



BHIKKHU MANUAL

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Essential Chants and Vinaya Notes

Forest Sangha Publications

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Namo tassa bhagavato arahato sammā sambuddhassa

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Abbreviations used in the text

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

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PREFACE

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

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The Person
February 2019

PART I

ESSENTIAL CHANTS

1.

MORNING CHANTING

Dedication of Offerings

[Yo so] bhagavā arahaṃ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakasaṅgho
Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma
Sādhū no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya
Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemi
[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi
[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṃ namāmi

[Yam-amha kho mayaṃ bhagavantaṃ saraṇaṃ gatā, uddissa
pabbajitā yo no bhagavā satthā, yassa ca mayaṃ bhagavato
dhammaṃ rocema

Imehi sakkārehi taṃ bhagavantam sasaddhammaṃ
sasāvakasaṅghaṃ abhipūjayāma.]

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Homage to the Buddha

[Handa mayaṃ buddhābhitthutiṃ karomase]

Yo so tathāgato arahaṃ sammāsambuddho
Vijjācaraṇa-sampanno, sugato, lokavidū
Anuttaro purisadamma-sārathi
Satthā deva-manussānaṃ, buddho bhagavā.

Yo imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam
Sassamaṇa-brāhmaṇiṃ pajam sadeva-manussaṃ sayam
abhiññā sacchikatvā pavedesi
Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ
pariyosāna-kalyāṇaṃ
Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ
brahma-cariyaṃ pakāsesi
Tam-ahaṃ bhagavantam abhipūjayāmi tam-ahaṃ
bhagavantam sirasā namāmi

Homage to the Dhamma

[Handa mayaṃ dhammābhitthutiṃ karomase]

Yo so svākkhāto bhagavatā dhammo
 Sandiṭṭhiko, akāliko, ehipassiko, opanayiko
 Paccattaṃ veditabbo viññūhi
 Tam-ahaṃ dhammaṃ abhipūjayāmi tam-ahaṃ dhammaṃ
 sirasā namāmi

Homage to the Saṅgha

[Handa mayaṃ saṅghābhitthutiṃ karomase]

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

Salutation to the Triple Gem

[Handa mayaṃ ratanattaya-paṇāma-gāthāyo c'eva
saṃvega-parikittana-pāṭhañca bhaṇāmaṣe]

Buddho susuddho karuṇā-mahaṇṇavo
Yo'ccanta-suddhabbara-ñāṇa-locano
Lokassa pāpūpakilesa-ghātako
Vandāmi buddhaṃ aham-ādarena taṃ
Dhammo padīpo viya tassa satthuno
Yo magga-pākāmata-bheda-bhinnako
Lokuttaro yo ca tad-attha-dīpano
Vandāmi dhammaṃ aham-ādarena taṃ
Saṅgho sukhettābhyati-khetta-saññito
Yo diṭṭha-santo sugatānubodhako
Lolappahīno ariyo sumedhaso
Vandāmi saṅghaṃ aham-ādarena taṃ
Iccevam-ekantabhipūja-neyyakaṃ vatthuttayaṃ
vandayatābhisankhataṃ
Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa
pabhāva-siddhiyā

Idha tathāgato loke uppanno arahaṃ sammāsambuddho
Dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodhagāmī sugatappavedito
Mayan-taṃ dhammaṃ sutvā evaṃ jānāma

Jātipi dukkhā
 Jarāpi dukkhā
 Maraṇampi dukkhaṃ
 Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā
 Appiyehi sampayogo dukkho
 Piyehi vippayogo dukkho
 Yamp'icchaṃ na labhati tampi dukkhaṃ
 Saṅkhittena pañcupādānakkhandhā dukkhā

Seyyathīdaṃ
 Rūpūpādānakkhandho
 Vedanūpādānakkhandho
 Saññūpādānakkhandho
 Saṅkhārūpādānakkhandho
 Viññāṇūpādānakkhandho

Yesaṃ pariññāya
 Dharamāno so bhagavā evaṃ bahulaṃ sāvake vineti
 Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā
 pavattati

Rūpaṃ aniccaṃ
 Vedanā aniccā
 Saññā aniccā
 Saṅkhārā aniccā
 Viññāṇaṃ aniccaṃ
 Rūpaṃ anattā
 Vedanā anattā

Saññā anattā

Saṅkhārā anattā

Viññāṇaṃ anattā

Sabbe saṅkhārā aniccā

Sabbe dhammā anattā'ti

Te mayaṃ otiṇṇāṃha jātiyā jarā-maraṇena

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

Dukkhotiṇṇā dukkha-paretā

Appeva nāmimassa kevalassa dukkha-kkhandhassa

antakiriyā paññāyethā'ti

Cira-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ
sammāsambuddhaṃ

Saddhā agārasmā anagāriyaṃ pabbajitā

Tasmiṃ bhagavati brahma-cariyaṃ carāma

Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā

Taṃ no brahma-cariyaṃ imassa kevalassa

dukkha-kkhandhassa antakiriyāya saṃvattatu

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā

Buddhaṃ bhagavantaṃ abhivādemi

[Svākkhāto] bhagavatā dhammo

Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaśaṅho

Saṅghaṃ namāmi

2.

