating the Earth: I pay homage to you,
golden-hued, illuminating the Earth.

Guarded today by you, may I live through the day.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.

Having made this protection, the peacock sets out in search for
food.

The One King, setting, with Vision,
golden-hued, illuminating the Earth: I pay homage to you,
golden-hued, illuminating the Earth.

Guarded today by you, may I live through the night.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.

Having made this protection, the peacock arranges his nest.

4.4.7 Vattaka-paritta

Atthi loke sīla-guṇo	saccam̄ soceyy'anuddayā
Tena saccena kāhāmi	sacca-kiriym-anuttaram̄
Āvajjītvā dhamma-balam̄	saritvā pubbake jine
Sacca-balām-avassāya	sacca-kiriym-akās'aham̄
Santi pakkhā apattanā	santi pādā avañcanā
Mātā pitā ca nikkhantā	jāta-veda pañikkama
Saha sacce kate mayham	mahā-pajjalito sikhī
Vajjesi soñasa karīsāni	udakam̄ patvā yathā sikhī
Saccena me samo n'atthi	esā me sacca-pāramī'ti

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The Quail's Protection

There is in this world the quality of virtue,
 truth, purity, tenderness.
 In accordance with this truth I will make
 an unsurpassed vow of truth.

Sensing the strength of the Dhamma,
 calling to mind the victors of the past,
 in dependence on the strength of truth,
 I made an unsurpassed vow of truth:

Here are wings with no feathers;
 here are feet that can't walk.
 My mother and father have left me.
 Fire, go back!

When I made my vow with truth,
 the great crested flames
 avoided the sixteen acres around me
 as if they had come to a body of water.
 My truth has no equal:
 Such is my perfection of truth.

4.4.8 Buddha-dhamma-saṅgha-guṇā

Iti pi so bhagavā araham sammā-sambuddho
 Vijjā-caraṇa-sampanno sugato loka-vidū
 Anuttaro purisa-damma-sārathi
 Satthā devamanussānam buddho bhagavā'ti
 Svākkhāto bhagavatā dhammo sanditṭhiko
 akāliko ehi-passiko opanayiko
 paccattam veditabbo viññūhi'ti
 Supaṭipanno bhagavato sāvaka-saṅgho
 Uju-paṭipanno bhagavato sāvaka-saṅgho
 Nāya-paṭipanno bhagavato sāvaka-saṅgho
 Sāmīci-paṭipanno bhagavato sāvaka-saṅgho
 Yad-idam cattāri purisa-yugāni atṭha purisa-puggalā
 Esa bhagavato sāvaka-saṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karanīyo
 Anuttaram puññakkhettam lokassā'ti

4.4.9 Araññe rukkha-mūle vā

Araññe rukkha-mūle vā
 Suññagāre va bhikkhavo
 Anussaretha sambuddham
 Bhayaṁ tumhāka no siyā
 No ce buddham sareyyātha
 Loka-jetṭham nar'āsabham
 Atha dhammam sareyyātha
 Niyyānikam sudesitam
 No ce dhammam sareyyātha
 Niyyānikam sudesitam
 Atha saṅgham sareyyātha
 Puññakkhettam anuttaram
 Evam-buddham sarantānam
 Dhammam saṅghañ-ca bhikkhavo
 Bhayaṁ vā chambhitattam vā
 Loma-hariso na hessatī'ti.

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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
Āngirasassa nam'atthu	sakya-puttassa sirīmato

Yo imam dhammam-adesesi	sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke	yathā-bhūtam vipassisum
Te janā apisuñā	mahantā vīta-sāradā
Hitam deva-manussānam	yam namassanti gotamaṁ
Vijjā-caranā-sampannam	mahantam vīta-sāradam
Vijjā-caranā-sampannam	buddham vandāma gotaman'ti

D.III.195-196

Homage to the Seven Past Buddhas

Homage to Vipassī, possessed of vision and splendor.
 Homage to Sikhi, sympathetic to all beings.
 Homage to Vesabhū, cleansed, austere.
 Homage to Kakusandha, crusher of Māra's host.
 Homage to Konāgamana, the Brahman who lived the life perfected.
 Homage to Kassapa, everywhere released.
 Homage to Aṅgirasa, splendid son of the Sakyans,
 Who taught this Dhamma – the dispelling of all stress.
 Those unbound in the world,
 who have seen things as they have come to be,
 Great Ones of gentle speech, thoroughly mature:
 Even they pay homage to Gotama,
 the benefit of human and heavenly beings,
 consummate in knowledge and conduct,
 the Great One, thoroughly mature.
 We revere the Buddha Gotama,
 consummate in knowledge and conduct.

4.4.11 Sacca-kiriyā-gāthā

Natthi me saraṇam aññam buddho me saraṇam varam
 Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇam aññam dhammo me saraṇam varam
 Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇam aññam saṅgho me saraṇam varam
 Etena sacca-vajjena sotthi te/me hotu sabbadā

4.4.12 Yaṇkiñci ratanam loke

Yaṇkiñci ratanam loke	vijjati vividham puthu
Ratanam buddhasamam	natthi tasmā sotthī bhavantu te
Yaṇkiñci ratanam loke	vijjati vividham puthu
Ratanam dhammasamam	natthi tasmā sotthī bhavantu te
Yaṇkiñci ratanam loke	vijjati vividham puthu
Ratanam saṅghasamam	natthi tasmā sotthī bhavantu te

4.4.13 Sakkatvā buddharatanam

Sakkatvā buddharatanam	osadham uttamam varam
Hitam devamanussānam	buddhatejena sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanam	osadham uttamam varam
Pariṭṭāhūpasamanam	dhammatejena sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te

Sakkatvā saṅgharatanaṁ osadham uttamam varam
Āhuneyyam pāhuneyyam saṅghatejena sotthinā
Nassantupaddavā sabbe rogā vūpasamentu te

The jet tamnaan sequence ends here and continues with the closing sequence.

Having Revered

Having revered the jewel of the Buddha, the highest, most excellent medicine, the welfare of human and heavenly beings: Through the Buddha's majesty and safety, may all obstacles vanish. May your sufferings grow totally calm.

Having revered the jewel of the Dhamma, the highest, most excellent medicine, the stiller of feverish passion: Through the Dhamma's majesty and safety, may all obstacles vanish. May your fears grow totally calm.

Having revered the jewel of the Saṅgha, the highest, most excellent medicine, worthy of gifts, worthy of hospitality: Through the Saṅgha's majesty and safety, may all obstacles vanish. May your diseases grow totally calm.

4.4.14 Āṅgulimāla-paritta

Yato'ham bhagini ariyāya jātiyā jāto
Nābhijānāmi sañcicca pāṇam jīvitā voropetā
Tena saccena sotthi te hotu sotthi gabbhassa

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(Three times)

*Sister, since being born in the Noble Birth,
I am not aware that I have intentionally deprived a being of life.
By this truth may you be well,
and so may the child in your womb.*

4.4.15 Bojjhaṅga-paritta

Bojjhaṅgo sati-saṅkhāto	dhammānarām vicayo tathā
Viriyam-pīti-passaddhi	bojjhaṅgā ca tathā'pare
Samādh'upekkha-bojjhaṅgā	satt'ete sabba-dassinā
Muninā sammad-akkhātā	bhāvitā bahulikatā
Saṁvattanti abhiññāya	nibbānāya ca bodhiyā
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekasmiṁ samaye nātho	moggallānañ-ca kassapaṁ
Gilāne dukkhite disvā	bojjhaṅge satta desayi
Te ca tam abhinanditvā	rogā mucciṁsu tañ-khaṇe
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekadā dhamma-rājā pi	gelaññenābhipīlito
Cundattherena tañ-ñeva	bhaṇāpetvāna sādaram
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena	sotthi te hotu sabbadā
Pahīnā te ca ābādhā	tiṇṇannam-pi mahesinam
Magg'āhata-kilesā va	pattānuppatti-dhammadaram
Etena sacca-vajjena	sotthi te hotu sabbadā

The Factors of Awakening Protection

The factors for Awakening include: mindfulness, analysis of qualities, persistence, rapture, and calm as factors for Awakening, plus concentration and equanimity.

These seven, which the All-seeing Sage has rightly taught, when developed and matured, bring about heightened knowledge, Unbinding and Awakening.

By the utterance of this truth, may you always be well.

At one time, our Protector – seeing that Moggallāna and Kassapa were sick and in pain – taught them the seven factors for Awakening.

They, delighting in that, were instantly freed from their illness.

By the utterance of this truth, may you always be well.

Once, when the Dhamma King was afflicted with fever, he had the Elder Cunda recite that very teaching with devotion. And as he approved, he rose up from that disease.

By the utterance of this truth, may you always be well.

Those diseases were abandoned by the three great seers, just as defilements are demolished by the Path in accordance with step-by-step attainment.

By the utterance of this truth, may you always be well.

4.4.16 Abhaya-paritta

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

Buddhānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

Dhammānubhāvena vināsamentu

Yan-dunnimittam avamaṅgalañ-ca

Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinam akantam

Saṅghānubhāvena vināsamentu

The sipsong tamnaan sequence ends here
and continues with the closing sequence.

The Danger-free Protection

Whatever unlucky portents and ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:

By the Buddha's power may they be destroyed.

Whatever unlucky portents and ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:

By the Dhamma's power may they be destroyed.

Whatever unlucky portents and ill omens,
and whatever distressing bird calls,
evil planets, upsetting nightmares:

By the Saṅgha's power may they be destroyed.

4.5 Closing Sequence

4.5.1 Devatā-uyyojana-gāthā

Dukkhappattā ca niddukkhā	bhayappattā ca nibbhaya
Sokappattā ca nissokā	hontu sabbe pi pāñino
Ettāvatā ca amhehi	sambhataṁ puñña-sampadāṁ
Sabbe devānumodantu	sabba-sampatti-siddhiyā
Dānam dadantu saddhāya	sīlam rakkhantu sabbadā
Bhāvanābhiratā hontu	gacchantu devatā-gatā
[Sabbe buddhā] balappattā	paccekānañ-ca yam balaṁ
Arahantānañ-ca tejena	rakkham bandhāmi sabbaso

Verses on Sending Off the Devatā

May all beings: who have fallen into suffering be without suffering,
who have fallen into danger be without danger,
who have fallen into sorrow be without sorrow.

For the sake of all attainment and success, may all heavenly beings
rejoice in the extent to which we have gathered a consummation
of merit.

May they give gifts with conviction, may they always maintain
virtue.

May they delight in meditation. May they go to a heavenly destination.

From the strength attained by all the Buddhas,
the strength of the Private Buddhas,
by the majesty of the arahants,
I bind this protection all around.

4.5.2 Jaya-maṅgala-att̄ha-gāthā

Bāhum sahassam-abhinimmita sāvudhan-tam
 Grīmekhalaṁ urita-ghora-sasena-māraṁ
 Dān'ādi-dhamma-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

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

Nālāgirim gaja-varaṁ atimatta-bhūtam
 Dāv'aggi-cakkam-asanīva sudāruṇan-tam
 Mett'ambu-seka-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

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

Katvāna kaṭṭham-udaram iva gabbhinīyā
 Ciñcāya dutṭha-vacanam jana-kāya majjhe
 Santena soma-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Saccam vihāya-mati-saccaka-vāda-ketum
 Vādābhiropita-manam ati-andha-bhūtam
 Paññā-padīpa-jalito jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Nandopananda-bhujagam vibudham mah'iddhim
 Puttena thera-bhujagena damāpayanto
 Iddhūpadesa-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hattham
 Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānam
 Nāṇāgadena vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Etā pi buddha-jaya-maṅgala-āṭṭha-gāthā
 Yo vācano dina-dine saratem-atandī
 Hitvān'aneka-vividhāni c'upaddavāni
 Mokkham sukham adhigameyya naro sapañño

Verses on the Buddha's Victories

Creating a form with a thousand arms, each equipped with a weapon,
 Māra, on the elephant Girimekhala,
 uttered a frightening roar together with his troops.

The Lord of Sages defeated him by means of such qualities as generosity:

By the majesty of this, may you have blessings of victory.

Even more frightful than Māra making war all night,
was Ālavaka, the arrogant unstable ogre.

The Lord of Sages defeated him by means of well-trained endurance:

By the majesty of this, may you have blessings of victory.

Nālāgiri, the excellent elephant, when maddened,
was very horrific, like a forest fire, a flaming discus, a lightning bolt.

The Lord of Sages defeated him by sprinkling the water of goodwill:

By the majesty of this, may you have blessings of victory.

Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leages along the path.

The Lord of Sages defeated him with mind-fashioned marvels:

By the majesty of this, may you have blessings of victory.

Having made a wooden belly to appear pregnant,
Ciñcā made a lewd accusation in the midst of the gathering.

The Lord of Sages defeated her with peaceful, gracious means:

By the majesty of this, may you have blessings of victory.

Saccaka, whose provocative views had abandoned the truth,
his mind delighting in argument, had become thoroughly blind.

The Lord of Sages defeated him with the light of discernment:

By the majesty of this, may you have blessings of victory.

Nandopananda was a serpent with great power but wrong views.
 The Lord of Sages defeated him by means of a display of marvels,
 sending his son (Moggallāna), the serpent-elder, to tame him:
 By the majesty of this, may you have blessings of victory.

His hands bound tight by the serpent of wrongly held views,
 Baka, the Brahmā, thought himself pure in his radiance and power.
 The Lord of Sages defeated him by means of his words of
 knowledge: By the majesty of this, may you have blessings of
 victory.

These eight verses of the Buddha's blessings of victory:
 Whatever person of discernment
 recites or recalls them day after day without lapsing,
 destroying all kinds of obstacles,
 will attain liberation and happiness.

4.5.3 Jaya-paritta

Mahā-kāruṇiko nātho
 Hitāya sabba-pāṇinam
 Pūretvā pāramī sabbā
 Patto sambodhim-uttamarī
 Etena sacca-vajjena
 Hotu te jaya-maṅgalam

Jayanto bodhiyā mūle

(This part is sometimes chanted on its own)

Jayanto bodhiyā mūle
 Sakyānam nandi-vāḍḍhano
 Evarī tvam vijayo hohi
 Jayassu jaya-maṅgale
 Aparājita-pallaṅke
 Sīse paṭhavi-pokkhare

 Abhiseke sabba-buddhānam
 Aggappatto pamodati
 Sunakkhattarī sumaṅgalam
 Supabhātam suhuṭṭhitam
 Sukhaṇo sumuhutto ca
 Suyiṭṭham brahma-cārisu

 Padakkhiṇam kāya-kammaṇam
 Vācā-kammaṇam padakkhiṇam
 Padakkhiṇam mano-kammaṇam
 Paṇidhi te padakkhiṇā
 Padakkhiṇāni katvāna
 Labhant'atthe padakkhiṇe

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Victory Protection

(The Buddha), our protector, with great compassion,
 for the welfare of all beings,
 having fulfilled all the perfections,
 attained the highest self-awakening.

By the utterance of this truth,
may you have a blessing of victory.

Victorious at the foot of the Bodhi tree,
was he who increased the Sakyans' delight.
May you have the same sort of victory.
May you win blessings of victory.

At the head of the lotus leaf of the world
on the undefeated seat
consecrated by all the Buddhas,
he rejoiced in the utmost attainment.

A lucky star it is, a lucky blessing,
a lucky dawn, a lucky sacrifice,
a lucky instant, a lucky moment,
a lucky offering: i.e., a rightful bodily act
a rightful verbal act, a rightful mental act,
your rightful intentions
with regard to those who lead the holy life.
Doing these rightful things, your rightful aims are achieved.

4.5.4 So attha-laddho

So attha-laddho sukhito	virul[ho buddha-sāsane
Arogo sukhito hohi	saha sabbehi ñātibhi (x3)

*May he gain in his aims, be happy, and flourish in the Buddha's
teachings. May you, together with all your relatives, be happy and
free from disease.*

4.5.5 Sā attha-laddhā

Sā attha-laddhā sukhitā virulhā buddha-sāsane
 Arogā sukhitā hohi saha sabbehi ñātibhi (x3)

4.5.6 Te attha-laddhā sukhitā

Te attha-laddhā sukhitā virulhā buddha-sāsane
 Arogā sukhitā hotha saha sabbehi ñātibhi (x3) A.I.294

4.5.7 Bhavatu sabba-maṅgalam̄

Bhavatu sabba-maṅgalam̄ rakkhantu sabba-devatā
 Sabba-buddhānubhāvena sadā sotthī bhavantu te

Bhavatu sabba-maṅgalam̄ rakkhantu sabba-devatā
 Sabba-dhammānubhāvena sadā sotthī bhavantu te

Bhavatu sabba-maṅgalam̄ rakkhantu sabba-devatā
 Sabba-saṅghānubhāvena sadā sotthī bhavantu te

4.6 Mahā-kāruṇiko nātho'ti ādikā gāthā

Mahā-kāruṇiko nātho
 Atthāya sabba-pāṇinam̄
 Hitāya sabba-pāṇinam̄
 Sukhāya sabba-pāṇinam̄

Pūretvā pāramī sabbā
 Patto sambodhim-uttamaṁ
 Etena sacca-vajjena
 Mā hontu sabb'upaddavā

4.7 Āṭānāṭiya-paritta (long)

(Solo introduction)

Appasannehi nāthassa	sāsane sādhusammate
Amanussehi cañdehi	sadā kibbisakāribhi
Parisānañca-tassannam	ahimsāya ca guttiyā
Yandesesi mahāvīro	parittan-tam bhañāma se

(If starting with Vipassissa..., continue below

without the solo introduction)

[Namo me sabbabuddhānām]	uppannānām mahesinām
Tañhañkaro mahāvīro	medhañkaro mahāyaso
Sarañañkaro lokahito	dīpañkaro jutindharo
Koñdañño janapāmokkho	mañgalo purisāsabho
Sumano sumano dhīro	revato rativadḍhano
Sobhito guñasampanno	anomadassī januttamo
Padumo lokapajjoto	nārado varasārathī
Padumuttaro sattasāro	sumedho appañipuggalo
Sujāto sabbalokaggo	piyadassī narāsabho
Atthadassī kāruñiko	dhammadassī tamonudo
Siddhattho asamo loke	tisso ca vadatarām varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako
Kakusandho satthavāho	koñāgamano rāñjaho
Kassapo sirisampanno	gotamo sakyapuñgavo
Ete caññe ca sambuddhā	anekasatakoṭayo
Sabbe buddhā asamasamā	sabbe buddhā mahiddhikā
Sabbe dasabalūpetā	vesārajjeupāgatā

Sabbe te paṭijānanti
 Sīhanādām nadantete
 Brahmačakkari pavattenti
 Upetā buddhadhammehi
 Dvattimśa-lakkhaṇūpetā
 Byāmapappabhāya suppabhā
 Buddhā sabbaññuno ete
 Mahappabhā mahātejā
 Mahākāruṇikā dhīrā
 Dīpā nāthā patiṭṭhā
 Gati bandhū mahassāsā
 Sadevakassa lokassa
 Tesāhami sirasā pāde
 Vacasā manasā ceva
 Sayane āsane ṭhāne
 Sadā sukhena rakkhantu
 Tehi tvarām rakkhito santo
 Sabba-rogavinimutto
 Sabba-veramatikkanto
 Tesaṁ saccena sīlena
 Tepi tumhe* anurakkhantu
 Puratthimasmiṁ disābhāge
 Tepi tumhe anurakkhantu

āsabhaṇṭhānamuttamam
 parisāsu visāradā
 loke appaṭivattiyam
 atṭhārasahi nāyakā
 sītyānubyañjanādharā
 sabbe te munikuñjarā
 sabbe khīṇāsavā jinā
 mahāpaññā mahabbalā
 sabbesānam sukhāvahā
 ca tāṇā leṇā ca pāṇinam
 saraṇā ca hitesino
 sabbe ete parāyanā
 vandāmi purisuttame
 vandāmete tathāgate
 gamane cāpi sabbadā
 buddhā santikarā tuvarā
 mutto sabbabhayena ca
 sabba-santāpavajjito
 nibbuto ca tuvarā bhava
 khantimettābalena ca
 ārogyena sukhena ca
 santi bhūtā mahiddhikā
 ārogyena sukhena ca

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

Dakkhiṇasmīm disābhāge
 Tepi tumhe anurakkhantu
 Pacchimasmīm disābhāge
 Tepi tumhe anurakkhantu
 Uttaramīm disābhāge
 Tepi tumhe anurakkhantu
 Purimadisaṁ dhataraṭṭho
 Pacchimena virūpakkho
 Cattāro te mahārājā
 Tepi tumhe anurakkhantu
 Ākāsaṭṭhā ca bhummāṭṭhā
 Tepi tumhe anurakkhantu

santi devā mahiddhikā
 ārogyena sukhena ca
 santi nāgā mahiddhikā
 ārogyena sukhena ca
 santi yakkhā mahiddhikā
 ārogyena sukhena ca
 dakkhiṇena viruṭṭhako
 kuvero uttaram disam
 lokapālā yasassino
 ārogyena sukhena ca
 devā nāgā mahiddhikā
 ārogyena sukhena ca

Natthi me saraṇam aññam

Natthi me saraṇam aññam
 Etena saccavajjena
 Natthi me saraṇam aññam
 Etena saccavajjena
 Natthi me saraṇam aññam
 Etena saccavajjena

buddho me saraṇam varam
 hotu te* jayamaṅgalam
 dhammo me saraṇam varam
 hotu te jayamaṅgalam
 saṅgho me saraṇam varam
 hotu te jayamaṅgalam

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

Yañkiñci ratanam̄ loke

Yañkiñci ratanam̄ loke	vijjati vividham̄ puthu
Ratanam̄ buddhasamam̄	natthi tasmā sotthī bhavantu te
Yañkiñci ratanam̄ loke	vijjati vividham̄ puthu
Ratanam̄ dhammasamam̄	natthi tasmā sotthī bhavantu te
Yañkiñci ratanam̄ loke	vijjati vividham̄ puthu
Ratanam̄ sañghasamam̄	natthi tasmā sotthī bhavantu te

Sakkatvā

Sakkatvā buddharatanam̄	osadham̄ uttamam̄ varam̄
Hitam̄ devamanussānam̄	buddhatejena sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanam̄	osadham̄ uttamam̄ varam̄
Parilāhūpasamanam̄	dhammatejena sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te
Sakkatvā sañgharatanam̄	osadham̄ uttamam̄ varam̄
Āhuneyyaṁ pāhuneyyaṁ	sañghatejena sotthinā
Nassantupaddavā sabbe	rogā vūpasamentu te

Sabbītiyo vivajjantu

Sabbītiyo vivajjantu	sabbarogo vinassatu
Mā te bhavatvantarāyo	sukhī dīghāyuko bhava
Abhivādanasiłissa	niccam̄ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti	āyu vaṇṇo sukham̄ balam̄

4.8 The Twenty-Eight Buddhas' Protection

Solo introduction

We will now recite the discourse given by the Great Hero (the Buddha), as a protection for virtue-loving human beings, Against harm from all evil-doing, malevolent non-humans who are displeased with the Buddha's Teachings.