EVENING CHANTING

Dedication of Offerings

[Yo so] bhagavā arahaṃ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakasaṅgho
Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma
Sādhū no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya
Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemi

[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṃ namāmi

[Yam-amha kho mayaṃ bhagavantaṃ saraṇaṃ gatā, uddissa
pabbajitā yo no bhagavā satthā, yassa ca mayaṃ bhagavato
dhammaṃ rocema

Imehi sakkārehi taṃ bhagavantam sasaddhammaṃ
sasāvaka-saṅgham abhipūjayāma.]

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Recollection of the Buddha

[Handa mayaṃ buddhānussatinayaṃ karomase]

Taṃ kho pana bhagavantam evaṃ kalyāṇo
kittisaddo abbhuggato

Itipi so bhagavā araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anuttaro purisadamma-sārathi satthā deva-manussānaṃ
buddho bhagavā'ti

Supreme Praise of the Buddha

[Handa mayaṃ buddhābhigītiṃ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto

Suddhābhiñña-karuṇāhi samāgatatto

Bodhesi yo sujanatam kamalam va sūro

Vandām'aham tam-araṇam sirasā jinendam

Buddho yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
 Paṭhamānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ
 Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me
 Buddhass'āhaṃ niyyādemī sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'haṃ/Vandanti'haṃ carissāmi

buddhass'eva subodhitaṃ

Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Buddhaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

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

Recollection of the Dhamma

[Handa mayaṃ dhammānussatinayaṃ karomase]

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

Supreme Praise of the Dhamma

[Handa mayaṃ dhammābhigītiṃ karomase]

Svākkhātataḍḍiguṇa-yoga-vasena seyyo
 Yo magga-pāka-pariyatti-vimokkha-bhedo
 Dhammo kuloka-patanā tada-dhāri-dhārī
 Vandāmaḥamaṃ tama-hamaṃ vara-dhammam-etamaṃ
 Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
 Dutiyānussatiṭṭhānaṃ vandāmi taṃ sireṇ'amaṃ
 Dhammassāhaḥ asmi dāso/dāsī va dhammo me sāmi-kissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammass'āmaṃ niyyādemi sarīraṇ-jīvitaṇ-cidaṃ
 Vandantoḥamaṃ/Vandantiḥamaṃ carissāmi
 dhammass'eva sudhammataṃ
 Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Dhammaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

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

Recollection of the Saṅgha

[Handa mayaṃ saṅghānussatinayaṃ karomase]

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

Supreme Praise of the Saṅgha

[Handa mayaṃ saṅghābhigītiṃ karomase]

Saddhammajō supaṭipatti-guṇādiyutto
 Yo'tṭhabbidho ariyapuggala-saṅgha-seṭṭho
 Silādidhamma-pavarāsaya-kāya-citto
 Vandām'ahaṃ tam-ariyāna-gaṇaṃ susuddhaṃ
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ
 Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmī-kissaro
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghass'āhaṃ niyyāдеми sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'haṃ/Vandantī'haṃ carissāmi
 saṅghassopaṭipannataṃ
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ

Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Saṅghaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

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

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā
 Buddhaṃ bhagavantaṃ abhivāдеми

[Svākkhāto] bhagavatā dhammo
 Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaṃgho
 Saṅghaṃ namāmi

3.

REFLECTIONS

3.1 Reflection on the Four Requisites

[Handa mayaṃ taṅkhaṇika-
paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe]

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

*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 piṇḍapātaṃ paṭisevāmi, neva davāya, na
madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa
kāyassa ṭhitiyā, yāpanāya, vihiṃsūparatiyā,
brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ
paṭihaṅkhāmi, navaṅca vedanaṃ na uppādessāmi, yātrā ca
me bhavissati anavajjatā ca phāsuvihāro cā'ti

*Wisely reflecting, I use almsfood: not for fun, not for pleasure,
not for fattening, not for beautification, only for the*

maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, 'I will allay hunger without overeating, so that I may continue to live blamelessly and at ease.'

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

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

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

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

M.I.10

3.2 Five Subjects for Frequent Recollection

[Handa mayam abhiṇha-paccavekkhaṇa-pāṭham
bhaṇāmase]

(Men Chant)

[Jarā-dhammomhi] jaraṃ anatīto

Byādhī-dhammomhi byādhīṃ anatīto

Maraṇa-dhammomhi maraṇaṃ anatīto

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

Kammassakomhi kammaḍāyādo kammayoni kammabandhu
kammapaṭisaraṇo

Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa
dāyādo bhavissāmi

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

(Women Chant)

[Jarā-dhammāmhi] jaraṃ anatītā

Byādhī-dhammāmhi byādhīṃ anatītā

Maraṇa-dhammāmhi maraṇaṃ anatītā

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

Kammassakāmhi kammaḍāyādā kammayoni kammabandhu
kammapaṭisaraṇā

Yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa
dāyādā bhavissāmi

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

3.3 Ten Subjects for Frequent Recollection

[Handa mayam]

pabbajita-abhiñha-paccavekkhaṇa-pāṭhaṃ bhaṇāmasa]

[Dasa ime bhikkhave] dhammā pabbajitena abhiñhaṃ
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 abhiñhaṃ
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 abhiñhaṃ
paccavekkhitabbam

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

Añño me ākappo karaṇīyo'ti pabbajitena abhiñhaṃ
paccavekkhitabbam

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

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

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

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

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti
pabbajitena abhiñhaṃ paccavekkhitabbaṃ

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

Kammassakomhi kammadāyādo kammayoni kammabandhu
kammaṇṇaṃ, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā
pāpakaṃ vā, tassa dāyādo bhavissāmī'ti pabbajitena
abhiñhaṃ paccavekkhitabbaṃ

*'I am the owner of my kamma, heir to my kamma, born of my
kamma,*

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

‘Kathambhūtaṣṣa me rattindivā vītipatanti’^{ti} pabbajitena
abhiñhaṃ 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’haṃ suññāgāre abhiramāmi’^{ti} pabbajitena
abhiñhaṃ 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’haṃ pacchime
kāle sabrahmacārihi puṭṭho na mañku bhavissāmi’^{ti}
pabbajitena abhiñhaṃ 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 abhiñhaṃ
paccavekkhitabbā’^{ti}

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

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3.4 Suffusion With the Divine Abidings

[Handa mayaṃ caturappamaññā-obhāsaṇaṃ karomase]

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

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

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

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

DN 13

3.5 Patti-dāna-gāthā

[Handa mayaṃ patti-dāna-gāthāyo bhaṇāmasē.]

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

Amhe rakkhatu saddhammo
Sabbe pi dhamma-cārino
Vuḍḍhiṃ sampāpuṇeyyāma
Dhamme ariyappavedite.

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

3.6 Recollection After Using the Requisites

[Handa mayaṃ atīta-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe.]

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

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

Ajja mayā apaccavekkhitvā yaṃ senāsaṇaṃ paribhuttaṃ, taṃ
 yāvad-eva sītassa paṭighātāya, uñhassa paṭighātāya,

ḍaṃsa-makasa-vātātapa-siriṃsapasamphassānaṃ
paṭighātāya, yāvad-eva utu-parissaya-vinodanaṃ
paṭisallān'ārām'atthaṃ.

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

cf. M.I.10

3.7 Reflection on the Off-Putting Qualities of the Requisites

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

[Yathā paccayaṃ] pavattamānaṃ dhātu-mattam-ev'etaṃ
Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo
Dhātu-mattako, nissatto, nijjīvo, suñño
Sabbāni pana imāni cīvarāni ajigucchaniyāni
Imaṃ pūti-kāyaṃ patvā, ativiya jigucchaniyāni jāyanti
Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ
Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo
Dhātu-mattako, nissatto, nijjīvo, suñño
Sabbo panāyaṃ piṇḍapāto ajigucchaniyo
Imaṃ pūti-kāyaṃ patvā, ativiya jigucchaniyo jāyati
Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ
Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo
Dhātu-mattako, nissatto, nijjīvo, suñño
Sabbāni pana imāni senāsaṇāni ajigucchaniyāni

Imam pūti-kāyaṃ patvā, ativiya jigucchanīyāni jāyanti
 Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ
 Yad idaṃ gilāna-paccaya-bhesajja-parikkhāro tad
 upabhuñjako ca puggalo
 Dhātu-mattako, nissatto, nijjīvo, suñño
 Sabbo panāyaṃ
 gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo
 Imam pūti-kāyaṃ patvā, ativiya jigucchanīyo jāyati

3.8 Mettāpharaṇaṃ

[Handa mayam mettāpharaṇaṃ karomase]

[Ahaṃ sukhito homi] niddukkho homi, avero homi,
 abyāpajho homi, anīgho homi, sukhī attānaṃ pariharāmi
 Sabbe sattā sukhitā hontu, sabbe sattā averā hontu, sabbe
 sattā abyāpajhā hontu, sabbe sattā anīghā hontu, sabbe sattā
 sukhī attānaṃ pariharantu. Sabbe sattā sabbadukkhā
 pamuccantu, sabbe sattā
 laddha-sampattito mā vigacchantu
 Sabbe sattā kammassakā kammadāyādā kammayonī
 kammabandhū kammaṭṭisaraṇā, yaṃ kammaṃ karissanti,
 kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavissanti

M.I.288; A.V.88

3.9 Reflection on Universal Well-Being

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

[May I abide in well-being,
In freedom from affliction,
In freedom from hostility,
In freedom from ill-will,
In freedom from anxiety,
And may I maintain well-being in myself.

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

May all beings be released from all suffering.

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

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

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

M.I.288; A.V.88

3.10 Reflection on the Unconditioned

[Handa mayaṃ nibbāna-sutta-pāṭhaṃ bhaṇāmaṣe]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhatam

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetaṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asankhatam

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

Na yidaṃ 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 ajātaṃ abhūtaṃ akataṃ
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

3.11 Reflection on the Thirty-Two Parts

[Handa mayaṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe]

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

Atthi imasmiṃ kāye

kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahārū, aṭṭhī,
aṭṭhimiñjaṃ, vakkhaṃ, hadayaṃ, yakaṇaṃ, kilomakaṃ,
pihakaṃ, papphāsaṃ, antaṃ, antagaṇaṃ, udariyaṃ, karīsaṃ,
pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā,
kheḷo, siṅghāṇikā, lasikā, mutthaṃ, matthaluṇṇaṃ'ti

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

cf. M.I.57

3.12 Sabba-patti-dāna-gāthā

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

Puññass'idāni katassa
Tesañ-ca bhāgino hontu
Ye piyā guṇavantā ca
Diṭṭhā me cāpyadiṭṭhā vā
Sattā tiṭṭhanti lokasmiṃ
Pañc'eka-catu-vokārā
Ñātaṃ ye patti-dānam-me,
Ye c'imaṃ nappajānanti
Mayā dinnāna-puññānaṃ
Sabbe sattā sadā hontu
Khemappadañ-ca pappontu

yān'aññāni katāni me,
sattānantāppamāṇaka.
mayhaṃ mātā-pitā-dayo.
aññe majjhatta-verino;
te bhumma catu-yonikā.
saṃsarantā bhavābhava:
anumodantu te sayaṃ.
devā tesam nivedayaṃ.
anumodana-hetunā.
averā sukha-jīvino.
tesāsā sijjhataṃ subhā.