Homage to all Buddhas, the mighty who have arisen:
 Taṇhaṅkara, the great hero, Medhaṅkara, the renowned,
 Saṇaṅkara, who guarded the world, Dīpaṅkara, the light-bearer,
 Koṇḍañña, liberator of people, Maṅgala, great leader of people,
 Sumana, kindly and wise, Revata, increaser of joy,
 Sobhita, perfected in virtues, Anomadassī, greatest of beings,
 Paduma, illuminer of the world, Nārada, true charioteer,
 Padumuttara, most excellent of beings, Sumedha,
 the unequalled one,
 Sujāta, summit of the world, Piyadassī, great leader of men,
 Atthadassī, the compassionate, Dhhammadassī,
 destroyer of darkness,
 Siddhattha, unequalled in the world, and Tissa, speaker of Truth,
 Phussa, bestower of blessings, Vipassī, the incomparable,
 Sikhi, the bliss-bestowing teacher, Vessabhū, giver of happiness,
 Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills,
 Kassapa, perfect in glory, Gotama, chief of the Sakyans.

These and all self-enlightened Buddhas are also peerless ones,
 All the Buddhas together, all of mighty power,
 All endowed with the Ten Powers, attained to highest knowledge,

All of these are accorded the supreme place of leadership.
They roar the lion's roar with confidence among their followers,
They observe with the divine eye, unhindered, all the world.
The leaders endowed with the eighteen kinds of Buddha-Dhamma,
The thirty-two major and eighty minor marks of a great being,
Shining with fathom-wide haloes, all these elephant-like sages,
All these omniscient Buddhas, conquerors free of corruption,
Of mighty brilliance, mighty power, of mighty wisdom,
 mighty strength,
Of mighty compassion and wisdom, bearing bliss to all,
Islands, guardians and supports, shelters and caves for all beings,
Resorts, kinsmen and comforters, benevolent givers of refuge,
These are all the final resting place for the world with its deities.
With my head at their feet I salute these greatest of humans.
With both speech and thought I venerate those Tathāgatas,
Whether lying down, seated or standing, or walking anywhere.
May they ever guard your happiness, the Buddhas,
 bringers of peace,
And may you, guarded by them, at peace, freed from all fear,
Released from all illness, safe from all torments,
Having transcended hatred, may you gain cessation.
By the power of their truth, their virtue and love,
May they protect and guard you in health and happiness.
In the Eastern quarter are beings of great power,
May they protect and guard you in health and happiness.
In the Southern quarter are deities of great power,
May they protect and guard you in health and happiness.

In the Western quarter are dragons of great power,
 May they protect and guard you in health and happiness.

In the Northern quarter are spirits of great power,
 May they protect and guard you in health and happiness.

In the East is Dhatarattha, in the South is Virulhaka,
 In the West is Virupakkha, Kuvera rules the North.

These Four Mighty Kings, far-famed guardians of the world,
 May they all be your protectors in health and happiness.

Sky-dwelling and earth-dwelling gods and dragons of great power,
 May they all be your protectors in health and happiness.

For me there is no other refuge, the Buddha is my excellent refuge:
 By this declaration of truth may the blessings of victory be yours.
 For me there is no other refuge,

the Dhamma is my excellent refuge:

By this declaration of truth may the blessings of victory be yours.

For me there is no other refuge, the Saṅgha is my excellent refuge:
 By this declaration of truth may the blessings of victory be yours.

Whatever jewel may be found in the world, however splendid,
 There is no jewel equal to the Buddha,

therefore may you be blessed.

Whatever jewel may be found in the world, however splendid,
 There is no jewel equal to the Dhamma,

therefore may you be blessed.

Whatever jewel may be found in the world, however splendid,
 There is no jewel equal to the Saṅgha,

therefore may you be blessed.

If you venerate the Buddha jewel, the supreme,

excellent protection,
 Which benefits gods and humans, then in safety,
 by the Buddha's power,
 All dangers will be prevented, your sorrows will pass away.
 If you venerate the Dhamma jewel, the supreme,
 excellent protection,
 Which calms all fevered states, then in safety,
 by the Dhamma's power,
 All dangers will be prevented, your fears will pass away.
 If you venerate the Saṅgha jewel, the supreme,
 excellent protection,
 Worthy of gifts and hospitality, then in safety,
 by the Saṅgha's power,
 All dangers will be prevented, your sicknesses will pass away.
 May all calamities be avoided, may all illness pass away,
 May no dangers threaten you, may you be happy and long-lived,
 Greeted kindly and welcome everywhere.
 May four things accrue to you: long life, beauty, bliss, and strength.

4.9 Pabbatopama-gāthā

Verses on Mountains

Yathā pi selā vipulā	nabham āhacca pabbatā
Samantā anupariyeyyum	nippothentā catuddisā
Evaṁ jarā ca maccu ca	adhibhattanti pāñino
Khattiye brāhmaṇe vesse	sudde cañḍala-pukkuse
Na kiñci parivajjeti	sabbam-evābhimaddati

Na tattha hatthīnam bhūmi
 Na cāpi manta-yuddhena
 Tasmā hi paññito poso
 Buddhe dhamme ca saṅghe ca
 Yo dhamma-cārī kāyena
 Idh'eva namī pasānsanti

na rathānam na pattiya
 sakkā jetum dhanena vā
 sampassamī attham-attano
 dhīro saddham nivesaye
 vācāya uda cetasā
 pecca sagge pamodati

S.I.102

4.10 Bhāra-sutta-gāthā

Verses on the Burden

Bhārā have pañcakkhandhā
 Bhār'ādānam dukkham loke

bhāra-hāro ca puggalo
 bhāra-nikkhepanam sukham

*The five aggregates indeed are burdens,
 The beast of burden though is man.
 In this world to take up burdens is dukkha.
 Putting them down brings happiness.*

Nikkhipitvā garum bhāram
 Samūlam tañham abbuyha

aññam bhāram anādiya
 nicchāto parinibbuto

*A heavy burden cast away,
 Not taking on another load,
 With craving pulled out from the root,
 Desires stilled, one is released.*

S.III.26

4.11 Khemākhema-saraṇa-gamana-paridīpikā-gāthā

True and False Refuges

Bahuṁ ve saraṇaṁ yanti pabbatāni vanāni ca
 Ārāma-rukkha-cetyāni manussā bhaya-tajjitā

*To many refuges they go —
 To mountain slopes and forest glades,
 To parkland shrines and sacred sites —
 People overcome by fear.*

N'etān kho saraṇaṁ khemān n'etān saraṇam-uttamān
 N'etān saraṇam-āgamma sabba-dukkhā pamuccati

*Such a refuge is not secure,
 Such a refuge is not supreme,
 Such a refuge does not bring
 Complete release from suffering.*

Yo ca buddhañ-ca dhammañ-ca saṅghañ-ca saraṇaṁ gato
 Cattāri ariya-saccāni sammappaññāya passati

*Whoever goes to refuge
 In the Triple Gem
 Sees with right discernment
 The Four Noble Truths:*

Dukkham dukkha-samuppādān dukkhassa ca atikkamān
 Ariyañ-c'aṭṭh'aṅgikān maggarān dukkhūpasama-gāminān

*Suffering and its origin
 And that which lies beyond —*

*The Noble Eightfold Path
That leads the way to suffering's end.*

Etam kho saraṇam khemam etam saraṇam-uttamam
Etam saraṇam-āgama sabba-dukkhā pamuccatī'ti.

*Such a refuge is secure,
Such a refuge is supreme,
Such a refuge truly brings
Complete release from all suffering.*

Dhp 188-192

4.12 Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

Atītam nānvāgameyya nappaṭikañkhe anāgataṁ
Yad'atītam pahīnan-tam appattañca anāgataṁ

*One should not revive the past
Nor speculate on what's to come;
The past is left behind,
The future is un-realized.*

Paccuppannañca yo dhammam tattha tattha vipassati
Asaṁhiram asaṅkupparam tarī viddhām-anubrūhaye

*In every presently arisen state
There, just there, one clearly sees;
Unmoved, unagitated,
Such insight is one's strength.*

Ajj'eva kiccam-ātappaṁ ko jaññā marañam suve
 Na hi no saṅgaran-tena mahā-senena maccunā

*Ardently doing one's task today,
 Tomorrow, who knows, death may come;
 Facing the mighty hordes of death,
 Indeed one cannot strike a deal.*

Evaṁ vihārim-ātāpiṁ aho-rattam-atanditam
 Tam ve bhadd'eka-ratto'ti santo ācikkhate muni

*To dwell with energy aroused
 Thus for a night of non-decline,
 That is a 'night of shining prosperity.'
 So it was taught by the Peaceful Sage.*

M.III.187

4.13 Ti-lakkhan'ādi-gāthā

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-gāmino
Athāyam itarā pajā	tīram-evānudhāvati
Ye ca kho sammad-akkhāte	dhamme dhammānuvattino
Te janā pāram-essanti	maccu-dheyyam suduttaram
Kaṇham dhammad vippahāya	sukkam bhāvetha pañđito
Okā anokam-āgamma	viveke yattha dūramam
Tatrābhīratim-iccheyya	hitvā kāme akiñcano
Pariyodapeyya attānam	citta-klesehi pañđito
Yesam sambodhiy-añgesu	sammā cittam subhāvitam
Ādāna-paṭinissagge	anupādāya ye ratā
Khīñ'asavā jutimanto	te loke parinibbutā'ti

Dhp 85-89

Verses on the Three Characteristics

'Impermanent are all conditioned things' —

When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.

'Dukkha are all conditioned things' —

When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.

'There is no self in anything' —

When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.

Few amongst humankind
Are those who go beyond,
Yet there are the many folks
Ever wand’ring on this shore.

Wherever Dhamma is well-taught,
Those who train in line with it
Are the ones who will cross over
The realm of death so hard to flee.

Abandoning the darker states,
The wise pursue the bright;
From the floods dry land they reach
Living withdrawn so hard to do.
Such rare delight one should desire,
Sense pleasures cast away,
Not having anything.

4.14 Dhamma-gārav’ādi-gāthā

Verses on Respect for the Dhamma

Ye ca atītā sambuddhā	ye ca buddhā anāgatā
Yo c’etarahi sambuddho	bahunnarī soka-nāsano

*All the Buddhas of the past,
All the Buddhas yet to come,
The Buddha of this current age —
Dispellers of much sorrow.*

Sabbe saddhamma-garuno vihariṁsu viharanti ca
 Atho pi viharissanti esā buddhāna dhammatā

*Those having lived or living now,
 Those living in the future,
 All do revere the True Dhamma —
 That is the nature of all Buddhas.*

Tasmā hi atta-kāmena mahattam-abhikaṅkhatā
 Saddhammo garu-kātabbo saram buddhāna sāsanam

*Therefore desiring one's own welfare,
 Pursuing greatest aspirations,
 One should revere the True Dhamma —
 Recollecting the Buddha's teaching.*

S.I.140

Na hi dhammo adhammo ca
 Ubho sama-vipākino
 Adhammo nirayam neti
 Dhammo pāpeti suggatīm

*What is true Dhamma and what not
 Will never have the same results,
 While lack of Dhamma leads to hell-realms —
 True Dhamma takes one on a good course.*

Dhammo have rakkhati dhamma-cārim
 Dhammo suciṇño sukham-āvahāti
 Esānisarīso dhamme suciṇhe

*The Dhamma guards who lives in line with it
And leads to happiness when practised well —
This is the blessing of well-practised Dhamma.*

Thag 303-304

4.15 Paṭhama-buddha-bhāsita-gāthā

Verses on the Buddha's First Exclamation

Aneka-jāti-saṁsāram	sandhāvissaram anibbisam
Gaha-kāram gavesanto	dukkhā jāti punappunam

*For many lifetimes in the round of birth,
Wandering on endlessly,
For the builder of this house I searched —
How painful is repeated birth.*

Gaha-kāraka ditṭho'si	puna geharām na kāhasi
Sabbā te phāsukā bhaggā	gaha-kūṭam visaṅkhataṁ
Visaṅkhāra-gatam cittam	taṇhānam khayam-ajjhagā

*House-builder you've been seen,
Another home you will not build,
All your rafters have been snapped,
Dismantled is your ridge-pole;
The non-constructing mind
Has come to craving's end.*

Dhp 153-154

4.16 Pacchima-ovāda-gāthā

Verses on the Last Instructions

Handa dāni bhikkhave āmantayāmi vo
 Vaya-dhammā saṅkhārā
 Appamādena sampādethā'ti
 Ayam tathāgatassa pacchimā vācā

'Now, take heed, bhikkhus, I caution you thus: Dissolution is the nature of all conditions. Therefore strive on with diligence!' These are the final words of the Tathāgata.

D.II.156

4.17 Ye dhammā hetuppabhavā

Arising From a Cause

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

*Whatever phenomena arise from a cause,
 The Tathāgata has explained their cause,
 And also their cessation.
 That is the teaching of the Great Ascetic.*

Mv.1.23.5

4.18 Nakkhattayakkha

The paritta chanting may be closed with the following:

Nakkhatta-yakkha-bhūtānam
 Pāpa-ggaha-nivāraṇā
 Parittassānubhāvena
 Hantvā tesam upaddave

(Three times)

4.19 Verses on Respect

Satthu-garu dhamma-garu,
 Saṅghe ca tibba-gāravo,
 Samādhi-garu ātāpī,
 Sikkhāya tibba-gāravo,
 Appamāda-garu bhikkhu,
 Paṭisanthāra-gāravo:
 Abhabbo parihānāya,
 Nibbānasseva santike.

*One with respect for the Buddha and Dhamma,
 and strong respect for the Sangha,
 one who is ardent, with respect for concentration,
 and strong respect for the Training,
 one who sees danger and respects being heedful,
 and shows respect in welcoming guests.
 A person like this cannot decline,
 stands right in the presence of Nibbāna.*

A.IV.28

5.

ANUMODANAĀ

5.1 Yathā vāri-vahā pūrā

Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaram

Just as rivers full of water entirely fill up the sea,

Evan-eva ito dinnam petānam upakappati

So will what's here been given bring blessings to departed spirits.

Khp.VII.v8

Icchitam patthitarā tumham

May all your hopes and all your longings

Khippam-eva samijjhatu

Come true in no long time.

Sabbe pūrentu saṅkappā

May all your wishes be fulfilled

Cando paññaraso yathā

Like on the fifteenth day the moon

Maṇi jotiraso yathā

Or like a bright and shining gem.

DhpA.I.198

Sabb'itiyo vivajjantu

May all misfortunes be avoided,

Sabba-rogo vinassatu

May all illness be dispelled,

Mā te bhavatv-antarāyo

May you never meet with dangers,

Sukhī dīgh'āyuko bhava

May you be happy and live long.

Abhivādana-silissa

Niccam vuḍḍhāpacāyino

Cattāro dhammā vadḍhanti

Āyu vaṇṇo sukham balaṁ

For those who are respectful,

Who always honour the elders,

Four are the qualities which will increase:

Life, beauty, happiness and strength.

Dhp 109

Bhavatu sabba-maṅgalam

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-buddhānubhāvena

Through the power of all Buddhas

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-maṅgalam

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-dhammānubhāvena

Through the power of all Dhammas

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-maṅgalam

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-saṅghānubhāvena

Through the power of all Saṅghas

Sadā sotthī bhavantu te

May you always be at ease.

Sabba-roga-vinimutto

(This shorter form is sometimes used instead of 'Yathā...')

Sabba-roga-vinimutto

sabba-santāpa-vajjito

Sabba-veram-atikkanto
 nibbuto ca tuvam-bhava
 Sabb'itiyo vivajjantu
 sabba-rogo vinassatu
 Mā te bhavatv-antarāyo
 sukhī dīgh'āyuko bhava
 Abhivādana-silissa
 niccam vuḍḍhāpacāyino
 Cattāro dhammā vaḍḍhanti
 āyu vaṇṇo sukham balaṁ

Dhp 109

May you be freed from all disease, safe from all torment, beyond all animosity and at peace.

May all misfortunes be avoided...

5.2 Bhojana-dānānumodanā

Āyu-do bala-do dhīro	vaṇṇa-do paṭibhāṇa-do
Sukhassa dātā medhāvī	sukham so adhigacchati
Āyūṁ datvā balaṁ vaṇṇam	sukhañ-ca paṭibhāna-do
Dīgh'āyu yasavā hoti	yattha yathūpapajjati'ti

The enlightened person, having given life, strength, beauty, quick-wittedness - The intelligent person, a giver of happiness - attain happiness themselves. Having given life, strength, beauty, happiness, and quick-wittedness, They have a long life and status wherever they arise.

5.3 Aggappasāda-sutta-gāthā

Aggato ve pasannānam	aggam dhammam vijānatam
Agge Buddhe pasannānam	dakkhiṇeyye anuttare
Agge dhamme pasannānam	virāgūpasame sukhe
Agge saṅghe pasannānam	puññakkhette anuttare
Aggasmiṁ dānarī dadatarī	aggam puññiarī pavaddhati
Aggarī āyu ca vanṇo ca	yaso kitti sukharī balam
Aggassa dātā medhāvī	agga-dhamma-samāhito
Deva-bhūto manusso vā	aggappatto pamodatīti

For one with confidence, realising the supreme Dhamma to be supreme. With confidence in the Buddha, unsurpassed in deserving offerings. With confidence in the supreme Dhamma, the happiness of dispassion and calm. With confidence in the supreme Saṅgha, unsurpassed as a field of merit.

Having given gifts to the supreme, one develops supreme merit, supreme long life and beauty, status, honor, happiness and strength. Having given to the supreme, the intelligent person, firm in the supreme Dhamma, Whether becoming a deva or a human being, rejoices, having attained the supreme.

A.II.35; A.III.36

5.4 Adāsi-me ādi-gāthā

Adāsi me akāsi me
 Petānarām dakkhiṇām dajjā
 Na hi ruṇṇām vā soko vā
 Na tam petānam-atthāya
 ñāti-mittā sakħā ca me
 pubbe katam-anussaram
 yā v'aññā paridevanā
 evam tiṭṭhanti ñātayo

Ayañ-ca kho dakkhiṇā dinnā
 Saṅghamhi supatiṭṭhitā
 Dīgha-rattam hitāy'assa
 Thānaso upakappati
 So ñāti-dhammo ca ayam nidassito
 Petāna'pūjā ca katā uḷārā
 Balañ-ca bhikkhūnam-anuppadinnam
 Tumhehi puññām pasutām anappakan'ti.

"He gave to me, he acted on my behalf, and he was my relative, companion, friend." Offerings should be given for the dead when one reflects thus on what was done in the past. For no weeping or sorrowing or any kind of lamentation benefit the dead whose relatives keep acting in that way.

But when this offering is given, well-placed in the Sangha, it works for their long-term benefit and they profit immediately. In this way the proper duty to relatives has been shown and great honour has been done to the dead and the monks have been given strength: You have acquired merit that is not small.