► Yan-dāni me kataṃ puññaṃ
Khippaṃ sacchikareyyāhaṃ
Sace tāva abhabbo'haṃ
Niyato bodhi-satto va
Nāṭṭhārassa pi abhabba
Manussattañ-ca liṅgañ-ca
Labhitvā pesalo sīlī
Sukhā-paṭipado khippābhiñño
Arahatta-phalaṃ aggaṃ
Yadi n'uppajjati Buddho
Evaṃ sante labheyyāhaṃ

tenānen'uddisena ca,
dhamme lok'uttare nava.
saṃsāre pana saṃsaram,
sambuddhena viyākato.
ṭhānāni pāpuṇeyy'ahaṃ.
pabbajjañ-c'upasampadaṃ.
dhāreyyaṃ satthu sāsanaṃ,
sacchikareyyahaṃ.
vijj'ādi-guṇ'alañ-kataṃ,
kammaṃ paripūrañ-ca me,
pacceka-bodhim-uttaman-ti.

3.13 Uddissanādhittāna-gāthāyo

[Handa mayaṃ uddissanādhittāna-gāthāyo bhaṇāmaṣe]

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

3.14 Verses of Sharing and Aspiration

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

Through the goodness that arises from my practice,
 May my spiritual teachers and guides of great virtue,
 My mother, my father, and my relatives,
 The Sun and the Moon, and all virtuous leaders of the world,

May the highest gods and evil forces,
 Celestial beings, guardian spirits of the Earth,
 and the Lord of Death,
 May those who are friendly, indifferent, or hostile,
 May all beings receive the blessings of my life,
 May they soon attain the threefold bliss
 and realize the Deathless.
 Through the goodness that arises from my practice,
 And through this act of sharing,
 May all desires and attachments quickly cease
 And all harmful states of mind.
 Until I realize Nibbāna,
 In every kind of birth, may I have an upright mind,
 With mindfulness and wisdom, austerity and vigour.
 May the forces of delusion not take hold nor weaken my
 resolve.
 The Buddha is my excellent refuge,
 Unsurpassed is the protection of the Dhamma,
 The Solitary Buddha is my noble guide,
 The Saṅgha is my supreme support.
 Through the supreme power of all these,
 May darkness and delusion be dispelled.

3.15 Sabbe sattā sadā hontu

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

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

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

Apadāna 4

4.

PARITTA CHANTS

4.1 Thai Traditions

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

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

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

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

	first line		page
i1	Namo tassa		40
i2	Buddhaṃ saraṇaṃ gacchāmi		40
i3/a	Sambuddhe aṭṭhavāsaṇca		41
i3/b	Yo cakkhumā		41
i4	Namo arahato		42
D1	Asevanā ca bālānaṃ	S1	43
D2	Yaṅkiñci vittaṃ	S2	46
D3	Karaṇīyam-attha-kusalena	S3	50
D4	Virūpakkhehi me mettaṃ	S4	54
	Vadhissamenanti parāmasanto		54
D5	Udet'ayaṇ-cakkhumā eka-rājā	S5	55
	Atthi loke sīla-guṇo	S6	56
D6	Iti pi so bhagavā	S7	57
D7	Vipassissa nam'atthu	S8	58
	Natthi me saraṇaṃ aññaṃ		59
	Yaṅkiñci ratanaṃ loke		59
	Sakkatvā buddharatanaṃ		60
	Yato'haṃ bhagini	S9	60
	Bojjh'aṅgo sati-saṅkhāto	S10	61
	Yan-dunnimittaṃ	S11	61
	Dukkhappattā ca niddukkhā		62
	Bāhuṃ sahaṣsam-abhinimmita		62
	Mahā-kāruṇiko nātho	S12	64
	Te attha-laddhā sukhitā		65
	Bhavatu sabba-maṅgalaṃ		65

4.1.1 Notes for Particular Chants

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

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

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

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

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

Bāhuṃ sahaṣṣam-abhinimmita: This is a popular later addition to the present day standard chants. It is not listed in the *djet-* or *sipsong-damnahn* sets. Yet these days it is frequently added just before *Mahā-kāruṇiko nātho*. On some occasions (e.g. public birthdays, jubilees, inauguration ceremonies, etc.), it is an alternative, instead of chanting *djet-*

or *sipsong-damnahn*, to do a minimum sequence called *suat-phorn-phra* which contains only:

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

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

Te attha-laddhā sukhitā: This is sometimes inserted before closing with *Bhavatu sabba-maṅgalaṃ*, as a special well-wishing when the occasion has to do with Buddhism in general (e.g. inauguration of a new abbot).

4.2 Invitations

4.2.1 Invitation for Paritta Chanting

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

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

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

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

(Bow three times)

4.2.2 Invitation to the Devas

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

Before royal ceremonies, the invitation starts with A.

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

The verses at D. are always chanted.

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

(With hands joined in añjali, recite the following)

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

4.3 Introductory Chants

4.3.1 Pubba-bhāga-nama-kāra-pāṭho

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

4.3.2 Saraṇa-gamana-pāṭho

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

Tatiam pi buddhaṃ saraṇaṃ gacchāmi

Tatiam pi dhammaṃ saraṇaṃ gacchāmi

Tatiam pi saṅghaṃ saraṇaṃ gacchāmi

4.3.3 Sambuddhe

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

4.3.4 Nama-kāra-siddhi-gāthā

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

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

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

Thai

4.3.5 Namo-kāra-atthaka

Namo arahato sammā
 Sambuddhassa mahesino
 Namo uttama-dhammassa
 Svākkhātass'eva ten'idha
 Namo mahā-saṅghassāpi
 Visuddha-sīla-diṭṭhino
 Namo omāty-āraddhassa
 Ratanattayassa sādhuṃ

Namo omakātītassa
 Tassa vatthuttayassa-pi
 Namokārappabhāvena
 Vigacchantu upaddavā
 Namokārānubhāvena
 Suvatthi hotu sabbadā
 Namokārassa tejena
 Vidhimhi homi tejavā

Thai

4.4 Core Sequence

4.4.1 Maṅgala-sutta

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

Bahū devā manussā ca,
 Maṅgalāni acintayum;
 Ākaṅkhamānā sotthānaṃ,
 Brūhi maṅgalam-uttamaṃ.]

Asevanā ca bālānaṃ
 Paṇḍitānañ-ca sevanā
 Pūjā ca pūjanīyānaṃ

Etam maṅgalam-uttamaṃ

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

Bāhu-saccañ-ca sippañ-ca,
Vinayo ca susikkhito
Subhāsītā ca yā vācā
Etam maṅgalam-uttamaṃ

Mātā-pitu-upaṭṭhānaṃ
Putta-dārassa saṅgaho
Anākulā ca kammantā
Etam maṅgalam-uttamaṃ

Dānañ-ca dhamma-cariyā ca
Ñātakānañ-ca saṅgaho
Anavajjāni kammāni
Etam maṅgalam-uttamaṃ

Āratī viratī pāpā
Majja-pānā ca saññamo
Appamādo ca dhammesu
Etam maṅgalam-uttamaṃ

Gāravo ca nivāto ca
Santuṭṭhī ca kataññutā

Kālena dhammassavanaṃ
Etam maṅgalam-uttamaṃ

Khantī ca sovacassatā
Samaṇānañ-ca dassanaṃ
Kālena dhamma-sākacchā
Etam maṅgalam-uttamaṃ

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

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

Etādisāni katvāna
Sabbattham-aparājitā
Sabbattha sotthiṃ gacchanti
Tan-tesaṃ maṅgalam-uttamaṃ'ti

Snp 2.4

4.4.2 Ratana Sutta

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

Yānīdha bhūtāni samāgatāni,
Bhum māni vā yāni va antalikkhe.

Sabb'eva bhūtā sumanā bhavantu,
 Atho pi sakkacca suṇantu bhāsitaṃ.
 Tasmā hi bhūtā nisāmetha sabbe,
 Mettaṃ karotha mānusiya pajāya.
 Divā ca ratto ca haranti ye baliṃ,
 Tasmā hi ne rakkhatha appamattā.

1. Yaṅkiñci vittaṃ idha vā huraṃ vā
 Saggesu vā yaṃ ratanaṃ paṇītaṃ
 Na no samaṃ atthi tathāgatena
 Idam-pi buddhe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

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

Yath'inda-khīlo paṭhaviṃ sito siyā,
Catubbhi vātebhi asampakampiyo.

Tathūpamaṃ sappurisaṃ vadāmi,
 Yo ariya-saccāni avecca passati.
 Idam-pi Saṅghe ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu.

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

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

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

Vanappagumbe yathā phussi-t-agge,
 Gimhāna-māse paṭhamasmiṃ gimhe.
 Tathūpamaṃ dhamma-varaṃ adesayi,
 Nibbāna-gāmiṃ paramaṃ hitāya.
 Idam-pi Buddhē ratanaṃ paṇītaṃ,
 Etena saccena suvatthi hotu.

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

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

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

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

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

Snp 2.1

4.4.3 Karaṇīya-metta-sutta

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

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

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

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

Diṭṭhā vā ye ca adiṭṭhā
 Ye ca dūre vasanti avidūre

Bhūtā vā sambhavesī vā
Sabbe sattā bhavantu sukhit'attā

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

Mātā yathā niyaṃ puttāṃ
Āyusā eka-puttam-anurakkhe
Evam'pi sabba-bhūtesu
Mānasam-bhāvaye aparimāṇaṃ

Mettañ-ca sabba-lokasmiṃ
Mānasam-bhāvaye aparimāṇaṃ
Uddhaṃ adho ca tiriyañ-ca
Asambādhaṃ averaṃ asapattaṃ

Tiṭṭhañ-caraṃ nisinno vā
Sayāno vā yāvat'assa vigata-middho
Etaṃ satiṃ adhiṭṭheyya
Brahmam-etaṃ vihāraṃ idham-āhu

Diṭṭhiñca anupagamma
Silavā dassanena sampanno
Kāmesu vineyya gedhaṃ
Na hi jātu gabbha-seyyaṃ punareti'ti

4.4.4 The Buddha's Words on Loving-Kindness

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

[This is what should be done]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skilful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

The great or the mighty, medium, short, or small,

The seen and the unseen,

Those living near and far away,

Those born and to be born,

May all beings be at ease.