5.5 Kāla-dāna-sutta-gāthā

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

Those with discernment, responsive, free from stinginess, give in the proper season. Having given in the proper season with hearts inspired by the Noble Ones straightened. Such - their offering bears an abundance.

Those who rejoice in that gift, or give assistance, they too have a share of the merit, and the offering is not depleted by that. Therefore, with an unhesitant mind, one should give where the gift bears great fruit. Merit is what establishes living beings in the next life.

AN 5.36, A.III.41

5.6 Ratanattay'ānubhāv'ādi-gāthā

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

Through the power of the Triple Gem, through the majesty of the Triple Gem, May suffering, disease, danger, animosity, sorrow, adversity, misfortune - obstacles without number - vanish without a trace.

Triumph, success, wealth, gain, safety, luck, happiness and strength, glory, long life, beauty, fortune and status increase, A lifespan of a hundred years, and success in your livelihood: may they be yours.

5.7 Culla-maṅgala-cakka-vāla

Sabba-buddh'ānubhāvena	
sabba-dhamm'ānubhāvena	
sabba-saṅgh'ānubhāvena	
Buddha-ratanam dhamma-ratanam saṅgha-ratanam	
Tiṇṇam ratanānam ānubhāvena	
Catur-āsīti-sahassa-dhammakkandh'ānubhāvena	
Piṭakattay'ānubhāvena	
Jina-sāvak'ānubhāvena	

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

Āyu-vadḍhako dhana-vadḍhako siri-vadḍhako yasa-vadḍhako
 bala-vadḍhako vaṇṇa-vadḍhako sukha-vadḍhako hotu sabbadā

Dukkha-roga-bhayā verā sokā sattu c'upaddavā

Anekā antarāyā pi vinassantu ca tejasā

Jaya-siddhi dhanam lābhām

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...

Through the power of all the Buddhas, the power of all the Dhamma, the power of all the Saṅgha, the treasure of the Buddha, the treasure of the Dhamma, the treasure of the Saṅgha, the power of the 84,000 Dhamma groups, the power of the Tripitaka, the power of the Victor's disciples:

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

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

May suffering, disease, danger, animosity, sorrow, adversity, misfortune - obstacles without number - vanish through the majesty of the Triple Gem.

Triumph, success, wealth, gain, safety, luck, happiness, strength, glory, long life, beauty, fortune and status increase, a lifespan of a hundred years, and success in your livelihood: May they be yours.

May there be every good blessing, may all the devas protect you, through the power of all the Buddhas, Dhamma and Saṅgha, may you always be well.

5.8 Mahā-maṅgala-cakka-vāla

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇā-parimita-puññādhikarassa sabbantarāya-nivāraṇa-samatthassa bhagavato arahato sammā-sambuddhassa

Dvattimśa-mahā-purisa-lakkhaṇānubhāvena
 asītyānubyañjanānubhāvena
 aṭṭhuttara-sata-maṅgalānubhāvena
 chabbaṇṇa-raṁsiyānubhāvena 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
 atṭhaṅgika-maggānubhāvena
 atṭha-samāpattiyānubhāvena
 chaṭṭabhiññānubhāvena
 catu-sacca-ñāṇānubhāvena
 dasa-bala-ñāṇānubhāvena
 sabbaññuta-ñāṇānubhāvena
 mettā-karuṇā-muditā-upekkhānubhāvena
 sabba-parittānubhāvena
 ratanattaya-saraṇānubhāvena
 tuyham sabba-roga-sok'upaddava-
 dukkha-domanass'upāyāsā vinassantu
 sabba-antarāyā pi vinassantu
 sabba-saṅkappā tuyham samijjhantu
 dīghāyukā tuyham hotu sata-vassa-jīvena
 samaṅgiko hotu sabbadā

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā
 devatā sadā tumhe anurakkhantu

*Through the power of the thirty-two marks of the Great Man
 belonging to the Blessed One, the Worthy One, the Rightly
 Self-awakened One, who through his accumulation of merit is
 endowed with glory, steadfastness of intent, majesty, victorious power,
 great might, countless great virtues, who settles all dangers and
 obstacles,*

*through the power of his eighty minor characteristics,
of his hundred and eight blessings,
of his sixfold radiance,
of the aura surrounding his head,
of his ten perfections, ten higher perfections and ten ultimate
perfections,
of his virtue, concentration and discernment,
of the Buddha, Dhamma and Saṅgha,
of his majesty, might and strength,
of his Dhammas that can be known,
of the 84,000 divisions of his Dhamma,
of his nine transcendent Dhammas,
of his eightfold path,
of his meditative attainments,
of his six cognitive skills,
of his knowledge of the four noble truths,
of his knowledge of the ten strengths,
of his omniscience,
of his goodwill, compassion, empathetic joy and equanimity,
of all protective chants,
of refuge in the Triple Gem,

may all your diseases, griefs, misfortunes, pains, distresses and
dispairs be destroyed,
may all obstructions be destroyed, may all your resolves succeed,
may you live long, always attaining a hundred years.

May the protective devas of the sky, the mountains, the forests, the
land, the River Ganges, and the great ocean always protect you.*

5.9 Vihāra-dāna-gāthā

Sītam uṇham paṭihanti	tato vālamigāni ca
sariṁsape ca makase	sisire cāpi vuṭṭhiyo
Tato vātātapo ghoro	sañjāto paṭihaññati
Leṇatthañ ca sukhatthañ ca	jhāyituñ ca vipassitum
Vihāradānām saṅghassa	aggam buddhehi vaṇṇitam
Tasmā hi paṇḍito poso	sampassam attham attano
Vihāre kāraye ramme	vāsayettha bahu-ssute
Tesam annañ ca pānañ ca	vattha-senāsanāni ca
Dadeyya uju-bhūtesu	vippasannena cetasā
Te tassa dhammarām desenti	sabbadukkhāpanūdanām
Yām so dhammarām idh'aññāya	parinibbātayanāsavo'ti

*They ward off cold and heat and beasts of prey from there
 And creeping things and gnats and rains in the wet season.
 When the dreaded hot wind arises, that is warded off.
 To meditate and obtain insight in a refuge and at ease:*

*A dwelling-place is praised by the Awakened One
 as chief gift to an Order.*

*Therefore a wise man, looking to his own weal,
 Should have charming dwelling-places built
 So that those who have heard much can stay therein.*

*To these food and drink, raiment and lodgings
 He should give, to the upright, with mind purified.
 (Then) these teach him Dhamma dispelling every ill;
 He, knowing that Dhamma,
 here attains Nibbāna, free of taints.*

5.10 Saṅgaha-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 mātāputta-kāraṇā
Labhetha mānarām pūjām vā	pītā vā putta-kāraṇā
Yasmā ca saṅgahā ete	samavekkhanti paṇḍitā
Tasmā mahattam papponti	pāsaṁsā ca bhavanti te'ti

*Generosity, kind words, beneficial action,
and treating all consistently, in line with what each deserves:
These bonds of fellowship in the world are like the lynchpin in a
moving cart.*

*Now, if these bonds of fellowship were lacking, a mother would not
receive the honor and respect owed by her child,
nor would a father receive what his child owes him.
But because the wise show regard for these bonds of fellowship,
they achieve greatness and are praised.*

5.11 Ādiya-sutta-gāthā

Bhuttā bhogā bhaṭā bhaccā	vitinṇā āpadāsu me
Uddhaggā dakkhiṇā dinnā	atho pañca balī katā
Upatṭhitā sīlavanto	saññatā brahma-cārino
Yad-attham bhogam-iccheyya	pañđito ghamram-āvasam
So me attho anuppatto	kataṁ ananutāpiyam
Etam anussaram macco	ariya-dhamme ṭhito naro
Idh'eva nam pasam̄santi	pecca sagge ca pamodati'ti.

“My wealth has been enjoyed, my dependents supported, protected from calamities by me. I have given lofty offerings, and performed the five oblations. I have provided for the virtuous, the restrained, leaders of the holy life.

For whatever aim a wise householder would desire wealth, that aim have I attained. I have done what will not lead to future distress.” When this is recollected by a mortal, a person established in the Dhamma of the Noble Ones, He is praised in this life and, after death, rejoices in heaven.

5.12 Ariya-dhana-gāthā

Verses on the Riches of a Noble One

Yassa saddhā tathāgate acalā supatiṭṭhitā
 Sīlañ-ca yassa kalyāṇam ariya-kantam̄ pasam̄sitam̄

*One whose faith in the Tathāgata
 Is unshaken and established well,
 Whose virtue is beautiful,
 The Noble Ones enjoy and praise;*

Saṅghe pasādo yass'atthi uju-bhūtañ-ca dassanam̄
 Adaliddo-ti tam̄ āhu amogham̄ tassa jīvitam̄

*Whose trust is in the Saṅgha,
 Who sees things rightly as they are,
 It is said that not poor
 And not in vain is their life.*

Tasmā saddhañ-ca sīlañ-ca pasādam̄ dhamma-dassanam̄
 Anuyuñjetha medhāvī saram̄ buddhāna sāsanān'ti

*To virtue and to faith,
 To trust to seeing truth,
 To these the wise devote themselves,
 The Buddha's teaching in their mind.*

5.13 Devatādissa-dakkhiṇā'numodanā-gāthā

Yasmim padese kappeti	vāsam paṇḍita-jātiyo
Sīlavant'ettha bhojetvā	saññate brahma-cārino
Yā tattha devatā āsum	tāsam dakkhiṇam-ādise
Tā pūjitatā pūjayanti	mānitā mānayanti nam
Tato nari anukampanti	mātā puttari va orasam
Devatā'nukampito poso	sadā bhadrāni passati

In whatever place a wise person makes his dwelling, there providing food for the virtuous, the restrained, leaders of the holy life – He should dedicate that offering to the devas there.

They receiving honor, will honor him; being respected, will show him respect. As a result, they will feel sympathy for him, like that of a mother for her child. A person with whom the devas sympathize always sees things go auspiciously.

Vin.I.229

6.

FUNERAL CHANTS

6.1 Dhamma-saṅgaṇī-mātikā

Kusalā dhammā.

Akusalā dhammā.

Abyākatā dhammā.

*Skillful phenomena,
unskillful phenomena,
undclared phenomena.*

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

*Phenomena conjoined with pleasant feeling,
phenomena conjoined with painful feeling,
phenomena conjoined with neither-painful-nor-pleasant feeling.*

Vipākā dhammā.

Vipāka-dhamma-dhammā.

N'eva vipāka na vipāka-dhamma-dhammā.

*Phenomena that are kammic results,
phenomena that have kammic results,
phenomena that neither are nor have kammic results.*

Upādinn'upādāniyā dhammā.
 Anupādinn'upādāniyā dhammā.
 Anupādinnānupādāniyā dhammā.

*Clung-to clingable phenomena,
 unclung-to clingable phenomena,
 unclung-to unclingable phenomena.*

Saṅkiliṭṭha-saṅkilesikā dhammā.
 Asaṅkiliṭṭha-saṅkilesikā dhammā.
 Asaṅkiliṭṭhāsaṅkilesikā dhammā.

*Defiled defiling phenomena,
 undefiled defiling phenomena,
 undefiled undefiling phenomena.*

Savitakka-savicārā dhammā.
 Avitakka-vicāra-mattā dhammā.
 Avitakkāvicārā dhammā.

*Phenomena accompanied by directed thought and evaluation,
 phenomena unaccompanied by directed thought but with a modicum
 of evaluation,
 phenomena unaccompanied by directed thought or evaluation.*

Pīti-saha-gatā dhammā.
 Sukha-saha-gatā dhammā.
 Upekkhā-saha-gatā dhammā.

*Phenomena accompanied with rapture,
 phenomena accompanied with pleasure,
 phenomena accompanied with equanimity.*

Dassanena pahātabbā dhammā.
 Bhāvanāya pahātabbā dhammā.
 N'eva dassanena na bhāvanāya pahātabbā dhammā.

*Phenomena to be abandoned through seeing,
 phenomena to be abandoned through developing,
 phenomena to be abandoned neither through seeing nor through
 developing.*

Dassanena pahātabba-hetukā dhammā.
 Bhāvanāya pahātabba-hetukā dhammā.
 N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā.

*Phenomena connected to a cause that is to be abandoned through
 seeing,
 phenomena connected to a cause that is to be abandoned through
 developing,
 phenomena connected to a cause that is to be abandoned neither
 through seeing nor through developing.*

Ācaya-gāmino dhammā.
 Apacaya-gāmino dhammā.
 N'ev'ācaya-gāmino nāpacaya-gāmino dhammā.

*Phenomena leading to accumulation,
 phenomena leading to diminution,
 phenomena leading neither to accumulation nor to diminution.*

Sekkhā dhammā.
 Asekkhā dhammā.
 N'eva sekkhā nāsekkhā dhammā.

*Phenomena of one in training,
 phenomena of one beyond training,
 phenomena neither of one in training nor of one beyond training.*

Parittā dhammā.

Mahaggatā dhammā.

Appamāṇā dhammā.

*Limited phenomena,
 expanded phenomena,
 immeasurable phenomena.*

Paritt'ārammaṇā dhammā.

Mahaggat'ārammaṇā dhammā.

Appamāṇ'ārammaṇā dhammā.

*Limited mind-object phenomena,
 expanded mind-object phenomena,
 immeasurable mind-object phenomena.*

Hīnā dhammā.

Majjhimā dhammā.

Pañitā dhammā.

*Lowly phenomena,
 middling phenomena,
 exquisite phenomena.*

Micchatta-niyatā dhammā.

Sammatta-niyatā dhammā.

Aniyatā dhammā.

*Phenomena of certain wrongness,
phenomena of certain rightness,
uncertain phenomena.*

Magg'ārammaṇā dhammā.

Magga-hetukā dhammā.

Maggādhipatino dhammā.

*Path mind-object phenomena,
path-causing phenomena,
path-dominant phenomena.*

Uppannā dhammā.

Anuppannā dhammā.

Uppādino dhammā.

*Arisen phenomena,
unarisen phenomena,
phenomena bound to arise.*

Atītā dhammā.

Anāgatā dhammā.

Paccuppannā dhammā.

*Past phenomena,
future phenomena,
present phenomena.*

Atīt'ārammaṇā dhammā.

Anāgat'ārammaṇā dhammā.

Paccuppann'ārammaṇā dhammā.

*Past mind-object phenomena,
future mind-object phenomena,
present mind-object phenomena.*

Ajjhattā dhammā.
Bahiddhā dhammā.
Ajjhatta-bahiddhā dhammā.

*Internal phenomena,
external phenomena,
internal-and-external phenomena.*

Ajjhatt'ārammaṇā dhammā.
Bahiddh'ārammaṇā dhammā.
Ajjhatta-bahiddh'ārammaṇā dhammā.

*Internal mind-object phenomena,
external mind-object phenomena,
internal-and-external mind-object phenomena.*

Sanidassana-sappaṭighā dhammā.
Anidassana-sappaṭighā dhammā.
Anidassanāppaṭighā dhammā.

*Phenomena with surface and offering resistance,
phenomena without surface but offering resistance,
phenomena without surface offering no resistance.*

Dhammasaṅganī 1f

6.2 Dhammasaṅgaṇī

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Katame dhammā kusalā.

Yasmin samaye kāmāvacaram kusalam cittam uppannam hoti, somanassa-sahagatam ñāṇa-sampayuttam, rūpārammaṇam vā saddārammaṇam vā gandhārammaṇam vā rasārammaṇam vā phoṭṭhabbārammaṇam vā dhammārammaṇam vā, yam yam vā panārabbha, tasmīni samaye phasso hoti, avikkhepo hoti, ye vā pana tasmīni samaye aññe pi atthi paṭicca-samuppannā arūpino dhammā, ime dhammā kusalā.

Dhammasaṅganī 56

6.3 Vibhaṅga

Pañcakkhandhā rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

Tattha katamo rūpakkhandho.

Yam kiñci rūpam atītānāgata-paccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yam dūre santike vā, tad ekajjhām abhisaññūhitvā abhisañkhipitvā, ayam vuccati rūpakkhandho.

Vibhaṅga 1

6.4 Dhātukathā

Saṅgaho asaṅgaho,
 saṅgahitena asaṅgahitam,
 asaṅgahitena saṅgahitam,
 saṅgahitena saṅgahitam,
 asaṅgahitena asaṅgahitam,
 sampayogo vippayogo,
 sampayuttena vippayuttam,
 vippayuttena sampayuttam,
 asaṅgahitam.

Dhātukathā 1

6.5 Puggalapaññatti

Cha paññattiyo khandhapaññatti, āyatanaapaññatti, dhātupaññatti,
 saccapaññatti, indriyapaññatti, puggalapaññattī'ti.

Kittāvatā puggalānam puggalapaññatti.

Samayavimutto, asamayavimutto,
 kuppadhammo, akuppadhammo,
 parihānadhammo, aparihānadhammo,
 cetanābhabbo, anurakkhaṇābhabbo,
 puthujjano, gotrabhū,
 bhayūparato, abhayūparato,
 bhabbāgamano, abhabbāgamano,
 niyato, aniyato,
 paṭipannako, phaleṭhito,
 arahā, arahattāya paṭipanno.

Puggalapaññatti 1

6.6 Kathāvatthu

Puggalo upalabbhati saccikaṭṭha-paramatthenā’ti.

Āmantā.

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

Na h’evam vattabbe.

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

Yo saccikaṭṭho paramattho, tato so puggalo upalabbhati
saccikaṭṭha-paramatthenā’ti micchā.

Kathāvatthu 1

6.7 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.

Yamaka 1

6.8 Paṭṭhāna-mātikā-pāṭha

Hetu-paccayo, ārammaṇa-paccayo,
adhipati-paccayo, anantara-paccayo,
samanantara-paccayo, saha-jāta-paccayo,

*Root-cause condition, support condition,
dominant condition, immediate condition,
quite-immediate condition, born-simultaneously condition,*

aññam-añña-paccayo, nissaya-paccayo,
upanissaya-paccayo, pure-jāta-paccayo,
pacchā-jāta-paccayo, āsevana-paccayo,

*reciprocal condition, dependence condition,
immediate-dependence condition, born-before condition,
born-after condition, habit condition,*

kamma-paccayo, vipāka-paccayo,
āhāra-paccayo, indriya-paccayo,
jhāna-paccayo, magga-paccayo,

*action condition, result condition,
nutriment condition, faculty condition,
jhāna condition, path condition,*

sampayutta-paccayo, vippayutta-paccayo,
atthi-paccayo, n'atthi-paccayo,
vigata-paccayo, avigata-paccayo.

*conjoined-with condition, disjoined-from condition,
condition when existing, condition when not existing,
condition when without, condition when not without.*

Tika Paṭṭhāna 1

6.9 Vipassanā-bhūmi-pāṭha

Pañcakkhandhā:
 Rūpakkhandho, vedanākkhandho, saññākkhandho,
 saṅkhārakkhandho, viññāṇakkhandho.

The five groups:

The form group, the feeling group, the perception group, the fabrications group, the consciousness group.

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.

The twelve spheres:

*The eye-sphere, the form-sphere;
 the ear-sphere, the sound-sphere;
 the nose-sphere, the smell-sphere;
 the tongue-sphere, the taste-sphere;
 the body-sphere, the touch-sphere;
 the intellect-sphere, the ideas-sphere.*

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.

The eighteen elements:

*The eye-element, form-element, eye-consciousness-element;
 the ear-element, sound-element, ear-consciousness-element;
 the nose-element, smell-element, nose-consciousness-element;
 the tongue-element, taste-element, tongue-consciousness-element;
 the body-element, touch-element, body-consciousness-element;
 the intellect-element, ideas-element, intellect-consciousness-element.*

Bā-vīsat'indriyāni:

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

The twenty two faculties:

*The eye-faculty, ear-faculty, nose-faculty,
 tongue-faculty, body-faculty, intellect-faculty.
 Feminine-faculty, masculine-faculty, life-faculty.
 Bodily-pleasure-faculty, bodily-pain-faculty,
 mental-pleasure-faculty, mental-pain-faculty, equanimity-faculty.*

*Faith-faculty, energy-faculty, mindfulness-faculty,
concentration-faculty, wisdom-faculty.
I am knowing the unknown-faculty, knowing-faculty,
one who has fully known-faculty.*

Cattāri ariya-saccāni:
Dukkham ariya-saccam̄,
Dukkha-samudayo ariya-saccam̄,
Dukkha-nirodho ariya-saccam̄,
Dukkha-nirodha-gāminī paṭipadā ariya-saccam̄.

The Four Noble Truths:

*The noble truth of suffering,
the noble truth of the cause of suffering,
the noble truth of the cessation of suffering,
the noble truth of the way of practice leading to the cessation of
suffering.*

Avijjā-paccayā saṅkhārā,
Saṅkhāra-paccayā viññāṇam̄,
Viññāṇa-paccayā nāma-rūpaṁ,
Nāma-rūpa-paccayā saḷ-āyatanaṁ,
Saḷ-āyatana-paccayā phasso,
Phassa-paccayā vedanā,
Vedanā-paccayā taṇhā,
Taṇhā-paccayā upādānam̄,
Upādāna-paccayā bhavo,
Bhava-paccayā jāti,

Jāti-paccayā jarā-maraṇam
 soka-parideva-dukkha-domanass'upāyāsā sambhavanti.
 Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

- With ignorance as a condition there are fabrications.*
- With fabrications as a condition there is consciousness.*
- With consciousness as a condition there are name-and-form.*
- With name-and-form as a condition there are the six sense media.*
- With the six sense media as a condition there is contact.*
- With contact as a condition there is feeling.*
- With feeling as a condition there is craving.*
- With craving as a condition there is clinging.*
- With clinging as a condition there is becoming.*
- With becoming as a condition there is birth.*
- With birth as a condition, aging and death, sorrow, lamentation, pain, distress and despair are originated.*

Avijjāya tv-eva asesa-virāga-nirodhā saṅkhāra-nirodho,
 Saṅkhāra-nirodhā viññāṇa-nirodho,
 Viññāṇa-nirodhā nāma-rūpa-nirodho,
 Nāma-rūpa-nirodhā sal-āyatana-nirodho,
 Sal-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-maraṇam
 soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

From the remainderless fading and cessation of that very ignorance there is the cessation of fabrications.

From the cessation of fabrications there is the cessation of consciousness.

From the cessation of consciousness there is the cessation of name-and-form. From the cessation of name-and-form there is the cessation of the six sense media. From the cessation of the six sense media there is the cessation of contact. From the cessation of contact there is the cessation of feeling. From the cessation of feeling there is the cessation of craving. From the cessation of craving there is the cessation of clinging. From the cessation of clinging there is the cessation of becoming. From the cessation of becoming there is the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress and despair all cease.

Thus is the cessation of this entire mass of suffering and stress.

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

6.10 Parīsukūla

The following verses are often repeated three times.

(For the dead)

Aniccā vata saṅkhārā
 Uppāda-vaya-dhammino
 Uppajjitvā nirujjhanti
 Tesam vūpasamo sukho.

 Sabbe sattā maranti ca
 Mariṁsu ca marissare
 Tath'evāhaṁ marissāmi
 N'atthi me ettha saṁsayo.

How inconstant are fabrications!

Their nature: to arise and pass away.

They disband as they are arising.

Their total stilling is bliss.

*All living beings are dying,
 have died, and will die.*

In the same way, I will die:

I have no doubt about this.

D.II.157; S.I.6

Addhuvam jīvitam
 Dhuvam maraṇam
 Avassam mayā maritabbam
 Maraṇapariyosānam me jīvitam
 Jīvitam me aniyatam
 Maraṇam me niyatam.

DhpA.III.170

(For the living)

Acirām vat'ayaṁ kāyo
Paṭhavīṁ adhisessati
Chuddho apeta-viññāṇo
Nirattharām va kalingaram.

*Not long, alas – and it will lie
this body here, upon the earth!
Rejected, void of consciousness
and useless as a rotten log.*

Dhp 41

7.

SUTTAS

7.1 Dhammacakkappavattana-sutta

Solo introduction

Anuttaram abhisambodhim	sambujjhitvā tathāgato
Pathamam yam adesesi	dhammacakkam anuttaram
Sammadeva pavattento	loke appativattiyam
Yatthākkhātā ubho antā	paṭipatti ca majjhimā
Catūsvāriyasaccesu	visuddham ñāṇadassanam
Desitam dhammarājena	sammāsambodhikittanam
Nāmena vissutam suttam	dhammacakkappavattanam
Veyyākaranapāthena	saṅgītantam bhañāma se

[Evarṁ me sutam]

Ekaṁ samayam bhagavā bārāṇasiyam viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Dve'me, bhikkhave, antā pabbajitena na sevitabbā: yo cāyam
kāmesu kāma-sukh'allikānuyogo, hīno, gammo, pothujjaniko,
anariyo, anattha-sañhito; yo cāyam atta-kilamathānuyogo,
dukkho, anariyo, anattha-sañhito.

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

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī, nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdam:

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

Ayam kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī, nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

Idam kho pana, bhikkhave, dukkham ariya-saccam:

Jātipi dukkhā, jarāpi dukkhā, maranampi dukkham, soka-parideva-dukkha-domanass'upāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yamp'iccham na labhati tampi dukkham, saṅkhittena pañcupādānakkhandhā dukkhā.

Idam kho pana, bhikkhave, dukkha-samudayo ariya-saccam:

Yā'yam taṇhā ponobbhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī seyyathīdam: kāma-taṇhā, bhava-taṇhā, vibhava-taṇhā.

Idam kho pana, bhikkhave, dukkha-nirodho ariya-saccam:

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

Idam kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccam:

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

[Idam dukkham] ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idaṁ dukkham ariya-saccam pariññeyyan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idaṁ dukkham ariya-saccam pariññātan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkha-samudayo ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idaṁ dukkha-samudayo ariyasaccam pahātabban’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan’idaṁ dukkha-samudayo ariya-saccam pahīnan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam dukkha-nirodho ariya-saccan’ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam̄ kho pan'idaṁ dukkha-nirodho ariya-saccam̄ sacchikātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam̄ kho pan'idaṁ dukkha-nirodho ariya-saccam̄ sacchikatan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idam̄ dukkha-nirodha-gāminī paṭipadā ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam̄ kho pan'idaṁ dukkha-nirodha-gāminī paṭipadā ariya-saccam̄ bhāvetabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam̄ kho pan'idaṁ dukkha-nirodha-gāminī paṭipadā ariya-saccam̄ bhāvitan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum̄ udapādi, ñāṇam̄ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

[Yāva kīvañca me bhikkhave] imesu catūsu ariya-saccesu evan-ti-parivaṭṭam̄ dvādas'ākāram̄ yathā-bhūtam̄ ñāṇa-dassanam̄ na suvisuddham̄ ahosi, n'eva tāv'āham̄ bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaram̄ sammā-sambodhiṁ abhisambuddho paccaññāsim̄.

Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu evan-ti-parivaṭṭam̄ dvādas'ākāram̄ yathā-bhūtam̄ ñāṇa-dassanam̄ suvisuddham̄ ahosi, ath'āham̄ bhikkhave, sadevake loke samārake

sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
anuttaram sammā-sambodhim abhisambuddho paccaññāsim.

Ñāṇañca pana me dassanam udapādi, akuppā me vimutti
ayam-antimā jāti, natthi dāni punabbhavo’ti.

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

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne āyasmato
konḍaññassa virajam vītamalam dhammacakkhum udapādi: yam
kiñci samudaya-dhammam sabban-tam nirodha-dhamman’ti.

[Pavattite ca bhagavatā] dhammacakke bhummā devā
saddamanussāvesum:

Etam bhagavatā bārāṇasiyam isipatane migadāye anuttaram
dhammacakkam pavattitam appaṭivattiyam samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin’ti.

Bhummānam devānam

Bhummānam devānam saddam sutvā, cātummahārājikā devā
saddamanussāvesum...

Cātummahārājikānam devānam saddam sutvā, tāvatiṁsā devā
saddamanussāvesum...

Tāvatiṁsānam devānam saddam sutvā, yāmā devā
saddamanussāvesum...

Yāmānam devānam saddam sutvā, tusitā devā
saddamanussāvesum...

Tusitānam devānam saddam sutvā, nimmānaratī devā
saddamanussāvesum...

Nimmānaratinām devānam saddam sutvā, paranimmitavasavattī
devā saddamanussāvesum...

Paranimmitavasavattinām devānam saddam sutvā, brahmakāyikā
devā saddamanussāvesum:

Etam bhagavatā bārāṇasiyam isipatane migadāye anuttaram
dhammacakkaram pavattitarām appativattiyam samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin’ti.

Iti’ha tena khaṇena, tena muhuttena, yāva brahmalokā saddo
abbhuggacchi. Ayañca dasa-sahassī lokadhātu saṅkampi
sampakampi sampavedhi, appamāṇo ca olāro obhāso loke
pāturahosi atikkammeva devānam devānubhāvam.

Atha kho bhagavā udānam udānesi:

Aññāsi vata bho konḍañño, aññāsi vata bho konḍañño’ti. Iti hidam
āyasmato konḍaññassa aññā-konḍañño tveva nāmaṁ ahosi’ti.

Dhammacakkappavattana-suttam niṭṭhitam.

S.V.420; Vin.I.10f

7.2 Setting in Motion the Wheel of Dhamma

Solo introduction

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment.

Here is the perfect turning of the incomparable wheel of Truth, inestimable wherever it is expounded in the world.

Disclosed here are the two extremes, and the Middle Way, with the Four Noble Truths and the purified knowledge and vision pointed out by the Lord of Dhamma.

Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as ‘The Turning of the Wheel of the Dhamma.’

Thus have I heard.

Once when the Blessed One was staying in the deer sanctuary at Isipatana, near Benares, he spoke to the group of five bhikkhus:

‘These two extremes, bhikkhus, should not be followed by one who has gone forth: sensual indulgence, which is low, coarse, vulgar, ignoble, and unprofitable; and self-torture, which is painful, ignoble, and unprofitable.

‘Bhikkhus, by avoiding these two extremes, the Tathāgata has realized the Middle Way, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna.

‘And what, bhikkhus, is the Middle Way realized by the Tathāgata, which gives vision and understanding, which leads to calm, penetration, enlightenment, to Nibbāna?

‘It is just this Noble Eightfold Path, namely:

‘Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

‘Truly, bhikkhus, this Middle Way understood by the Tathāgata produces vision, produces knowledge, and leads to calm, penetration, enlightenment, to Nibbāna.

‘This, bhikkhus, is the Noble Truth of dukkha:

‘Birth is dukkha, ageing is dukkha, death is dukkha, grief, lamentation, pain, sorrow and despair are dukkha, association with the disliked is dukkha, separation from the liked is dukkha, not to get what one wants is dukkha. In brief, clinging to the five khandhas is dukkha.

‘This, bhikkhus, is the Noble Truth of the cause of dukkha:

‘The craving which causes rebirth and is bound up with pleasure and lust, ever seeking fresh delight, now here, now there; namely, craving for sense pleasure, craving for existence, and craving for annihilation.

‘This, bhikkhus, is the Noble Truth of the cessation of dukkha:

‘The complete cessation, giving up, abandonment of that craving, complete release from that craving, and complete detachment from it.

‘This, bhikkhus, is the Noble Truth of the way leading to the cessation of dukkha:

‘Only this Noble Eightfold Path; namely, Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

‘With the thought, “This is the Noble Truth of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of dukkha, and this dukkha has to be understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of dukkha, and this dukkha has been understood,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has to be abandoned,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cause of dukkha, and this cause of dukkha has been abandoned,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has to be realized,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the cessation of dukkha, and this cessation of dukkha has been realized,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This is the Noble Truth of the way leading to the cessation of dukkha,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This Noble Truth of the way leading to the cessation of dukkha has to be developed,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘With the thought, “This Noble Truth of the way leading to the cessation of dukkha has been developed,” there arose in me, bhikkhus, vision, knowledge, insight, wisdom, light, concerning things unknown before.

‘So long, bhikkhus, as my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was not fully clear to me, I did not declare to the world of spirits,

demons, and gods, with its seekers and sages, celestial and human beings, the realization of incomparable, perfect enlightenment.

‘But when, bhikkhus, my knowledge and vision of reality regarding these Four Noble Truths, in their three phases and twelve aspects, was fully clear to me, I declared to the world of spirits, demons, and gods, with its seekers and sages, celestial and human beings, that I had realized incomparable, perfect enlightenment.

‘Knowledge and vision arose: “Unshakeable is my deliverance; this is the last birth, there will be no more renewal of being.”’

Thus spoke the Blessed One. Glad at heart, the group of five bhikkhus approved of the words of the Blessed One.

As this exposition was proceeding, the spotless, immaculate vision of the Dhamma appeared to the Venerable Kondañña and he knew: ‘Everything that has the nature to arise has the nature to cease.’

When the Blessed One had set in motion the Wheel of Dhamma, the Earthbound devas proclaimed with one voice,

‘The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.’

Having heard what the Earthbound devas said, the devas of the Four Great Kings proclaimed with one voice...

Having heard what the devas of the Four Great Kings said, the devas of the Thirty-three proclaimed with one voice...

Having heard what the devas of the Thirty-three said, the Yāma devas proclaimed with one voice...

Having heard what the Yāma devas said, the Devas of Delight proclaimed with one voice...

Having heard what the Devas of Delight said, the Devas Who Delight in Creating, proclaimed with one voice...

Having heard what the Devas Who Delight in Creating said, the Devas Who Delight in the Creations of Others proclaimed with one voice...

Having heard what the Devas Who Delight in the Creations of Others said, the Brahma gods proclaimed in one voice,

‘The incomparable Wheel of Dhamma has been set in motion by the Blessed One in the deer sanctuary at Isipatana, near Benares, and no seeker, brahmin, celestial being, demon, god, or any other being in the world can stop it.’

Thus in a moment, an instant, a flash, word of the Setting in Motion of the Wheel of Dhamma went forth up to the Brahma world, and the ten-thousandfold universal system trembled and quaked and shook, and a boundless, sublime radiance surpassing the power of devas appeared on earth.

Then the Blessed One made the utterance, ‘Truly, Kondañña has understood, Kondañña has understood!’ Thus it was that the Venerable Kondañña got the name Aññā-Kondañña: ‘Kondañña Who Understands.’

Thus ends the discourse on Setting in Motion the Wheel of Dhamma.

7.3 Anatta-lakkhaṇa-sutta

Solo introduction

Yantam sattehi dukkhena	ñeyyam anattalakkhaṇam
Attavādattasaññānam	sammadeva vimocanam
Sambuddho tam pakāsesi	dīṭṭhasaccāna yoginam
Uttarim paṭivedhāya	bhāvetum nāñamuttamam
Yantesam dīṭṭhadhammānam	nāñenupaparikkhatam
Sabbāsavehi cittāni	vimuccirīsu asesato
Tathā nāñānussārena	sāsanam kātumicchataṁ
Sādhūnam atthasiddhattham	tarām suttantaṁ bhaṇāma se

[Evam me sutam]

Ekaṁ samayam bhagavā bārāṇasiyam viharati isipatane migadāye.
Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṁ bhikkhave anattā, rūpañca hidam bhikkhave attā
abhavissa, nayidam rūpaṁ ābādhāya saṁvatteyya, labbhetha ca
rūpe, evam me rūpaṁ hotu, evam me rūpaṁ mā ahosi’ti.

Yasmā ca kho bhikkhave rūpaṁ anattā, tasmā rūpaṁ ābādhāya
saṁvattati, na ca labbhati rūpe, evam me rūpaṁ hotu, evam me
rūpaṁ mā ahosi’ti.

Vedanā anattā, vedanā ca hidam bhikkhave attā abhavissa,
nayidam vedanā ābādhāya saṁvatteyya, labbhetha ca vedanāya,
evam me vedanā hotu, evam me vedanā mā ahosi’ti.

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya
saṁvattati, na ca labbhati vedanāya, evam me vedanā hotu, evam
me vedanā mā ahosi’ti.

Saññā anattā, saññā ca hidam bhikkhave attā abhavissa, nayidam saññā ābādhāya saṁvatteyya, labbhetha ca saññāya, evam me saññā hotu, evam me saññā mā ahosi'ti.

Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṁvattati, na ca labbhati saññāya, evam me saññā hotu, evam me saññā mā ahosi'ti.

Saṅkhārā anattā, saṅkhārā ca hidam bhikkhave attā abhavissamsu, nayidam saṅkhārā ābādhāya saṁvatteyyum, labbhetha ca saṅkhāresu, evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun'ti.

Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṁvattanti, na ca labbhati saṅkhāresu, evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun'ti.

Viññānam anattā, viññānañca hidam bhikkhave attā abhavissa, nayidam viññānam ābādhāya saṁvatteyya, labbhetha ca viññāne evam me viññānam hotu, evam me viññānam mā ahosi'ti.

Yasmā ca kho bhikkhave viññānam anattā, tasmā viññānam ābādhāya saṁvattati, na ca labbhati viññāne, evam me viññānam hotu, evam me viññānam mā ahosi'ti.

[Tam kim maññatha bhikkhave] rūpam niccam vā aniccam vā'ti.
Aniccam bhante. Yam panāniccam, dukkham vā tam sukham vā'ti.
Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallam nu tam samanupassitum, etaṁ mama, esoham'asmi, eso me attā'ti. No hetam bhante.

Tam kiṁ 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, kallam nu tam
 samanupassitum, etam mama, esoham'asmi, eso me attā'ti. No
 hetam bhante.

Tam kiṁ 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, kallam nu tam
 samanupassitum, etam mama, esoham'asmi, eso me attā'ti. No
 hetam bhante.

Tam kiṁ 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, kallam nu tam
 samanupassitum, etam mama, esoham'asmi, eso me attā'ti. No
 hetam bhante.

Tam kiṁ maññatha bhikkhave, viññāṇam niccam vā aniccam vā'ti.
 Aniccam bhante. Yam panāniccam, dukkham vā tam sukham vā'ti.
 Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallam nu tam
 samanupassitum etam mama, esoham'asmi, eso me attā'ti. No
 hetam bhante.

[Tasmā tiha bhikkhave] yaṁ kiñci rūpam
 atītānāgata-paccuppannam ajjhattam vā bahiddhā vā oḷārikam vā
 sukhumaṁ vā hīnam vā pañitam vā yandūre santike vā, sabbam
 rūpam netam mama, nesoham'asmi, na me so attā'ti, evametam
 yathābhūtam sammappaññāya daṭṭhabbam.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā
 oḷārikā vā sukhumā vā hīnā vā pañitā vā yā dūre santike vā, sabbā
 vedanā netam mama, nesoham'asmi, na me so attā'ti, evametam
 yathābhūtam sammappaññāya daṭṭhabbam.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā
 oḷārikā vā sukhumā vā hīnā vā pañitā vā yā dūre santike vā, sabbā
 saññā netam mama, nesoham'asmi, na me so attā'ti, evametam
 yathābhūtam sammappaññāya daṭṭhabbam.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā
 oḷārikā vā sukhumā vā hīnā vā pañitā vā ye dūre santike vā, sabbe
 saṅkhārā netam mama, nesoham'asmi, na me so attā'ti, evametam
 yathābhūtam sammappaññāya daṭṭhabbam.

Yaṁ kiñci viññāṇam atītānāgata-paccuppannam ajjhattam vā
 bahiddhā vā oḷārikam vā sukhumaṁ vā hīnam vā pañitam vā
 yandūre santike vā, sabbam viññāṇam netam mama,
 nesoham'asmi, na me so attā'ti, evametam yathābhūtam
 sammappaññāya daṭṭhabbam.

[Evam passam bhikkhave] sutvā ariyasāvako rūpasmin pi
 nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati,
 saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindam
 virajjati, virāgā vimuccati, vimuttasmin vimuttam iti ñāṇam hoti,

khīṇā jāti, vusitarū brahmacariyam, katarū karaṇīyam, nāpararam
itthattāyā'ti pajānātī'ti.

[Idam-avoca bhagavā.] Attamanā pañcavaggiyā bhikkhū
bhagavato bhāsitam abhinandum. Imasmiñca pana
veyyākaraṇasmiñ bhaññamāne pañcavaggiyānam bhikkhūnam
anupādāya āsavehi cittāni vimuccimśū'ti.

Anattalakkhaṇa-suttam niṭṭhitam.

S.III.66; Vin.I.13f

7.4 The Characteristic of Not-Self

Solo introduction

All beings should take pains to understand the characteristic of not-self, which provides matchless deliverance from self-view and self-perception, as taught by the supreme Buddha.

This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension; It is for the development of perfect understanding of these phenomena, and for the investigation of all defiled mind-moments.

The consequence of this practice is total deliverance, so, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.

Thus have I heard.

At one time the Blessed One was dwelling at Benares in the deer park. There he addressed the group of five bhikkhus:

‘Form, bhikkhus, is not-self. If, bhikkhus, form were self, then form would not lead to affliction, and one might be able to say in regard to form, “Let my form be thus, let my form not be thus.” But since, bhikkhus, form is not-self, form therefore leads to affliction, and one is not able to say in regard to form, “Let my form be thus, let my form not be thus.”’

‘Feeling is not-self. If, bhikkhus, feeling were self, feeling would not lead to affliction, and one might be able to say in regard to feeling, “Let my feeling be thus, let my feeling not be thus.” But since, bhikkhus, feeling is not-self, feeling therefore leads to

affliction, and one is not able to say in regard to feeling, “Let my feeling be thus, let my feeling not be thus.”

‘Perception is not-self. If, bhikkhus, perception were self, perception would not lead to affliction, and one might be able to say in regard to perception, “Let my perception be thus, let my perception not be thus.” But since, bhikkhus, perception is not-self, perception therefore leads to affliction, and one is not able to say in regard to perception, “Let my perception be thus, let my perception not be thus.”