Let none deceive another

Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.

Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings,
Radiating kindness over the entire world:

Spreading upwards to the skies
And downwards to the depths,
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated,
Or lying down — free from drowsiness —
One should sustain this recollection.
This is said to be the sublime abiding.

By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense-desires,
Is not born again into this world.

4.4.5 Khandha-parittam

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

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

AN 2.72-73

4.4.6 Chaddanta-parittam

Vadhissamenanti parāmasanto
 Kāsāvamaddakkhi dhajaṃ isīnaṃ
 Dukkheṇa phuṭṭhassudapādi saññā Arahaddhajo sabbhi
 avajjharūpo

Sallena viddho byathitopi santo
 Kāsāvavattamhi manaṃ na dussayi.
 Sace imaṃ nāgavarena saccaṃ,
 Mā maṃ vane bālamigā agañchunti.

4.4.7 Mora-parittam

a.m.

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

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

p.m.

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

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

4.4.8 Vattaka-parittam

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

Cariyapiṭaka vv.319-322

4.4.9 Buddha-dhamma-saṅgha-guṇā

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

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

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

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

Niyyānikam sudesitam
 Atha saṅgham sareyyātha
 Puññakkhetam anuttaram.
 Evam-Buddham sarantānam
 Dhammam saṅghaṇ-ca bhikkhavo
 Bhayaṃ vā chambhitattam vā
 Loma-haṃso na hessatī-ti.

S.I.219-220

4.4.10 Ātānāṭiya Paritta (short)

Vipassissa nam'atthu	cakkhumantassa sirīmato
Sikhissa pi nam'atthu	sabba-bhūtānukampino
Vessabhusa nam'atthu	nhātakassa tapassino
Nam'atthu kakusandhassa	māra-senappamaddino
Konāgamanassa nam'atthu	brāhmaṇassa vusīmato
Kassapassa nam'atthu	vippamuttassa sabbadhi
Āṅgīrasassa nam'atthu	sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi	sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke	yathā-bhūtaṃ vipassisum
Te janā apisuṇā	mahantā vīta-sāradā
Hitam deva-manussānam	yaṃ namassanti gotamaṃ
Vijjā-caraṇa-sampannam	mahantaṃ vīta-sāradaṃ
Vijjā-caraṇa-sampannam	buddham vandāma gotaman'ti

D.III.195-196

4.4.11 Sacca-kiriyā-gāthā

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

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

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

4.4.12 Yaṅkiñci ratanaṃ loke

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

4.4.13 Sakkatvā buddharatanam

Sakkatvā buddharatanam	osatham uttamaṃ varaṃ
Hitam devamanussānam	buddhatejena sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanam	osatham uttamaṃ varaṃ
Pariḷāhūpasamanam	dhammatejena sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te
Sakkatvā saṅgharatanam	osatham uttamaṃ varaṃ
Āhuneyyam pāhuneyyam	saṅghatejena sotthinā
Nassantupaddavā sabbe	rogā vūpasamentu te

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

4.4.14 Aṅguli-māla-parittam

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

M.II.103

4.4.15 Bojjh'aṅga-parittam

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

S.V.80f

4.4.16 Abhaya-parittam

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

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

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

Trad.

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

4.5 Closing Sequence

4.5.1 Devatā-uyyोजना-gāthā

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

4.5.2 Jaya-maṅgala-attha-gāthā

Bāhuṃ sahasam-abhinimmita sāvudhan-taṃ
 Grīmekhalaṃ udita-ghora-sasena-māraṃ
 Dān'ādi-dhamma-vidhinā jitavā mun'indo

Tan-tejasā bhavatu te jaya-maṅgalāni

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

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

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

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

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

Nandopananda-bhujagaṃ vibudhaṃ mah'iddhiṃ
Puttena thera-bhujagena damāpayanto

Iddhūpadesa-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

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

4.5.3 Jaya-parittaṃ

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

4.5.4 So attha-laddho

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

4.5.5 Sā attha-laddhā

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

4.5.6 Te attha-laddhā sukhitā

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

cf. A.I.294

4.5.7 Bhavatu sabba-maṅgalaṃ

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

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

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

4.6 Mahā-kāruṇiko nātho ti ādikā gāthā

Mahā-kāruṇiko nātho

Atthāya sabba-pāṇinaṃ

Hitāya sabba-pāṇinaṃ
Sukhāya sabba-pāṇinaṃ

Pūretvā pāramī sabbā
Patto sambodhim-uttamaṃ
Etena sacca-vajjena
Mā hontu sabb’upaddavā.

4.7 Āṭṇāṭiya Paritta (long)

(Solo introduction)

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

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

Brahmacakkaṃ pavattenti	loke appaṭivattiyaṃ
Upetā buddhadhammehi	aṭṭhārasahi nāyakā
Dvattiṃsa-lakkhaṇūpetā	sītyānubyañjanādhārā
Byāmapabbhāya suppbhā	sabbe te munikuñjarā
Buddhā sabbaññuno ete	sabbe khīṇāsavā jinā
Mahappabhā mahātejā	mahāpaññā mahabbalā
Mahākāruṇikā dhīrā	sabbesānaṃ sukhāvahā
Dīpā nāthā paṭiṭṭhā	ca tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mahassāsā	saraṇā ca hitesino
Sadevakassa lokassa	sabbe ete parāyaṇā
Tesāhaṃ sirasā pāde	vandāmi purisuttame
Vacasā manasā ceva	vandāmete tathāgate
Sayane āsane ṭhāne	gamane cāpi sabbadā
Sadā sukhena rakkhantu	buddhā santikarā tuvaṃ
Tehi tvaṃ rakkhito santo	mutto sabbabhayena ca
Sabba-rogaṇinimutto	sabba-santāpavajjito
Sabba-veramatikkanto	nibbuto ca tuvaṃ bhava
Tesaṃ saccena sīlena	khantimettābalena ca
Tepi tumhe* anurakkhantu	ārogyena sukhena ca
Purattimasmiṃ disābhāge	santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Dakkhiṇasmiṃ disābhāge	santi devā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Pacchimasmiṃ disābhāge	santi nāgā mahiddhikā

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

Tepi tumhe anurakkhantu	ārogyena sukhena ca
Uttarasmiṃ disābhāge	santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Purimadisam dhatarattho	dakkhiṇena viruḷhako
Pacchimena virūpakkho	kuvero uttaram disam
Cattāro te mahārājā	lokapālā yasassino
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Ākāsaṭṭhā ca bhummaṭṭhā	devā nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca

4.7.1 Natthi me saraṇaṃ aññaṃ

Natthi me saraṇaṃ aññaṃ	buddho me saraṇaṃ varaṃ
Etena saccavajjena	hotu te* jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ	dhammo me saraṇaṃ varaṃ
Etena saccavajjena	hotu te jayamaṅgalaṃ
Natthi me saraṇaṃ aññaṃ	saṅgho me saraṇaṃ varaṃ
Etena saccavajjena	hotu te jayamaṅgalaṃ

4.7.2 Sabbītiyo vivajjantu

Sabbītiyo vivajjantu	sabbarogo vinassatu
Mā te bhavatvantarāyo	sukhī dīghāyuko bhava
Abhivādanasīlissa	niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti	āyu vaṇṇo sukhaṃ balaṃ

Dhp 109

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

4.8 Natthi me saraṇaṃ aṇṇaṃ

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

4.9 Yaṅkiñci ratanaṃ loke

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

4.10 Sakkatvā

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

4.11 Pabbatopama-gāthā

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

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

[Handa mayaṃ bhāra-sutta-gāthāyo bhaṇāmaṣe]

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

S.III.26

4.13 Khemākhema-saraṇa-gamana-paridīpikā-gāthā

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

Dhp 188-192.

4.14 Verses on a Shining Night of Prosperity

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

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

M.III.187

4.15 Verses on the Three Characteristics

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

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

Dhp 85-89

4.16 Verses on Respect for the Dhamma

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

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

S.I.140

Na hi dhammo adhammo ca
 Ubho sama-vipākino
 Adhammo nirayaṃ neti
 Dhammo pāpeti suggaṭṭiṃ

Dhammo have rakkhati dhamma-cāriṃ
 Dhammo suciṇṇo sukham-āvahāti
 Esānisaṃso dhamme suciṇṇe
 Na duggaṭṭiṃ gacchati dhamma-cārī.

Thag 303-304

4.17 Verses on the Buddha's First Exclamation

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

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

Dhp 153-154

4.18 Arising From a Cause

Ye dhammā hetuppabhavā
Tesaṃ hetuṃ tathāgato āha
Tesañca yo nirodho
Evaṃ-vādī mahāsamaṇo'ti.

Mv.1.23.5

4.19 Nakkhattayakkha

The paritta chanting may be closed with the following:

Nakkhatta-yakkha-bhūtānaṃ	pāpa-ggaha-nivāraṇā
Parittassānubhāvena	hantvā tesāṃ upaddave

(Three times)

5.

ANUMODANĀ

5.1 Just as Rivers

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

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

Khp.VII.v8

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

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

DhpA.I.198

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

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

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

Dhp 109

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

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

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

5.2 Ratanattay'ānubhāv'ādi-gāthā

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

5.3 Bhojana-dānānumodanā

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

A.III.42

5.4 Saṅgha-vatthu-gāthā

Dānañ-ca peyya-vajjañ-ca	attha-cariyā ca yā idha
Samānattatā ca dhammesu	tattha tattha yathā'rahaṃ
Ete kho saṅghā loke	rathass'āṇīva yāyato
Ete ca saṅghā nāssu	na mātā putta-kāraṇā
Labhetha mānaṃ pūjaṃ vā	pitā vā putta-kāraṇā
Yasmā ca saṅghā ete	samavekkhanti paṇḍitā
Tasmā mahattaṃ papponti	pāsaṃsā ca bhavanti te-ti.