‘Mental formations are not-self. If, bhikkhus, mental formations were self, mental formations would not lead to affliction, and one might be able to say in regard to mental formations, “Let my mental formations be thus, let my mental formations not be thus.” But since, bhikkhus, mental formations are not-self, mental formations therefore lead to affliction, and one is not able to say in regard to mental formations, “Let my mental formations be thus, let my mental formations not be thus.”

‘Consciousness is not-self. If, bhikkhus, consciousness were self, consciousness would not lead to affliction, and one might be able to say in regard to consciousness, “Let my consciousness be thus, let my consciousness not be thus.” But since, bhikkhus, consciousness is not-self, consciousness therefore leads to affliction, and one is not able to say in regard to consciousness, “Let my consciousness be thus, let my consciousness not be thus.”

‘What do you think about this, bhikkhus? Is form permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”? ’

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Is feeling permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”? ’

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Is perception permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”? ’

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Are mental formations permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”?’

‘It is not, Venerable Sir.’

‘What do you think about this, bhikkhus? Is consciousness permanent or impermanent?’

‘Impermanent, Venerable Sir.’

‘But is that which is impermanent painful or pleasurable?’

‘Painful, Venerable Sir.’

‘But is it fit to consider that which is impermanent, painful, of a nature to change, as “This is mine, I am this, this is my self”?’

‘It is not, Venerable Sir.’

‘Wherefore, bhikkhus, whatever form there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all form should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”’

‘Whatever feeling there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or

near, all feeling should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

‘Whatever perception there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether it is far or near, all perception should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

‘Whatever mental formations there are, past, future, present, internal or external, gross or subtle, inferior or superior, whether they are far or near, all mental formations should, by means of right wisdom, be seen as they really are, thus: “This is not mine, I am not this, this is not my self.”

‘Whatever consciousness there is, past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness should, by means of right wisdom, be seen as it really is, thus: “This is not mine, I am not this, this is not my self.”

‘Seeing in this way, bhikkhus, the wise noble disciple becomes disenchanted with form, becomes disenchanted with feeling, becomes disenchanted with perception, becomes disenchanted with mental formations, becomes disenchanted with consciousness. Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: “It is liberated,” and they know: “Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.”’

Thus spoke the Blessed One. Delighted, the group of five bhikkhus rejoiced in what the Blessed One had said. Moreover, while this

discourse was being delivered, the minds of the five bhikkhus were freed from the defilements, through clinging no more.

Thus ends the discourse on The Characteristic of Not-self.

7.5 Āditta-pariyāya-sutta

Solo introduction

Veneyyadamanopāye	sabbaso pāramiṁ gato
Amoghavacano buddho	abhiññāyānusāsako
Ciññānurūpato cāpi	dhammena vinayam pajam
Ciññāggipāricariyānam	sambojjhārahayoginam
Yamādittapariyāyam	desayanto manoharam
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūṇam sotumicchatam
Dukkhatālakkhaṇopāyam	taṁ suttantaṁ bhaṇāma se

[Evaṁ me sutam]

Ekaṁ samayam bhagavā gayāyam viharati gayāsīse saddhim
bhikkhu-sahassena. Tatra kho bhagavā bhikkhū āmantesi:

Sabbam bhikkhave ādittam. Kiñca bhikkhave sabbam ādittam.

Cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuvīññāṇam
ādittam, cakkhusamphasso āditto, yampidam
cakkhusamphassapaccayā uppajjati vedayitam sukham vā
dukkham vā adukkhamasukham vā tam pi ādittam. Kena ādittam.
Ādittam rāgagginā dosagginā mohagginā, ādittam jātiyā
jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi
ādittan'ti vadāmi.

Sotam ādittam, saddā ādittā, sotaviññāṇam ādittam,
sotasamphasso āditto, yampidam sotasamphassapaccayā uppajjati
vedayitam sukham vā dukkham vā adukkhamasukham vā tam pi
ādittam. Kena ādittam. Ādittam rāgagginā dosagginā mohagginā,

ādittam jātiyā jarāmaraṇena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan’ti vadāmi.

Ghānam ādittam, gandhā ādittā, ghānaviññāṇam ādittam,
ghānasamphasso āditto, yampidam ghānasamphassapaccayā
uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā
tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā
mohagginā, ādittam jātiyā jarāmaraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇam ādittam, jivhāsamphasso
āditto, yampidam jivhāsamphassapaccayā uppajjati vedayitam
sukham vā dukkham vā adukkhamasukham vā tam pi ādittam.
Kena ādittam. Ādittam rāgagginā dosagginā mohagginā, ādittam
jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittan’ti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇam ādittam,
kāyasamphasso āditto, yampidam kāyasamphassapaccayā
uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā
tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā
mohagginā, ādittam jātiyā jarāmaraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇam ādittam,
manosamphasso āditto, yampidam manosamphassapaccayā
uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā
tam pi ādittam. Kena ādittam. Ādittam rāgagginā dosagginā
mohagginā, ādittam jātiyā jarāmaraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

[Evarī passām bhikkhave] sutvā ariyasāvako cakkhusmīm pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphasse pi nibbindati, yampidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmiṁ pi nibbindati.

Sotasmīm pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphasse pi nibbindati, yampidam sotasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmiṁ pi nibbindati.

Ghānasmīm pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphasse pi nibbindati, yampidam ghānasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmiṁ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphasse pi nibbindati, yampidam jivhāsamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmiṁ pi nibbindati.

Kāyasmīm pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphasse pi nibbindati, yampidam kāyasamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmiṁ pi nibbindati.

Manasmīm pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphassepi nibbindati, yampidam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmiṁ pi nibbindati.

Nibbindam virajjati, virāgā vimuccati, vimuttasmim vimuttam iti
 nāñam hoti, khīñā jāti, vusitam brahmacariyam, kataññam karaññiyam,
 nāparam itthattāyā'ti pajānātī'ti.

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato bhāśitam
 abhinandum. Imasmiñca pana veyyākaraññasmim bhaññamāne
 tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccimśū'ti.
 Ādittapariyāya-suttam niññhitam.

S.IV.19; Vin.I.34

7.6 The Fire Sermon

Solo introduction

With his skill in training the trainable, the All-transcendent Buddha, lucid speaker, teacher of the highest knowledge, He who expounds to the people the Dhamma and Vinaya that is fitting and worthy, teaching with this wonderful parable about fire, meditators of the highest skill; He has liberated those who listen with the liberation that is utterly complete, through true investigation, with wisdom and attention.

Let us now recite this Sutta which describes the characteristics of dukkha.

Thus have I heard.

At one time the Blessed One was staying near Gayā at Gayā Head together with a thousand bhikkhus. There the Blessed One addressed the bhikkhus thus:

‘Bhikkhus, everything is burning. And what, bhikkhus, is everything that is burning?’

‘The eye, bhikkhus, is burning, forms are burning, eye consciousness is burning, eye contact is burning, the feeling that arises from eye contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The ear is burning, sounds are burning, ear consciousness is burning, ear contact is burning, the feeling that arises from ear contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The nose is burning, odours are burning, nose consciousness is burning, nose contact is burning, the feeling that arises from nose contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The tongue is burning, tastes are burning, tongue consciousness is burning, tongue contact is burning, the feeling that arises from tongue contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The body is burning, tangible objects are burning, body consciousness is burning, body contact is burning, the feeling that arises from body contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is

burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘The mind is burning, mental states are burning, mind consciousness is burning, mind contact is burning, the feeling that arises through mind contact, whether it is pleasant, painful, or neutral, that too is burning. With what is it burning? I declare that it is burning with the fires of passion, hatred, and delusion; it is burning with birth, ageing, and death, with sorrow, lamentation, pain, grief, and despair.

‘Seeing thus, bhikkhus, the wise noble disciple becomes disenchanted with the eye, disenchanted with forms, disenchanted with eye consciousness, disenchanted with eye contact, and the feeling that arises from eye contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the ear, disenchanted with sounds, disenchanted with ear consciousness, disenchanted with ear contact, and the feeling that arises from ear contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the nose, disenchanted with odours, disenchanted with nose consciousness, disenchanted with nose contact, and the feeling that arises from nose contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the tongue, disenchanted with tastes, disenchanted with tongue consciousness, disenchanted

with tongue contact, and the feeling that arises from tongue contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the body, disenchanted with tangible objects, disenchanted with body consciousness, disenchanted with body contact, and the feeling that arises from body contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘They become disenchanted with the mind, disenchanted with mental states, disenchanted with mind consciousness, disenchanted with mind contact, and the feeling that arises from mind contact — whether it is pleasant, painful, or neutral — that too they become disenchanted with.

‘Becoming disenchanted, their passions fade away; with the fading of passion the heart is liberated; with liberation there comes the knowledge: “It is liberated,” and they know: “Destroyed is birth, the Holy Life has been lived out, done is what had to be done, there is no more coming into any state of being.”’

Thus spoke the Blessed One; delighted, the bhikkhus rejoiced in what the Blessed One had said. Moreover, while this discourse was being uttered, the minds of those thousand bhikkhus were freed from the defilements, without any further attachment.

Thus ends The Fire Sermon.

7.7 Ānāpānassati-sutta

[Handa mayam ānāpānassati-sutta-pāṭham bhaṇāmase]

Ānāpānassati bhikkhave bhāvitā bahulikatā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisamīsa

It is of great fruit and great benefit;

Ānāpānassati bhikkhave bhāvitā bahulikatā

When mindfulness of breathing is developed and cultivated

Cattāro satipatṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness;

Cattāro satipatṭhānā bhāvitā bahulikatā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

Satta-bojjhaṅgā bhāvitā bahulikatā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttim paripūrenti

They fulfill true knowledge and deliverance.

Katham bhāvitā ca bhikkhave ānāpānassati katham bahulikatā

And how, bhikkhus, is mindfulness of breathing developed and cultivated

Mahapphalā hoti mahānisamāsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisidati pallaṅkam ābhujitvā

Sits down having crossed his legs,

Ujuṁ kāyam pañidhāya parimukham satim upatṭhapetvā

Sets his body erect, having established mindfulness in front of him.

So sato'va assasati sato'va passasati

Ever mindful he breathes in; mindful he breathes out.

Dīgham vā assasanto dīgham assasāmī'ti pajānāti

Breathing in long, he knows 'I breathe in long';

Dīghamā vā passasanto dīghamā passasāmī'ti pajānāti

Breathing out long, he knows ‘I breathe out long’;

Rassamā vā assasanto rassamā assasāmī'ti pajānāti

Breathing in short, he knows ‘I breathe in short’;

Rassamā vā passasanto rassamā passasāmī'ti pajānāti

Breathing out short, he knows ‘I breathe out short’.

Sabba-kāya-paṭisamvēdī assasissāmī'ti sikkhati

He trains thus: ‘I shall breathe in experiencing the whole body’.

Sabba-kāya-paṭisamvēdī passasissāmī'ti sikkhati

He trains thus: ‘I shall breathe out experiencing the whole body’.

Passambhayam kāya-saṅkhāram assasissāmī'ti sikkhati

He trains thus: ‘I shall breathe in tranquillizing the bodily formations’.

Passambhayam kāya-saṅkhāram passasissāmī'ti sikkhati

He trains thus: ‘I shall breathe out tranquillizing the bodily formations’.

Pīti-paṭisamvēdī assasissāmī'ti sikkhati

He trains thus: ‘I shall breathe in experiencing rapture’.

Pīti-paṭisamvēdī passasissāmī'ti sikkhati

He trains thus: ‘I shall breathe out experiencing rapture’.

Sukha-paṭisamvēdī assasissāmī'ti sikkhati

He trains thus: ‘I shall breathe in experiencing pleasure’

Sukha-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out experiencing pleasure’.

Citta-saṅkhāra-paṭisamvēdī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in experiencing the mental formations’.

Citta-saṅkhāra-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out experiencing the mental formations’.

Passambhayam citta-saṅkhāram assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in tranquillizing the mental formations’.

Passambhayam citta-saṅkhāram passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out tranquillizing the mental formations’.

Citta-paṭisamvēdī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in experiencing the mind’.

Citta-paṭisamvēdī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out experiencing the mind’.

Abhippamodayam cittam assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in gladdening the mind’.

Abhippamodayam cittam passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out gladdening the mind’.

Samādaham cittam assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in concentrating the mind’

Samādaham cittam passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out concentrating the mind’.

Vimocayam cittam assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in liberating the mind’.

Vimocayam cittam passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out liberating the mind’.

Aniccānupassī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in contemplating impermanence’.

Aniccānupassī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out contemplating impermanence’.

Virāgānupassī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in contemplating the fading away of passions’.

Virāgānupassī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out contemplating the fading away of passions’.

Nirodhānupassī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in contemplating cessation’.

Nirodhānupassī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out contemplating cessation’.

Paṭinissaggānupassī assasissāmī’ti sikkhati

He trains thus: ‘I shall breathe in contemplating relinquishment’.

Paṭinissaggānupassī passasissāmī’ti sikkhati

He trains thus: ‘I shall breathe out contemplating relinquishment’.

Evaṁ bhāvitā kho bhikkhave ānāpānassati evam bahulikatā

Bhikkhus, that is how mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisarīsā’ti

So that it is of great fruit and great benefit.

7.8 Dhaj'agga-sutta

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

“Bhūta-pubbam bhikkhave devāsura-saṅgāmo samupabbūlho ahosi. Atha kho bhikkhave Sakko devānamindo deve tāva-tirñse āmantesi: ‘Sace mārisā devānam saṅgāma-gatānam uppajjeyya bhayaṁ vā chambhitattam vā lomahamso vā, mameva tasmim samaye dhaj’aggam ullokeyyātha. Mamam hi vo dhaj’aggam ullokayataṁ yam bhavissati bhayaṁ vā chambhitattam vā loma-hamso vā, so pahīyissati.’

‘No ce me dhaj’aggam ullokeyyātha, atha Pajāpatissa deva-rājassa dhaj’aggam ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhaj’aggam ullokayataṁ yam bhavissati bhayaṁ vā chambhitattam vā loma-hamso vā, so pahīyissati’.

‘No ce Pajāpatissa deva-rājassa dhaj’aggam ullokeyyātha, atha Varuṇassa deva-rājassa dhaj’aggam ullokeyyātha. Varuṇassa hi vo deva-rājassa dha’jaggam ullokayataṁ yam bhavissati bhayaṁ vā chambhitattam vā lomahamso vā, so pahīyissati’.

‘No ce Varuṇassa deva-rājassa dhaj’aggam ullokeyyātha, atha Īśānassa deva-rājassa dhaj’aggam ullokeyyātha. Īśānassa hi vo devarājassa dhaj’aggam ullokayataṁ yam bhavissati bhayaṁ vā chambhitattam vā loma-hamso vā, so pahīyissatī-ti.’

“Tam kho pana bhikkhave Sakkassa vā devānam indassa dhaj’aggam ullokayataṁ, Pajāpatissa vā deva-rājassa dhaj’aggam

ullokayatam, Varuṇassa vā deva-rājassa dhaj’aggam ullokayatam, Īśanassa vā devarājassa dhaj’aggam ullokayatam yam bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahīyethāpi no’pi pahīyetha.

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

“Ahañ-ca kho, bhikkhave, evam vadāmi: Sace tumhākam, bhikkhave, arañña-gatānam vā rukkha-mūla-gatānam vā suññāgāra-gatānam vā uppajjeyya bhayam vā chambhitattam vā loma-hamso vā, mam eva tasmiṁ samaye anussareyyātha:

‘Iti pi so bhagavā araham sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā devamanussānari Buddho Bhagavā-ti. Mamam hi vo bhikkhave anussarataṁ, yam bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahīyissati.

“No ce mam anussareyyātha, atha dhammam anussareyyātha: ‘Svākkhāto Bhagavatā dhammo, sanditṭhiko akāliko ehi-passiko, opanayiko paccattam veditabbo viññūhī-ti. Dhammam hi vo bhikkhave anussarataṁ, yam bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahīyissati.

“No ce dhammam anussareyyātha, atha saṅgham anussareyyātha: ‘Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, nāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yad-idam cattāri purisa-yugāni aṭṭha purisapuggalā, esa Bhagavato sāvaka-saṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaranīyo, anuttaram

puññakkhettaṁ lokassā-ti. Saṅgham hi vo bhikkhave anussarataṁ yam bhavissati bhayaṁ vā chambhitattam vā lomahaṁso vā, so pahīyissati.

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

Idam avoca Bhagavā. Idam vatvā sugato athāparam etad avoca satthā:

“Araññe rukkha-mūle vā,
Suññāgāre va bhikkhavo;
Anussaretha Sambuddham,
Bhayaṁ tumhāka no siyā.
No ce Buddham sareyyātha,
Loka-jeṭṭham narāsabham;
Atha dhammam sareyyātha,
Niyyānikam sudesitam.
No ce dhammam sareyyātha,
Niyyānikam sudesitam;
Atha saṅgham sareyyātha,
Puññakkhettaṁ anuttaram.
Evaṁ-Buddham sarantānam,
Dhammam saṅghañ-ca bhikkhavo;
Bhayaṁ vā chambhitattam vā,
Loma-hamso na hessatī-ti.”
Dhaj’agga-suttam niṭṭhitam.

7.9 Girimānanda-sutta

[Evam me sutam] Ekam samayaṁ bhagavā sāvatthiyam viharati jetavane 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-antam nisidi. Ekam-antam nisinno kho āyasmā Ānando bhagavantam etad-avoca:

Āyasmā bhante Girimānando ābādhiko hoti dukkhito bālha-gilāno.
Sādhu bhante bhagavā yen'āyasmā Girimānando
ten'upasaṅkamatu anukampam upādāyā'ti.

Sace kho tvam Ānanda Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tħānarām kho pan'etaṁ vijjati yam Girimānandassa bhikkhuno dasa saññā sutvā so ābādho tħānaso paṭipassambheyya.

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

Katamā c'Ānanda anicca-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: rūpaṁ aniccam, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇam aniccan'ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayam vuccat'Ānanda anicca-saññā.

Katamā c'Ānanda anatta-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: cakkhum anattā, rūpā anattā, sotam anattā, saddā anattā, ghānam anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā,

phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayam vuccat'Ānanda anatta-saññā.

Katamā c'Ānanda asubha-saññā? Idh'Ānanda, bhikkhu imam-eva kāyam uddham pāda-talā adho kesa-matthakā taca-pariyantam pūram nānāppakārassa asucino paccavekkhati: Atthi imasmim kāye kesā, lomā, nakhā, dantā, taco, māṃsam, nhāru, aṭṭhi, aṭṭhi-miñjam, vakkam, hadayam, yakanam, kilomakam, pihakam, papphāsam, antam, anta-guṇam, udariyam, karīsam, pittam, semham, pubbo, lohitam, sedo, medo, assu, vasā, kheļo, siṅghānikā, lasikā, muttan'ti. Iti imasmim kāye asubhānupassī viharati. Ayam vuccat'Ānanda asubha-saññā.

Katamā c'Ānanda ādīnava-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Bahu-dukkho kho ayam kāyo bahu-ādīnavo. Iti imasmim kāye vividhā ābādhā uppajjanti, seyyathīdam cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, dantarogo, oṭṭha-rogo, kāso, sāso, pināso, dāho, jaro, kucchi-rogo, mucchā, pakkhandikā, sūlā, visūcikā, kuṭṭham, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, nakhasā, vitacchikā, lohitam, pittam, madhu-meho, aṁsā, piṭakā, bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vāta-samuṭṭhānā ābādhā, sannipātikā ābādhā, utupariṇāma-jā ābādhā, visama-parihāra-jā ābādhā, opakkamikā ābādhā, kamma-vipāka-jā ābādhā, sītam, uṇham, jighacchā, pipāsā, uccāro, passāvo'ti. Iti imasmim kāye ādīnavānupassī viharati. Ayam vuccat'Ānanda ādīnava-saññā.

Katamā c'Ānanda pahāna-saññā? Idh'Ānanda, bhikkhu uppannam
kāma-vitakkam nādhivāseti, pajahati, vinodeti, byantīkaroti,
anabhāvam gameti. Uppannam byāpāda-vitakkam nādhivāseti,
pajahati, vinodeti, byantīkaroti, anabhāvam gameti. Uppannam
vihiṁsā-vitakkam nādhivāseti, pajahati, vinodeti, byantīkaroti,
anabhāvam gameti. Uppann'uppanne pāpake akusale dhamme
nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvam gameti.
Ayam vuccat'Ānanda pahāna-saññā.

Katamā c'Ānanda, virāga-saññā? Idh'Ānanda, bhikkhu
arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti
paṭisañcikkhati: Etam santam, etam pañitam, yad-idam
sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo
virāgo nibbānan'ti. Ayam vuccat'Ānanda virāgasaaññā.

Katamā c'Ānanda, nirodha-saññā? Idh'Ānanda, bhikkhu
arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti
paṭisañcikkhati: Etam santam, etam pañitam, yad-idam
sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo
nirodho nibbānan'ti. Ayam vuccat'Ānanda nirodhasaññā.

Katamā c'Ānanda, sabba-loke anabhiratasaaññā? Idh'Ānanda,
bhikkhu ye loke upādānā cetaso adhitṭhānābhinivesānusayā, te
pajahanto viharati anupādiyanto. Ayam vuccat'Ānanda sabba-loke
anabhirata-saññā.

Katamā c'Ānanda sabba-saṅkhāresu anicchāsaññā? Idh'Ānanda
bhikkhu sabba-saṅkhāresu attīyati, harāyati, jigucchatī. Ayam
vuccat' Ānanda, sabba-saṅkhāresu anicchā-saññā.

Katamā c'Ānanda ānāpānassati? Idh'Ānanda, bhikkhu arañña-gato
vā rukkhamūla-gato vā suññāgāra-gato vā nisidati, pallaṅkam
ābhujitvā ujuṁ kāyam pañidhāya parimukham satiṁ
upaṭṭhapetvā. So sato'va assasati sato'va passasati.

Dīgham vā assasanto: Dīgham assasāmī'ti pajānāti. Dīgham vā
passasanto: Dīgham passasāmī'ti pajānāti. Rassam vā assasanto:

Rassam assasāmī'ti pajānāti. Rassam vā passasanto: Rassam
passasāmī'ti pajānāti. Sabba-kāyapaṭisamvedī assasissāmī'ti
sikkhati. Sabbakāya-paṭisamvedī passasissāmī'ti sikkhati.

Passambhayam kāya-saṅkhāram assasissāmī'ti sikkhati.

Passambhayam kāya-saṅkhāram passasissāmī'ti sikkhati.

Pīti-paṭisamvedī assasissāmī'ti sikkhati. Pīti-paṭisamvedī
passasissāmī'ti sikkhati. Sukha-paṭisamvedī assasissāmī'ti sikkhati.
Sukha-paṭisamvedī passasissāmī'ti sikkhati.

Citta-saṅkhāra-paṭisamvedī assasissāmī'ti sikkhati.

Citta-saṅkhāra-paṭisamvedī passasissāmī'ti sikkhati.

Passambhayam cittasaṅkhāram assasissāmī'ti sikkhati.

Passambhayam cittasaṅkhāram passasissāmī'ti sikkhati.

Citta-paṭisamvedī assasissāmī'ti sikkhati. Citta-paṭisamvedī
passasissāmī'ti sikkhati. Abhippamodayam cittam assasissāmī'ti
sikkhati. Abhippamodayam cittam passasissāmī'ti sikkhati.

Samādaham cittam assasissāmī'ti sikkhati. Samādaham cittam
passasissāmī'ti sikkhati. Vimocayam cittam assasissāmī'ti sikkhati.
Vimocayam cittam 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. Ayam vuccat’ Ānanda, ānāpānassati.

Sace kho tvām Ānanda Girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānam kho pan’etam vijjati yam 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, upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abhāsi.

Atha kho āyasmato Girimānandassa dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi. Vuṭṭhahi c’āyasmā Girimānando tamhā ābādhā. Tathā pahīno ca pan’āyasmato Girimānandassa so ābādho ahosī’ti.

Girimānanda-suttam niṭṭhitam.

A.V.108

8.

PĀTIMOKKHA CHANTS

8.1 Ovāda-pātimokkha-gāthā

Verses on the Training Code

[Handa mayam ovāda-pātimokkha-gāthāyo bhaṇāmase]

Sabba-pāpassa akaraṇam

Not doing any evil;

Kusalassūpasampadā

To be committed to the good;

Sacitta-pariyodapanam

To purify one's mind:

Etam buddhāna sāsanam

These are the teachings of all Buddhas.

Khanti paramam tapo titikkha

*Patient endurance is the highest practice,
burning out defilements;*

Nibbānam paramam vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo hoti param vihetṭhayanto

Whoever troubles others can't be called a monk.

Anūpavādo anūpaghāto

Not to insult and not to injure;

Pātimokkhe ca saṁvaro

To live restrained by training rules;

Mattaññutā ca bhattasmim

Knowing one's measure at the meal;

Pantañca sayan'āsanam

Retreating to a lonely place;

Adhicitte ca āyogo

Devotion to the higher mind:

Etaṁ buddhāna sāsanam

These are the teachings of all Buddhas.

Dhp 183-185

8.2 Sacca-kiriyā-gāthā

[Handa mayam sacca-kiriyā-gāthāyo bhaṇāmase]

Natthi me saraṇam aññam buddho me saraṇam varam

Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇam aññam dhammo me saraṇam varam

Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇam aññam saṅgho me saraṇam varam

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-pāṭha

[Handa mayam sīl'uddesa-pāṭham bhaṇāmase]

Bhāsitam idam tena bhagavatā jānatā passatā

arahatā sammā-sambuddhena

Sampanna-sīlā bhikkhave viharatha

sampanna-pāṭimokkhā

Pāṭimokkha-samvara-samvutā viharatha

ācāra-gocara-sampannā

Añu-mattesu vajjesu bhaya-dassāvī

samādāya sikkhatha sikkhāpadesū'ti

Tasmā-tih'amhehi sikkhitabbam

Sampanna-sīlā viharissāma sampanna-pāṭimokkhā

Pāṭimokkha-samvara-samvutā viharissāma

ācāra-gocara-sampannā

Añu-mattesu vajjesu bhaya-dassāvī

samādāya sikkhissāma sikkhāpadesū'ti

Evañ hi no sikkhitabbam

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.'

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

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

8.4 Tāyana-gāthā

The Verses of Tāyana

[Handa mayaṁ tāyana-gāthāyo bhaṇāmase]

Chinda sotam̄ parakkamma
 Kāme panūda brāhmaṇa
 Nappahāya muni kāme
 N'ekattam-upapajjati

*Exert yourself and cut the stream.
 Discard sense pleasures, brahmin;
 Not letting sensual pleasures go,
 A sage will not reach unity.*

Kayirā ce kayirāthenam̄
 Dalham-enam̄ parakkame
 Sithilo hi paribbājo
 Bhiyyo ākirate rajam̄

*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.*

Akatañ dukkaṭam seyyo
Pacchā tappati dukkaṭam
Katañca sukatañ seyyo
Yam katvā nānutappati

*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.*

Kuso yathā duggahito
Hattham-evānukantati
Sāmaññam dupparāmaṭṭham
Nirayāyūpakaḍḍhati

*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.*

Yam kiñci sithilam kammañ
Saṅkiliṭṭhañca yam vatañ
Saṅkassaram brahma-cariyam
Na tam hoti mahapphalan'ti

*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 Sāmañera-sikkhā

Anuññāsi kho bhagavā
 Sāmañerānam dasa sikkhā-padāni

*Ten novice training rules
 were established by the Blessed One.*

Tesu ca sāmañerehi sikkhitum

They are the things in which a novice should train:

Pāṇatipātā veramaṇī

Abstaining from killing living beings

Adinn'ādānā veramaṇī

Abstaining from taking what is not given

Abrahma-cariyā veramaṇī

Abstaining from unchastity

Musā-vādā veramaṇī

Abstaining from false speech

Surā-meraya-majja-pamādaṭṭhānā veramaṇī

Abstaining from intoxicants that dull the mind

Vikāla-bhojanā veramaṇī

Abstaining from eating at the wrong time

Nacca-gīta-vādita-visūka-dassanā veramaṇī

Abstaining from dancing, singing, music and watching shows

Mālā-gandha-vilepana-dhāraṇa-
maṇḍana-vibhūsanaṭṭhānā veramaṇī

Abstaining from perfumes, beautification and adornment

Uccā-sayana-mahā-sayanā veramaṇī

Abstaining from lying on high or luxurious beds

Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī’ti.

Abstaining from using gold, silver or money.

Vin.I.83f

Anuññāsi kho Bhagavā

Dasahi aṅgehi samannāgatam sāmaṇeram nāsetum

Ten grounds for a novice to be dismissed

were established by the Blessed One.

Katamehi dasahi

What are these ten?

Pāṇātipātī hoti

He is a killer of living beings

Adinn’ādāyī hoti

He is a taker of what is not given

Abrahma-cārī hoti

He is a practitioner of unchastity

Musā-vādī hoti

He is a speaker of falsity

Majja-pāyī hoti

He is a consumer of intoxicants

Buddhassa avaṇṇam bhāsati

He speaks in dispraise of the Buddha

Dhammassa avaṇṇam bhāsati

He speaks in dispraise of the Dhamma

Saṅghassa avaṇṇam bhāsati

He speaks in dispraise of the Saṅgha

Micchā-ditṭhiko hoti

He is a holder of wrong views

Bhikkhuni-dūsako hoti

He has corrupted a nun

Anuññāsi kho Bhagavā

Imehi dasahi aṅgehi samannāgataṁ sāmañeram 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 sāmañerassa daṇḍa-kammaṁ
kātum

*Five grounds for a novice to be punished
were established by the Blessed One.*

Katamehi pañcahi

What are these five?

Bhikkhūnam alābhāya parisakkati

He strives for the loss of the Bhikkhus

Bhikkhūnam anatthāya parisakkati

He strives for the non-benefit of the Bhikkhus

Bhikkhūnam anāvāsāya parisakkati

He strives for the non-residence of the Bhikkhus

Bhikkhū akkosati paribhāsati

He insults or abuses the Bhikkhus

Bhikkhū bhikkhūhi bhedeti

He causes a split between the Bhikkhus

Anuññāsi kho Bhagavā

Imehi pañcahi aṅgehi samannāgatassa

sāmanerassa danda-kammam kātun’ti

*These are the five 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 cetiyam sabbam
Sabba-ṭhānesu patiṭṭhitam
Sārīrika-dhātu-Mahā-bodhim
Buddha-rūpam sakalarām sadā.

9.1.2 Salutation to the Bodhi-Tree

Yassa mūle nissino va	sabbāri vijayam akā,
Patto sabbaññutam Satthā	vande tam Bodhi-pādapam.
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-dhamśinā
Tīloka-dīpam sambuddham
Pūjayāmi tamo-nudam.

9.1.4 Offering of Incense

Gandha-sambhāra-yuttena
 Dhūpenāharā sugandhinā
 Pūjaye pūjaneyyan-tam
 Pūjā-bhājanam-uttamam.

9.1.5 Offering of Flowers

Vaṇṇa-gandha-guṇopetam
 Etam kusuma-santatim.
 Pūjayāmi munindassa
 Siripāda-saroruhe.
 Pūjemi Buddham kusumena'nena
 Puññenam-etena ca hotu mokkham
 Puppham milāyāti yathā idam me
 Kāyo tathā yāti vināsa-bhāvam.

9.1.6 Transference of Merit to Devas

Ākāsatthā ca bhummattthā
 Devā nāgā mah'iddhikā
 Puññātam tam anumoditvā
 Cirām rakkhantu [loka] sāsanam
 Cirām rakkhantu desanam
 Cirām rakkhantu mam param
 Ettāvatā ca amhehi
 Sambhataṁ puñña-sampadām
 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 dhammadiko.

9.1.8 Transference of Merits to Departed Ones

Idam te/vo/no/me ñātīnam hotu
 sukhitā hontu ñātayo. (x3)

(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 puññakamma	mā me bāla-samāgamo,
Satam samāgamo hotu,	yāva nibbāna-pattiyā.
Kāyena vācā-cittena	pamādena mayā kataṁ
Accayam khama me bhante	bhūri-pañña Tathāgata.

9.1.10 Blessing and Protection

Sabb'itiyo vivajjantu
 Mā me/no bhavatvantarāyo
 Bhavatu sabba-maṅgalam
 Sabba-buddhānubhāvena
 Bhavatu sabba-maṅgalam
 Sabba-dhammānunbhāvena
 Bhavatu sabba-maṅgalam.
 Sabba-saṅghānubhāvena,
 Nakkhatta-yakkha-bhūtānam
 Parittassānubhāvena
 Devo vassatu kālena.
 Phīto bhavatu loko ca.
 Sabbe buddhā balappattā,
 Arahantānañca tejena,

sabba-rogo vinassatu;
 sukhī dīghāyuko/ā bhava/homa.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 pāpaggaha-nivāraṇā
 hantvā mayham/amhe upaddave.
 sassa-sampatti-hetu ca.
 rājā bhavatu dhammiko.
 paccekānañca yam balaṁ
 rakkham bandhāmi sabbaso.

9.1.11 Mettā Bhāvanā

Attūpamāya sabbesam
 Passitvā kamato mettam
 Sukhi bhaveyyam niddukkho
 Hitā ca me sukhī hontu
 Imamhi gāmakkhettamhi
 Tato parañ ca-rajjesu

sattānam sukhakāmatam,
 sabbasattesu bhāvaye.
 aham niccam aham viya,
 majjhaththā c'atha verino.
 sattā hontu sukhī sadā,
 cakkavālesu jantuno.

Samantā cakkavālesu sattānan-tesu pāṇino,
 Sukhino puggala bhūtā attabhāvagatā siyum.
 Tathā itthī pumā ce'va ariya anariya' pi ca,
 Devā narā apāyatātā tathā dasa disāsu cā-ti.

9.1.12 Pattanumodana (Sharing Merits)

Idam te/vo/no/me ñātīnam hotu
 Sukhitā hontu ñātayo (x3)

Yathā vāri-vahā pūrā	paripūrenti sāgaram,
Evaṁ eva ito dinnam	petānam upakappatu.
Unname udakam vattam	yathā ninnam pavattati,
Evaṁ eva ito dinnam	petānam upakappatu.
Āyūr-arogya-sampatti	sagga-sampattim eva ca,
Atho nibbāna-sampatti	iminā te/vo/no/me samijjhato.
Icchitam patthitam tuyham	sabbam-eva samijjhato,
Pūrentu citta-saṅkappā	maṇi-joti-raso yathā.
Icchitam patthitam tuyham	sabbam-eva samijjhato,
Pūrentu citta-saṅkappā	cando pañña-rasī yathā.
Icchitam patthitam tuyham	khippam-eva samijjhato,
Sabbe pūrentu saṅkappā	cando pañña-rasī yathā.

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

9.2 Offences

9.2.1 Āpatti-paṭidesanā (Confession of Offences)

Method of confessing light offences

JCB: Junior Confessing Bhikkhu

SAB: Senior Acknowledging Bhikkhu

JCB: Okāsa, ahaṁ bhante, sabbā āpattiyo ārocemi.

Dutiyam-pi ahaṁ bhante, sabbā āpattiyo ārocemi.

Tatiyam-pi ahaṁ bhante, sabbā āpattiyo ārocemi.

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

SAB: Sādhu, sādhu.

It is good, it is good.

JCB: Okāsa ahaṁ bhante, sambahulā nānā-vatthukā āpattiyo
āpajjim, 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: Āyatim āvuso saṁvareyyāsi.

In the future, friend, you should be restrained.

JCB: Sādhu suṭṭhu bhante āyatim saṁvarissāmi.

Dutiyam-pi sādhu suṭṭhu bhante āyatim saṁvarissāmi.

Tatiyam-pi sādhu suṭṭhu bhante āyatim saṁvarissāmi.

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.

JCB: Okāsa aham bhante,
sabbā tā garukāpattiyo āvikaromi.
Dutiyam-pi okāsa aham bhante,
sabbā tā garukāpattiyo āvikaromi.
Tatiyam-pi okāsa aham 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 ‘samvarissāmi’.

Formula for same base offences

JCB: Okāsa aham bhante, desanādukkatāpattim āpajjim, tam
tumha-mūle patidesemi.

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

SAB: Passasi āvuso tam āpaṭṭim?

Do you see, friend, that offence?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatim āvuso samvareyyāsi.

In the future, friend, you should be restrained.

JCB: Sādhu sūṭhu bhante āyatim samvarissāmi. Dutiyam-pi sādhu sūṭhu . . . Tatiyam-pi . . . samvarissāmi.

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.

Vin.II.102

9.3 Rains and Kathina

9.3.1 Entering the Rains

‘Imasmim vihāre imam te-māsam vassam upemi. Idha vassam upemi.’

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

9.4 Uposatha-day for Lay-followers

9.4.1 Eight Precepts

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

‘Sādhu! Sādhu! Sādhu! Okāsa aham bhante ti-saraṇena saddhim atṭh'aṅga sīlam dhammam yācāmi, anuggaham katvā sīlam detha me bhante. Dutiyam-pi okāsa... detha me bhante. Tatiyam-pi okāsa... detha me bhante.’

Bhk: ‘Yam aham vadāmi tam vadetha.’

Laypeople: ‘Āma, bhante.’

Bhk: ‘Namo...’ (x3)

Laypeople: repeat.

Bhk:

‘Buddham saraṇam gacchāmi.
 Dhammam saraṇam gacchāmi.
 Saṅgham saraṇam gacchāmi.
 Dutiyam-pi Buddham saraṇam gacchāmi.
 Dutiyam-pi Dhammam saraṇam gacchāmi.
 Dutiyam-pi Saṅgham saraṇam gacchāmi.
 Tatiyam-pi Buddham saraṇam gacchāmi.
 Tatiyam-pi Dhammam saraṇam gacchāmi.
 Tatiyam-pi Saṅgham saraṇam gacchāmi.’

Laypeople: repeat line by line.

Bhk: ‘Saraṇagamanam sampuṇṇam.’

Laypeople: ‘Āma, bhante.’

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

- Pāṇātipātā veramaṇī sikkhā-padam samādiyāmi.
- Adinnādānā veramaṇī sikkhā-padam samādiyāmi.
- Abrahma-cariyā veramaṇī sikkhā-padam samādiyāmi.
- Musāvādā veramaṇī sikkhā-padam samādiyāmi.
- Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padam samādiyāmi.
- Vikāla-bhojanā veramaṇī sikkhā-padam samādiyāmi.

- Nacca-gīta vādita visūka-dassana mālāgandha vilepana dhāraṇa maṇḍana vibhūsanatṭhānā veramaṇī sikkhā-padam samādiyāmi.
- Uccā-sayana mahā-sayanā veramaṇī sikkhā-padam samādiyāmi.

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.

Bhk: ‘Imam aṭṭh’āṅga-sīlam samādiyāmi.’

Laypeople: ‘Imam aṭṭh’āṅga-sīlam samādiyāmi.’ (x3)

Bhk: ‘Ti-saranena saddhim aṭṭh’āṅga-sīlam dhammam sādhukam surakkhitam katvā appamādena sampādetha.’

Laypeople: ‘Āma, bhante.’

Bhk:

‘Sīlena sugatim yanti,
Sīlena bhoga-sampadā,

Sīlena nibbutim yanti,
Tasmā sīlam 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:

'Sādhu! Sādhu! Sādhu! Okāsa aham bhante tisaranena saddhim pañca-sīlam dhammad yācāmi, anuggaham katvā sīlam detha me bhante. Dutiyam-pi okāsa... Tatiyam-pi okāsa...'

Bhikkhu: 'Yam aham vadāmi tam vadetha.'

Laypeople: 'Āma, bhante.'

Bhk: 'Namo...' (x3)

Laypeople: repeat.

Bhk: 'Saranagamanam sampuṇṇam.'

Laypeople: 'Āma, bhante.'

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

- Pāṇatipātā veramaṇī sikkhā-padarām samādiyāmi.

- Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi.
- Kāmesu micchā-cārā veramaṇī sikkhā-padaṁ samādiyāmi.
- Musā-vādā veramaṇī sikkhā-padaṁ samādiyāmi.
- Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

A.IV.248–250

Bhk:

‘Tisaranenā saddhim pañcasīlam dhammam sādhukam surakkhitam katvā appamādena sampādetha.’

Laypeople: ‘Āma, bhante.’

Bhk:

‘Sīlena sugatim yanti
 Sīlena bhoga-sampadā,
 Sīlena nibbutim yanti,
 Tasmā sīlam visodhaye.’

PART II

VINAYA NOTES

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

Ud 5.5

10. GUIDELINES

10.1 Ten Reasons for Establishing the Pātimokkha

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 well-behaved bhikkhus;
5. for the restraint of the taints in this present state;
6. for protection against the taints 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 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:

‘Imam bindukappam karomi.’ (x3)

‘I make this properly marked.’

Vin.IV.120

11.2 Adhiṭṭhāna (Determining)

‘Imam saṅghāṭim adhiṭṭhāmi.’

‘I determine this outer robe.’

For ‘saṅghāṭim’ substitute item as appropriate:

- uttarā-saṅgam (upper robe)
- antara-vāsakam (lower robe)
- pattam (alms bowl)
- nisīdanam (sitting-cloth)
- kaṇḍu-paṭicchādim (skin-eruption covering cloth)
- vassika-sāṭikam (rains cloth)
- paccattharanam (sleeping cloth)
- mukha-puñchana-colam (handkerchief)

- parikkhāra-colāni (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:

'imam'	(this)	→	'etam'	(that)
'imāni'	(these)	→	'etāni'	(those)

Sp.III.643-644

11.3 Paccuddharāṇa (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:

'Imam saṅghāṭim paccuddharāmi.'

'I relinquish this outer robe.'

Sp.III.643

Substitute the appropriate item for '*saṅghāṭīm*'.

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:

'Imām cīvaraṁ tuyhaṁ vikappemi.'

'I share this robe with you.'

'Imāni cīvaraṇi tuyhaṁ vikappemi.'

'... these robes ...'

'Imām pattarām tuyhaṁ vikappemi.'

'... this bowl ...'

'Ime patte tuyhaṁ vikappemi.'

'... these bowls ...'

When the receiving bhikkhu is the senior:

'tuyhaṁ' → 'āyasmato'

When it is shared with more than one bhikkhu:

‘tuyham’ → ‘tumhākam’

When the article is beyond forearm’s length:

‘imam’ → ‘etam’;

‘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:

‘Imam cīvaram 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 sāmañerassa’

To share a bowl: ‘cīvaram’ → ‘pattam’

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:

‘Imam cīvaraṁ vikappanatthāya tuyhaṁ 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 sāmañero ca.’

‘Bhikkhu Uttaro and Sāmanera Tisso.’

The witness then says:

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

or

‘Aham uttarassa bhikkhuno ca tissassa sāmanerassa dammi.’

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

Vin.IV.122

To share a bowl: ‘cīvaraṁ’ → ‘pattam’

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.

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:

‘Imam cīvaraṁ mayhaṁ santakaṁ paribhuñja vā visajjehi vā yathāpaccayam vā karohi.’

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

Kv.122

When more than one robe is being relinquished:

‘imam cīvaraṁ’ → ‘imāni cīvarāni’

‘santakaṁ’ → ‘santakāni’

When the second owner is junior:

‘paribhuñja’ → ‘paribhuñjatha’

‘visajjehi’ → ‘visajjetha’

‘karohi’ → ‘karotha’

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

‘imam’ (this) → ‘etam’ (that)

‘imāni’ (these) → ‘etāni’ (those)

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

‘Tesaṁ santakarṁ paribhuñja vā vissajjehi vā yathāpaccayam vā karohi.’

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

To rescind the shared ownership of a bowl:

‘cīvaraṁ’ → ‘pattarṁ’

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*

SB: Senior Bhikkhu

JB: Junior Bhikkhu

Junior bhikkhu is confessing:

JB: Aham bhante sambahulā nānā-vatthukāyo *thullaccayāyo*
āpattiyo āpanno tā paṭidesemi.

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

SB: Passasi āvuso.

Do you see, friend?

JB: Āma bhante passāmi.

Yes, ven. sir, I see.

SB: Āyatiṁ āvuso saṁvareyyāsi.

In future, friend, you should be restrained.

JB: Sādhu suṭṭhu bhante saṁvarissāmi. (x3)

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

Senior bhikkhu is confessing:

SB: Aham āvuso sambahulā nānā-vatthukāyo *thullaccayāyo*
āpattiyo āpanno tā paṭidesemi.

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

JB: Passatha bhante.

Do you see, ven. sir?

SB: Āma āvuso passāmi.

Yes, friend, I see.

JB: Āyatim bhante saṁvareyyātha.

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

SB: Sādhu sūṭhu āvuso saṁvarissāmi. (x3)

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

This formula is repeated replacing ‘thullaccayāyo’ with, in turn, ‘pācittiyāyo’, ‘dukkatāyo’, ‘dubbhāsitāyo’.

With ‘dubbhāsitāyo’ omit ‘nānā-vatthukāyo’.

When confessing two offences of the same class:

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

When confessing a single offence:

‘Sambahulā nānā-vatthukāyo thullaccayāyo āpattiyo āpanno tā paṭidesemi.’

→ ‘Ekam thullaccayam āpattim āpanno tam paṭidesemi.’

Replace, as appropriate, ‘thullaccayam’ with ‘pācittiyam’, ‘dukkatām’, ‘dubbhāsitām’.

12.2 Nissaggiya Pācittiya

When confessing a *nissaggiya pācittiya* ('expiation with forfeiture') offence, substitute '*nissaggyāyo pācittiyāyo*' for '*thullaccayāyo*', or '*nissaggyam pācittiyam*' for '*thullaccayam*' 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 'extra robe', within forearm's length, forfeiting to a more senior bhikkhu:

'Idam me bhante cīvaram dasāhātikkantam nissaggyam. Imāham 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 nissaggyāni.
Imānāham āyasmato nissajjāmi.'

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

If forfeiting to a group of bhikkhus:

'āyasamato' → 'āysamantānam'

If senior bhikkhu: 'bhante' → 'āvuso'

If beyond forearm's length:

‘idam’ (<i>this</i>)	→	‘etam’ (<i>that</i>)
‘imāham’	→	‘etāham’
‘imāni’ (<i>these</i>)	→	‘etāni’ (<i>those</i>)
‘imānāham’	→	‘etānāham’

Returning the robe

‘Imam cīvaram āyasmato dammi.’

‘I give this robe to you.’

Vin.III.197

For returning more than one robe:

‘imam’ → ‘imāni’ ; ‘cīvaram’ → ‘cīvarāni’

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

12.2.2 Nissaggiya Pācittiya 2 ('separated from')

‘Idam me bhante cīvaram ratti-vippavuttham aññatra bhikkhu-sammatiyā nissaggiyam. Imāham 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-robies)

12.2.3 Nissaggiya Pācittiya 3 ('over-kept cloth')

‘Idam me bhante akāla-cīvaram māsātikkantam nissaggiyam. Imāham 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. Imānāhaṁ āyasmato nissajjāmi.'

12.2.4 Nissaggiya Pācittiya 6 ('asked for')

'Idam me bhante cīvaraṁ aññātakam gahapatikam aññatra samayā viññāpitam nissaggiyam. Imāhaṁ 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 aññātakam gahapatikam aññatra samayā viññāpitāni nissaggiyāni. Imānāhaṁ āyasmato nissajjāmi.'

12.2.5 Nissaggiya Pācittiya 7 ('beyond limit')

'Idam me bhante cīvaraṁ aññātakam gahapatikam upasamkamitvā tat'uttarim viññāpitam nissaggiyam. Imāhaṁ 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 aññātakam gahapatikam tat’uttarim viññāpitāni nissaggyāni. Imānāham āyasmato nissajjāmi.’

12.2.6 Nissaggiya Pācittiya 8 ('instructing')

‘Idam me bhante cīvaraṁ pubbe appavārito aññātakam gahapatikam upasaṅkamitvā cīvare vikappam āpannam nissaggyam. Imāham 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

12.2.7 Nissaggiya Pācittiya 9 ('instructing')

For a robe (robe-cloth) received after making instructions to two or more householders. Use formula of sec.[12.2.6](#) above but change:

‘aññātakam gahapatikam’ → ‘aññātake gahapatike’

For returning the robe(s) see sec.[12.2.1](#) above.

Vin.III.219

12.2.8 Nissaggiya Pācittiya 10 ('reminding')

‘Idam me bhante cīvaraṁ atireka-tikkhattum codanāya atireka-chakkhattum ṭhānenā abhinippahāditam nissaggyam, imāham āyasmato nissajjāmi.’

‘This robe, ven. sir, which has been 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

12.2.9 Nissaggiya Pācittiya 18 ('gold and silver')

'Aham bhante rūpiyam paṭiggahesiṁ, idam me nissaggiyam.
Imāhaṁ saṅghassa nissajjāmi.'

'Ven. sirs, I have accepted money. This is to be forfeited by me: I forfeit it to the Sangha.'

To be forfeited to the Sangha only.

Vin.III.238

12.2.10 Nissaggiya Pācittiya 19 ('monetary exchange')

'Aham bhante nānappakārakam rūpiyasamvoharam samāpajjiṁ, idam me nissaggiyam. Imāhaṁ 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 Sangha.'

To be forfeited to the Sangha only.

Vin.III.240

12.2.11 Nissaggiya Pācittiya 20 ('buying and selling')

'Aham bhante nānappakārakam kayavikkayam samāpajjiṁ, idam me nissaggiyam. Imāhaṁ 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 Sangha: 'āyasmato' → 'saṅghassa'

If forfeiting to a group of bhikkhus:

'āyasmato' → 'āyasmantānam'

12.2.12 Nissaggiya Pācittiya 21 ('extra bowl')

‘Ayam me bhante patto dasāhātikkanto nissaggiyo. Imāham 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:

‘Imam pattam āyasmato dammi.’

‘I give this bowl to you.’

Vin.III.243-244

12.2.13 Nissaggiya Pācittiya 22 ('new bowl')

‘Ayam me bhante patto ūnapañca-bandhanena pattena cetāpito nissaggiyo. Imāham 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

12.2.14 Nissaggiya Pācittiya 23 ('kept tonics')

‘Idam me bhante bhesajjam sattāhātikkantam nissaggiyam. Imāham āyasmato nissajjāmi.’

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

Tonics can be returned, but not for consumption:

‘Imam bhesajjam āyasmato dammi.’

‘I give this tonic to you.’

Vin.III.251

12.2.15 Nissaggiya Pācittiya 25 ('snatched back')

'Idam me bhante cīvaram bhikkhussa sāmāñ datvā acchinnam nissaggiyam. Imāham 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

12.2.16 Nissaggiya Pācittiya 28 ('urgent')

'Idam me bhante acceka-cīvaram cīvara-kālasamayam atikkāmitam nissaggiyam. Imāham 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

12.2.17 Nissaggiya Pācittiya 29 ('wilderness abode')

'Idam me bhante cīvaraṁ atireka-chā-rattam vippavuttham aññatra bhikkhu-sammatiyā nissaggiyam. Imāham 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

12.2.18 Nissaggiya Pācittiya 30 ('diverted gain')

'Idam me bhante jānam saṅghikam lābhām pariṇatam attano pariṇāmitam nissaggiyam. Imāham āyasmato nissajjāmi.'

'This gain belonging to the Sangha, 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: 'Imam 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 Sangha of at least four bhikkhus of his fault(s) and ask to observe *mānatta* (penance). 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

Declaring one's purity before the Sangha:

'Parisuddho aham bhante, parisuddho'ti mam saṅgho dhāretu.'

'I, ven. sirs, am quite pure (of offences). May the Sangha hold me to be pure.'

Vin.I.120–129

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 paññaraso,
yad'āyasmantānaṁ pattakallam, mayaṁ aññamaññaṁ pārisuddhi
uposatham kareyyāma.'

'Let the ven. ones listen to me. Today is an Observance day, which is a fifteenth (day of the fortnight). 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:

'paññaraso' → 'cātuddaso'

If the announcing bhikkhu is the most senior:
 ‘bhante’ → ‘āvuso’

Then, starting with the senior bhikkhu:

‘Parisuddho aham āvuso,
 parisuddho’ti mam dhāretha.’ (x3)
‘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 aham āvuso, parisuddho’ti mam dhārehi.’ (x3)

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

13.1.4 Adhitthānuposatha (For a lone bhikkhu)

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

‘Aja me uposatho.’
‘Today is an Observance day for me.’

13.2 Sick Bhikkhus

13.2.1 Pārisuddhi

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

‘Pārisuddhim dammi, pārisuddhim me hara, pārisuddhim 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 tam 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 *saṅghakamma*:

‘Chandam̄ dammi, chandam̄ me hara, chandam̄ 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’ mayham chandaṁ 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 Sangha 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 and Chanda

When both purity and consent are conveyed to the Sangha:

‘*Uttaro* bhante bhikkhu gilāno mayham 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.’

13.3 Reciting the Pātimokkha in Brief

If there are four or more bhikkhus at the uposatha, but there is an obstruction to reciting the Pātimokkha in full, it may be recited in brief, abbreviating the recited text and announcing the remainder as ‘heard’ (sutā).

On the occasions when an abbreviated recitation is necessary, it is common practice to recite the Pubbakicca, Nidāna, followed by the Pārājika rules, and announce the rest as ‘heard’.

One may include the Saṅghādisesa and Aniyata rules as well, for a longer recitation, or if the situation demands it, there is allowance to abbreviate directly after the Nidāna for a shorter recitation.

If the abbreviation is after the Pārājika rules, the chanter concludes with:

‘Udditṭham kho āyasmanto nidānam.
 Udditṭhā cattāro pārājikā dhammā.
 Sutā terasa saṅghādisesā dhammā.
 Sutā dve aniyatā dhammā.
 Sutā tirīsa nissaggiyā pācittiyā dhammā.
 Sutā dve-navuti pācittiyā dhammā.
 Sutā cattāro pāṭidesanīyā dhammā.
 Sutā sekhiyā dhammā.
 Sutā sattādhikaraṇa-samathā dhammā.

Ettakantassa bhagavato suttāgataṁ sutta-pariyāpannam
 anvaḍḍha-māsaṁ uddesam āgacchati. Tattha sabbeḥ'eva
 samaggehi sammoda-mānehi avivada-mānehi sikkhitabban'ti.

Bhikkhu-pāṭimokkham niṭṭhitam.’

Vinaya Mukha Vol 2., p.107

14.

RAINS AND KATHINA

14.1 Khamāpana-kamma (Asking for Forgiveness)

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.

Asking for Forgiveness

All community members as a group kneel on toes before the Ācariya. The most senior of them is going to lead the ceremony. He moves in front of the group, with the offering tray to his side.

All members of the group bow three times together, and remain in a bowed posture for the chanting.

The leader may prompt the chanting, then all members of the group are chanting together.

Leader: ‘Na–’

All: ‘Namo tassa...’ (x3)

The leader picks up and holds the tray, still in a bowed posture.

Leader: ‘Ā–’

All: ‘Āyasmante pamādena, dvārattayena katam,
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.)

The leader offers the tray to the Ācariya.

The Ācariya:

‘Aham khamāmi, tumhehi pi me khamitabbam.’

(I forgive you. You should also forgive me.)

The group responds together:

‘Khamāma bhante.’

(We forgive you, ven. sir.)

The group stays in a bowed posture while the Ācariya gives his blessing:

‘Evam hotu evam hotu,

Yo ca pubbe pamajjitvā pacchā so nappamajjati,

So’mam lokam pabhāseti abbhā mutto va candimā.’

‘Yassa pāpam katham kammarū kusalena pithīyati,

So’mam lokam pabhāseti abbhā mutto va candimā.’

‘Abhivādana sīlissa niccam vuddhāpacāyino,

Cattāro dhammā vadḍhanti:

Āyu vanṇo sukham balaṁ.’

Dhp 172, 173, 109

At the end of the blessing the group, while still bowing, responds:

All: ‘Sādhu bhante.’

Variations depending on the situation

For senior bhikkhus generally 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.[268](#).

When a single community member is asking for forgiveness:

‘no’	→	‘me’
‘tumhehi pi’	→	‘tayā pi’
‘khamāma’	→	‘khamāmi’

14.2 Vassāvāsa (Rains-residence)

The Rains begins the day after the full-moon day of July (Āsālha); if July has two full moons, it begins after the second full moon.

During this time bhikkhus must live in a dwelling with a lockable door.

14.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

‘Imasmiṁ āvāse imam te-māsaṁ vassam upema.’ (x3)

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

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

Alternatively:

‘Imasmiṁ vihāre imam te-māsaṁ vassam upemi.’ (x3)

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

Alternatively:

‘Idha vassam̄ upemi.’ (x3)

‘I enter the Rains here.’

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-karaṇīyam̄ kiccam̄ me-v-atthi tasmā mayā gantabbam̄, imasmiṁ 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.’

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*:

‘Suñātu me bhante saṅgho.
 Ajja pavāraṇā paññarasī.
 Yadi saṅghassa pattakallam,
 Saṅgho te-vācikam 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.’

Vin.I.159

When it is the 14th day:

‘paññarasī’ → ‘cātuddasī’

If the announcing bhikkhu is the most senior:

‘bhante’ → ‘āvuso’

If each bhikkhu is to state his invitation twice:

‘te-vācikam’ → ‘dve-vācikam’

If each bhikkhu is to state his invitation once:

‘te-vācikam’ → ‘eka-vācikam’

If bhikkhus of equal rains are to invite in unison:

‘Saṅgho te-vācikam pavāreyya’ → ‘Saṅgho samāna-vassikam 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 parisaṅkāya vā, vadantu marū āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi bhante saṅgham pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu marū āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

Tatiyam-pi bhante saṅgham pavāremi Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu marū āyasmanto anukampam 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’ → ‘Saṅgham 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 paññarasī, yad’āyasmantānam pattakallam, mayam aññamaññam 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 invite one another.'

Vin.I.162

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

Then each bhikkhu in order of Rains:

‘Ahaṁ bhante āyasmante pavāremi. Ditṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

‘Dutiyam-pi bhante āyasmante pavāremi. Ditṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

‘Tatiyam-pi bhante āyasmante pavāremi. Ditṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam 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:

‘Aham bhante āyasmantam pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadatu mam āyasmā anukampam upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi bhante āyasmantam pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadatu mam āyasmā anukampam upādāya. Passanto paṭikkarissāmi.

Tatiyam-pi bhante āyasmantam pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadatu mam āyasmā anukampam upādāya. Passanto paṭikkarissāmi.’

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

Vin.I.163

14.3.4 For one bhikkhu

Preliminary duties, then:

‘Ajja me pavāraṇā.’

‘Today is my pavāraṇā.’

Vin.I.163

14.3.5 Pavāraṇā by a sick bhikkhu

‘Pavāraṇam dammi, pavāraṇam me hara,
mam’athāya pavārehi.’

‘I give my invitation. May you convey invitation for me.

May you invite 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 saṅgham pavāreti. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu tam āyasmanto anukampam upādāya.

Passanto paṭikkarissati.

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

Passanto paṭikkarissati.

Tatiyam-pi bhante āyasmā ‘uttaro’ gilāno...

Passanto paṭikkarissati.’

‘Ven. sirs, ven. ‘Uttaro’ who is sick makes invitation 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 Kathina

14.4.1 Procedure to Give the Kathina-cloth

Before this procedure, during the public Kathina ceremony with the lay supporters, the bhikkhus appoint who is going to receive the Kathina-cloth. The wording of this *apalokana kamma* may be chosen by the resident community. The cloth is subsequently sewn into a robe.

When the sewing has been completed, the bhikkhus meet inside the *sīmā*.

After bowing to the shrine, chant the ‘Dedication of Offerings’ (*Yosō bhagavā...*), and ‘Preliminary Homage’ (*Namo tassa*).

The chanting bhikkhu announces the motion and decision to give the *Kathina-cloth* to a particular bhikkhu (sec.[14.4.2](#)).

The bhikkhu receiving the robe, in front of everyone, relinquishes the robe he will replace, usually the *antaravāsaka*. He marks the robe he has received with a *bindu*, either when receiving it, or after having changed into it, before determining it.

He leaves the room and changes into the new robe. He returns to the gathered bhikkhus, determines the new robe and completes the *Kathina* by chanting *Spreading the Kathina* (sec.[14.4.3](#)).

Together, the other bhikkhus chant their *anumodanā* (sec.[14.4.4](#)).

14.4.2 Kathina Saṅghakamma

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

Suṇātu me bhante saṅgho. Idam saṅghassa kaṭhina-dussaṁ uppannaṁ. Yadi saṅghassa pattakallam, saṅgho imam kaṭhina-dussaṁ āyasmato Amarassa dadeyya, kaṭhinam attharitum. Esā ūatti.

Suṇātu me bhante saṅgho. Idam saṅghassa kaṭhina-dussaṁ uppannaṁ. Saṅgho imam kaṭhina-dussaṁ āyasmato Amarassa deti, kaṭhinam attharitum. Yass'āyasmato khamati, imassa kaṭhina-dussassa āyasmato Amarassa dānaṁ, kaṭhinam attharitum, so tuṇh'assa. Yassa nakkhamati, so bhāseyya.

Dinnam idam saṅghena kaṭhina-dussaṁ āyasmato Amarassa, kaṭhinam attharitum. 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 Kathina-cloth is given by the Community to Venerable Amaro to spread the Kathina. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

14.4.3 Spreading the Kathina

After the Kathina robe has been sewn and dyed, and the old robe relinquished (p.[232](#)), the new robe should be marked and determined (p.[231](#)). Then the recipient chants *one* of the following:

‘Namo....’ (x3)

- (a) ‘Imāya saṅghāṭiyā kaṭhinam attharāmi.’
- (b) ‘Iminā uttarāsaṅgena kaṭhinam attharāmi.’
- (c) ‘Iminā antaravāsakena kaṭhinam attharāmi.’

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

Sp.V.1109; Pv.XIV.4

14.4.4 Kathina Anumodanā

The recipient of the Kathina:

‘Atthataṁ bhante saṅghassa kaṭhinam, dhammiko kaṭhinatthāro, anumodatha.’ (x3)

‘Ven. sirs, the spreading of the Kathina 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:

‘Atthataṁ bhante saṅghassa kaṭhinam, dhammadiko kaṭhinatthāro, anumodāma.’ (x3)

‘*Ven. sirs, the spreading of the Kathina 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 *Kathina* ceremony, the Rains privileges ([p.257](#)) extend for a further four months until the end of the cold season, unless the Sangha unanimously decides to revoke them. The Rains privileges also lapse automatically with the ending of the two constraints: with regard to the residence and with regard to making a robe.

Vin.III.261

14.4.5 Offering Paṁsukūla-cloth

If the community during the Vassa has been less than five bhikkhus, the lay supporters may organize a Paṁsukūla-cloth offering ceremony (ພ້າປໍາ phā pā) instead of a *Kathina*. After the cloth is offered, sewing it into a robe is optional.

‘Mayam bhante, imasmirñ kathinasamaye, imāni
paṁsukūlacīvarāni saparivārāni saṅghassa onojayāma.

Sādhu no bhante saṅgho, imāni paṁsukūlacīvarāni
saparivārāni patigganhātu, amhākam dīgharattam hitāya
sukhāya.’

*‘May we, Venerable Sirs, in this Kathina season, offer these
Paṁsukūla-cloths to the Saṅgha, together with other requisites.*

*Please accept these Paṁsukūla-cloths and other requisites, for our long
lasting welfare and happiness.’*

15.

OTHER PROCEDURES

15.1 Nissaya (Dependence)

Taking dependence happens either individually or with the whole community before the Rains Retreat and Winter Retreat. It is frequently preceded by *Asking for Forgiveness*, see p.[254](#) for preparation.

The bhikkhu:

‘Ācariyo me bhante hohi,
āyasmato nissāya vacchāmi.’ (x3)

(*Ven. sir, may you be my teacher. I shall stay dependent on the ven. one.*)

The Ācariya:

‘Sādhu, lahu, opāyikam, paṭirūpam,
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 thero mayham bhāro, aham-pi
therassa bhāro.’ (x3)

(*It is good, ven. sir. From this day onwards the Elder will be my burden and I shall be the burden of the Elder.*)

Sp.V.977

At the end, bow three times and sit with feet folded on one side. The senior monk may offer advice and encouragement in the practice.

15.2 Kappiya-karaṇa (Making Fruit Allowable)

For fruit with seeds or vegetables that can grow again, the bhikkhu says:

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

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

‘Kappiyam 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 gāmappavesanam āpucchāmi.’

(*I take leave to go to the town at the ‘wrong time’.*)

Kv.140

15.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)

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

‘Yagghe bhante saṅgho jānātu.

Ayam paṭhama-bhāgo therassa pāpuṇāti.

Avasesā bhāgā amhākañc’eva pāpuṇanti.

Bhikkhūnañca sīladharānam sāmaṇerānam gahaṭṭhānam

Te yathāsukham paribhuñjantu.’

‘therassa’ → ‘mahātherassa’

‘May the Saṅgha hear me. The first portion (of this offering) goes to the Elder. The remainder is for the rest of us here: for the bhikkhus, sīladharās, sāmañeras and lay people. May they partake of it as they please.’

The Sangha responds: ‘Sādhu.’

Sp.VII.1405–1409

15.5 Parīsukūla-cīvara (Taking Rag-cloth)

‘Imam parīsukūla-cīvaram assāmikam mayham pāpuṇāti.’
‘This rag-cloth, which is ownerless, has reached me.’

15.6 Desanā

15.6.1 Requesting permission to speak on Vinaya

After bowing three times, with hands joined in añjali, addressing the senior elder:

‘Okāsam me bhante therō detu vinaya-katham kathetum.’

‘Namo... (×3); Buddham Dhammam Saṅgham namassāmi.’

‘Vinayo sāsanassa āyū’ti. Karotu me āyasmā okāsam ahan-tam vattukāmo.’

‘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 okāsam.’

‘I give you the opportunity, venerable.’

Vin.I.113

15.6.2 Requesting permission to speak on Dhamma

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

‘Okāśarā me bhante therō detu dhamma-kathām kathetum.’

‘Ven. sir, please give permission to speak on Dhamma.’

‘Namo... (x3); Buddham Dhammam Saṅgham namassāmi.’

One may recite a sutta quote before beginning the talk, such as:

‘Apārutā tesām amatassa dvārā ye sotavantā pamuñcantu saddham.’

‘Open are the doors to the Deathless. May all those who have ears release their faith.’

‘Ito param sakkaccaṁ dhammo sotabbo’ti.’

‘After this you should attentively listen to the Dhamma.’

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.’*

Buddhavaṁsa 1

15.9 Acknowledging the Teaching

After the talk, the person next in seniority after the speaker, chants:

‘Handa mayam dhamma-kathāya / ovāda-kathāya sādhukāram
 dadāmase.’

Now let us express our approval of this Dhamma teaching / exhortation.

If an exhortation, use *ovāda-kathāya* instead of *dhamma-kathāya*.

The listeners, together:

‘Sādhu, sādhu, sādhu. Anumodāmi.’

It is well, I appreciate it.

15.9.1 After the talk on Vinaya or Dhamma

When the talk is concluded, the speaker chants:

‘Ayam dhamma- / vinaya- / dhammadvinaya-kathā
 sādhāyasmantehi saṁrakkhetabbā’ti.’

'This talk on Dhamma / Vinaya / Dhammadvinaya should be well-preserved by you, ven. sirs.'

The person next in seniority after the speaker:

'Handa mayam dhamma- / vinaya- / dhammadvinaya-kathāya sādhukāram dadāmase.'

'Now let us make the act of acknowledging this Dhamma / Vinaya / Dhammadvinaya talk.'

The listeners, together:

'Sādhu, sādhu, sādhu. Anumodāmi.'

15.10 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

Mayam bhante tisaraṇena saha
 pañca sīlāni yācāma
 Dutiyampi mayam bhante tisaraṇena saha
 pañca sīlāni yācāma
 Tatiyampi mayam bhante tisaraṇena saha
 pañca sīlāni yācāma

For oneself from a monk

Aham bhante tisaraṇena saha
 pañca sīlāni yācāmi
 Dutiyampi aham bhante tisaraṇena saha

pañca sīlāni yācāmi
 Tatiyampi aham bhante tisaranena saha
 pañca sīlāni yācāmi

For a group from a nun

Mayam ayye tisaranena saha
 pañca sīlāni yācāma
 Dutiyampi mayam ayye tisaranena saha
 pañca sīlāni yācāma
 Tatiyampi mayam ayye tisaranena saha
 pañca sīlāni yācāma

For oneself from a nun

Aham ayye tisaranena saha
 pañca sīlāni yācāmi
 Dutiyampi aham ayye tisaranena saha
 pañca sīlāni yācāmi
 Tatiyampi aham ayye tisaranena saha
 pañca sīlāni yācāmi

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

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

Namo tassa bhagavato arahato sammāsambuddhassa (x3)

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

Buddham saraṇam gacchāmi

Dhammam saraṇam gacchāmi

Saṅgham saraṇam gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyampi buddham saraṇam gacchāmi

Dutiyampi dhammam saraṇam gacchāmi

Dutiyampi saṅgham saraṇam gacchāmi

For the second time...

Tatiyampi buddham saraṇam gacchāmi

Tatiyampi dhammam saraṇam gacchāmi

Tatiyampi saṅgham saraṇam gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamanam niṭṭhitam]

This completes the going to the Three Refuges.

Response:

Āma bhante / Āma ayye

Yes, Venerable Sir / Sister.

Repeat each precept after the leader.

1. Pāṇātipātā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader:

[Imāni pañca sikkhāpadāni
 Sīlena sugatir̄m yanti
 Sīlena bhogasampadā
 Sīlena nibbutiṁ yanti
 Tasmā sīlam̄ 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)

15.11 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

Mayam bhante tisarañena saha

atṭha sīlāni yācāma

Dutiyampi mayam bhante tisarañena saha

atṭha sīlāni yācāma

Tatiyampi mayam bhante tisarañena saha

atṭha sīlāni yācāma

For oneself from a monk

Aham bhante tisarañena saha

atṭha sīlāni yācāmi

Dutiyampi aham bhante tisarañena saha

atṭha sīlāni yācāmi

Tatiyampi aham bhante tisarañena saha

atṭha sīlāni yācāmi

For a group from a nun

Mayam ayye tisarañena saha

atṭha sīlāni yācāma

Dutiyampi mayam ayye tisarañena saha
 atṭha sīlāni yācāma

Tatiyampi mayam ayye tisarañena saha
 atṭha sīlāni yācāma

For oneself from a nun

Aham ayye tisarañena saha
 atṭha sīlāni yācāmi

Dutiyampi aham ayye tisarañena saha
 atṭha sīlāni yācāmi

Tatiyampi aham ayye tisarañena saha
 atṭha sīlāni yācāmi

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

For the second time,

We/I, Venerable Sir/Sister,

request the Three Refuges and the Eight Precepts.

For the third time,

We/I, Venerable Sir/Sister,

request the Three Refuges and the Eight Precepts.

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

Namo tassa bhagavato arahato sammāsambuddhassa (x3)

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

Buddham sarañam gacchāmi

Dhammam sarañam gacchāmi

Saṅgham sarañam gacchāmi

To the Buddha I go for refuge.

To the Dhamma I go for refuge.

To the Saṅgha I go for refuge.

Dutiyampi buddham saraṇam gacchāmi

Dutiyampi dhammam saraṇam gacchāmi

Dutiyampi saṅgham saraṇam gacchāmi

For the second time...

Tatiyampi buddham saraṇam gacchāmi

Tatiyampi dhammam saraṇam gacchāmi

Tatiyampi saṅgham saraṇam gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamanam niṭṭhitam]

This completes the going to the Three Refuges.

Response:

Āma bhante / Āma ayye

Yes, Venerable Sir / Sister.

Repeat each precept after the leader.

1. Pāṇātipātā veramaṇī sikkhāpadam samādiyāmi

I undertake the precept to refrain from taking the life of any living creature.

2. Adinnādānā veramaṇī sikkhāpadam samādiyāmi

I undertake the precept to refrain from taking that which is not given.

3. Abrahmacariyā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from any intentional sexual activity.
4. Musāvādā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadam̄ samādiyāmi
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.
6. Vikālabhojanā veramaṇī sikkhāpadam̄ samādiyāmi.
I undertake the precept to refrain from eating at inappropriate times.
7. Nacca-gīta-vādita-visūkadassanā
 mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā
 veramaṇī sikkhāpadam̄ samādiyāmi.
I undertake the precept to refrain from entertainment, beautification, and adornment.
8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadam̄ samādiyāmi.
I undertake the precept to refrain from lying on a high or luxurious sleeping place.

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 sugatim yanti
 Sīlena bhogasampadā
 Sīlena nibbutim yanti
 Tasmā sīlam 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)

Alternative ending for undertaking Uposatha precepts

The laypeople may chant:

‘Imam aṭṭh’āṅga-samannāgataṁ
 buddhapaññattam uposatham, imañca rattim
 imañca divasam, samma-deva abhirakkhitum samādiyāmi.’

Leader:

‘Imāni aṭṭha sikkhāpadāni,
 ajj’ekam rattin-divam, uposatha (sīla)
 vasena sādhukam (katvā appamādena) rakkhitabbāni.’

Response:

‘Āma bhante.’

Leader:

‘Sīlena sugatim yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutim yanti,
Tasmā sīlam visodhaye.’

15.11.1 Asking Forgiveness of The Triple Gem

(Men Chant)

Aham buddhañ ca dhammañ ca saṅghañ ca saraṇam gato
upāsakattam desesim bhikkhu-saṅghassa sammukhā.

(Women Chant)

Aham buddhañ ca dhammañ ca saṅghañ ca saraṇam gatā
upāsikattam desesim bhikkhu-saṅghassa sammukhā.

Etam me saraṇam khemam,

etam saraṇam uttamam

etam saraṇam āgamma sabba-dukkhā pamuccaye.

Yathā-balām careyyāham sammā-sambuddha-sāsanam

m. dukkha-nissaraṇass’ eva bhāgī assam anāgate.

w. dukkha-nissaraṇass’ eva bhāginissam anāgate.

Kāyena vācāya va cetasā vā
buddhe kukammañ pakatañ mayā yam
buddho paṭigghaiñhātu accayantam
kālantare sañvaritum va buddhe

Kāyena vācāya va cetasā vā
 dhamme kukammam̄ pakatam̄ mayā yam̄
 dhammo paṭigghaṅhātu accayantam̄
 kālantare saṁvaritum̄ va dhamme

Kāyena vācāya va cetasā vā
 saṅghe kukammam̄ pakatam̄ mayā yam̄
 saṅgho paṭigghaṅhātu accayantam̄
 kālantare saṁvaritum̄ va sanghe

15.11.2 Taking Leave after Uposatha

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

Laypeople:

Handa dāni mayaṁ bhante āpucchāma
 bahukiccā mayaṁ bahukaraṇīyā

Senior monk:

‘Yassa dāni tumhe kālam̄ maññatha.’
 ‘Please do what is appropriate at this time.’

15.12 Disrobing

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

Bow three times.

‘Namo tassa bhagavato arahato
sammā-sambuddhassa’ (x3)

Optionally, one may chant *Recollection After Using the Requisites* (p.[34](#)).

Bow three times.

Recite in Pali and in his own language:

‘Sikkham paccakkhāmi. Gihi’ti marū 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 definition 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 (assuming the sky is clear), 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 travelled 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 when mixing them, or consuming a mixture. Such a mistake can be made for example when receiving biscuits at the meal time, and mixing it with tea or coffee made with allowables offered on a previous day.

The mixture takes on the shortest lifetime of the ingredients. The combinations are described in the *Mahāvagga*:

- a. 1d juice, received that morning
 - + food, received that morning
 - is allowable that morning

- b. 7d tonic, received that morning
 - + food, received that morning
 - is allowable that morning

- c. lifetime medicine, received that morning
 - + food, received that morning
 - is allowable that morning

- d. 7d tonic, received sometime
 - + juice, received that day
 - is allowable until dawn

- e. lifetime medicine, received sometime
 - + juice, received that day
 - is allowable until dawn

- f. lifetime medicine, received sometime
 - + 7d tonic, received sometime
 - is allowable for 7 days

Consuming the mixture outside its allowable period is a *pācittiya* offence under *Pc 38 (Stored food)*, even through lack of mindfulness. Perception is not a factor.

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

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 *dubbhāsita*.

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* (*gilāno*) 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>about</u>	ā as in <u>father</u>
i as in <u>hit</u>	ī as in <u>machine</u>
u as in <u>put</u>	ū as in <u>rule</u>
	e as in <u>grey</u>
	o as in <u>more</u>

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)

m, n as ng in sang

ñ as ny in canyon

v rather softer than the English y; near w

cc is a double c as in Fibonacci, never pronounced as in account

A.0.1 Aspirated consonants

bh ch dh dh gh jh kh ph th th

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 ‘jivhā’ or ‘mulho’).

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

ɖ ɖh ɻ ɳ ʈ ʈh

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 · NĀ	MA · HAN · NA · VO							
1	1	½	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 ‘maggio’ as in ‘big gun’.

2. Aspirated consonants like **bh**, **dh** etc. count as single consonant and don’t get divided (Therefore **am·hā·kamī**, but **sa·dham·mamī**, not **sad·ham·mamī** 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.

QUOTATIONS

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 (Kālāma-sutta)

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 Three Cravings and the Four Attachments

Craving for sensuality, craving for becoming, craving for non-becoming.

Attachment to sensuality, to views, to conduct and custom, and attachment to the idea of self.

D.III.230; M.I.66

The Three Universal Characteristics of Existence

All conditioned phenomena are subject to change. All conditioned phenomena are unsatisfactory. All things are not-self.

S.IV.1; Dhp.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 is apparent.

A.I.152

The Four Nutriments

‘All beings are maintained by nutriment.’ The Four Nutriments 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 and 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 (Saṃvara)

Restraint by the Monastic Code of Discipline, by mindfulness, by knowledge, by patience, by energy and effort.

Vism. 7

The Six Attributes of Dhamma

The Dhamma is well expounded by the Blessed One, apparent here and now, timeless, encouraging investigation, leading inwards, to be experienced individually 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 (Sappāya)

Suitable abode, location, speech, companion, food, climate, and posture.

Vism. 127

The Seven Conditions Leading to the Welfare of the Sangha

(*The Mahā Parinibbāna Sutta introduces five sets of seven conditions on this topic. The first two are listed below.*)

- (1) To hold regular and frequent meetings.
- (2) To meet in harmony, to do the duties of the Sangha in harmony, and to disperse in harmony.
- (3) To introduce no revolutionary rules, break up no established rules, but to train oneself in accordance with the prescribed training rules.
- (4) To honour and respect those elders of long experience, the fathers and leaders of the Sangha, and to deem them worthy of listening to.

- (5) Not to fall under the influence of craving.
- (6) To delight in forest dwelling.
- (7) 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’.

Seven further conditions that lead to no decline:

- (1) Not to be fond of activities;
- (2) not to be fond of gossip;
- (3) not to be fond of sleeping;
- (4) not to be fond of socializing;
- (5) not to have evil desires;
- (6) not to have evil friends;
- (7) not to be prematurely satisfied and rest content with early success.

D.II.77-78

The Eight Worldly Conditions (Loka-dhammā)

Gain and loss, fame and obscurity, praise and blame, happiness and suffering.

A.IV.157

The Eight Gifts of a Good Person (Sappurisa-dāna)

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 (Pāramī)

- (1) *Dāna*: generosity;
- (2) *Sīla*: morality;
- (3) *Nekkhamma*: renunciation;
- (4) *Paññā*: wisdom;
- (5) *Viriya*: energy;
- (6) *Khanti*: patience;
- (7) *Sacca*: truthfulness;
- (8) *Adhiṭṭhāna*: determination;
- (9) *Mettā*: loving-kindness;
- (10) *Upekkhā*: equanimity.

Buddhavarīsa v.6

The Ten Wholesome Courses of Action

- (1) To avoid the destruction of life and aim for the welfare of all lives.
- (2) To avoid taking what belongs to others.
- (3) To avoid sexual misconduct.
- (4) To avoid lying, not knowingly speaking a lie for the sake of any advantage.
- (5) To avoid malicious speech, to unite the discordant, to encourage the united, and to utter speech that makes for harmony.

- (6) To avoid harsh language and speak gentle, courteous and agreeable words.
- (7) To avoid frivolous talk; to speak at the right time, in accordance with facts, what is useful, moderate and full of sense.
- (8) To be without covetousness.
- (9) 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’.
- (10) 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 Austerities (Dhutaṅgā)

- (1) Wearing rag-robés; (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

late-come 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 Ten Bases of Merit

(*Puññakiriyā-vatthu*)

- (1) *Dāna*: meritorious action based in generosity, merit acquired by giving;
- (2) *Sīla*: by observing the precepts or moral behaviour;
- (3) *Bhāvanā*: by mental development or meditation;
- (4) *Apacāyana*: by humility or reverence;
- (5) *Veyyāvacca*: by rendering services;
- (6) *Pattidāna*: by sharing or giving out merit;
- (7) *Pattānumodanā*: by rejoicing in others' merit;
- (8) *Dhammassavana*: by listening to the Doctrine or right teaching;
- (9) *Dhammadesanā*: by teaching the Doctrine or showing truth;
- (10) *Ditṭhujukamma*: by straightening one's views or forming correct views.

DhsA.157

The Root of All Things

Chandamūlakā: Rooted in desire are all things.

Manasikārasambhavā: Born of attention are all things.

Phassasamudayā: Arising from contact are all things.

Vedanāsamosaraṇā: Converging on feeling are all things.

Samādhippamukhā: Headed by concentration are all things.

Satādhipateyyā: Dominated by mindfulness are all things.

Paññuttarā: Surmountable by wisdom are all things.

Vimuttisārā: Yielding deliverance as essence are all things.

Amatogadhā: Merging in the Deathless are all things.

Nibbānapariyosānā: Terminating in Nibbāna are all things.

A.V.106

APPENDIX C.

METHODS OF CHANTING NAMO TASSA

Single bar | = short pause

Double bar || = medium pause

Method 1

- Regular Morning and Evening Chanting
- Giving Precepts

Namo tassa bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato arahato sammāsambuddhassa

Method 2

- Funeral Chanting (*Matika*)

Namo tas ||

sa bhagavato arahato sammāsambud || dhas || sa Namo tas ||

sa bhagavato arahato sammāsambud || dhas || sa Namo tas ||

sa bhagavato arahato sammāsambud || dhas || sa

Method 3

- Saṅghakamma (including Pāṭimokkha)
- When giving Dhamma Talks

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa || bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato || arahato sammā || sambuddhassa

Method 4

- Paritta Chanting

Namo tassa bhagavato ||

arahato | sammā | sambud | dhas || sa Namo tas || sa bhagavato |

arahato | sammā | sambud | dhas || sa Namo tas || sa bhagavato |

arahato | sammā | sambud | dhas || sa



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