A.II.32

5.5 Ādiya-sutta-gāthā

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

A.III.46

5.6 Maha-maṅgala-cakkavāḷa

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

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

5.7 Culla-maṅgala-cakka-vāḷa

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

Buddha-ratanam, dhamma-ratanam, saṅgha-ratanam

Tiṇṇam ratanānam ānubhāvena

Catur-āsīti-sahassa-dhammakkhandh'ānubhāvena

Piṭakattay'ānubhāvena

Jina-sāvaka'ānubhāvena

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

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

Dukkha-roga-bhayā verā, sokā sattva c'upaddavā

Anekā antarāyā pi, vinassantu ca tejasā

Jaya-siddhi dhanam lābham, sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca, bhogam vuḍḍhī ca yasavā

Sata-vassā ca āyū ca, jīva-siddhī bhavantu te

Bhavatu sabba-maṅgalam...

5.8 Ariya-dhana-gāthā

Yassa saddhā tathāgate	acalā supatitṭhitā
Sīlañ-ca yassa kalyāṇaṃ	ariya-kantaṃ pasaṃsitaṃ
Saṅghe pasādo yass'atthi	uju-bhūtañ-ca dassanaṃ
Adaliddo-ti taṃ āhu	amoghaṃ tassa jīvitaṃ
Tasmā saddhañ-ca sīlañ-ca	pasādaṃ dhamma-dassanaṃ
Anuyuñjetha medhāvī	saraṃ buddhāna sāsanaṃ-ti

A.III.54

5.9 Aggappasāda-sutta-gāthā

Aggato ve pasannānaṃ	aggamaṃ dhammaṃ vijānataṃ
Agge Buddhē pasannānaṃ	dakkhiṇeyye anuttare
Agge dhamme pasannānaṃ	virāgūpasame sukhe
Agge saṅghe pasannānaṃ	puññaṃkhetṭe anuttare
Aggasmimā dānaṃ dadataṃ	aggamaṃ puññaṃ pavaḍḍhati
Aggaṃ āyu ca vaṇṇo ca	yaso kitti sukhaṃ balaṃ
Aggassa dātā medhāvī	agga-dhamma-samāhito
Deva-bhūto manusso vā	aggappatto pamodati-ti

A.II.35; A.III.36

5.10 Devat'ādissa-dakkhiṇā'numodanā-gāthā

Yasmiṃ padese kappeti	vāsaṃ paṇḍita-jātiyo
Silavant'ettha bhojetvā	saññate brahma-cārino
Yā tattha devatā āsuraṃ	tāsaṃ dakkhiṇaṃ-ādise
Tā pūjitā pūjayanti	mānitā mānayanti naṃ
Tato naṃ anukampanti	mātā puttamaṃ va orasaṃ
Devatā'nukampito poso	sadā bhadrāni passati

Vin.I.229f

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

Adāsi me akāsi me	ñāti-mittā sakhā ca me
Petānaṃ dakkhiṇaṃ dajjā	pubbe katam-anussaraṃ
Na hi ruṇṇaṃ vā soko vā	yā v'aññā paridevanā
Na taṃ petānaṃ-atthāya	evaṃ tiṭṭhanti ñātayo

“He gave to me, he acted on my behalf, and he was my relative, companion, friend.” Offerings should be given for the dead when

one reflects (thus) on what was done in the past. For no weeping or sorrowing or any kind of lamentation benefit the dead whose relatives keep acting in that way.

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

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

Khp.VII.v10-13

5.12 Kāla-dāna-sutta-gāthā

Kāle dadanti sapaññā	vadaññū vīta-maccharā
Kālena dinnaṃ ariyesu	uju-bhūtesu tādisu
Vippasanna-manā tassa	vipulā hoti dakkhiṇā
Ye tattha anumodanti	veyyāvaccam karonti vā
Na tena dakkhiṇā onā	te pi puññassa bhāgino
Tasmā dade appaṭivāna-citto	yattha dinnaṃ mahapphalaṃ
Puññāni para-lokasmiṃ	paṭiṭṭhā honti pāṇinan-ti

*A.III.41***5.13 Vihāradāna-gāthā**

Sitaṃ uṇhaṃ paṭihanti	tato vālamigāni ca;
sariṃsape ca makase	sisire cāpi vuṭṭhiyo.
Tato vātātapo ghorō	sañjāto paṭihaññati.
Leṇatthañ ca sukhatthañ ca	jhāyituñ ca vipassituṃ.
Vihāradānaṃ saṅghassa	aggaṃ buddhehi vaṇṇitaṃ;
Tasmā hi paṇḍito poso	sampassaṃ attham attano.
Vihāre kāraye ramme	vāsayettha bahu-ssute;
Tesaṃ annaṃ ca pānaṃ ca	vattha-senāsanāni ca;
Dadeyya uju-bhūtesu	vippasannena cetasā.
Te tassa dhammaṃ desenti	sabbadukkhāpanūdanaṃ
Yaṃ so dhammaṃ idhaññāya	parinibbātayanāsavo ti.

6.

FUNERAL CHANTS

6.1 Dhamma-saṅgaṇī-mātikā

Kusalā dhammā.

Akusalā dhammā.

Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

Vipākā dhammā.

Vipāka-dhamma-dhammā.

N'eva vipāka na vipāka-dhamma-dhammā.

Upādinn'upādāniyā dhammā.

Anupādinn'upādāniyā dhammā.

Anupādinnānupādāniyā dhammā.

Saṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭhāsaṅkilesikā dhammā.

Savitakka-savicārā dhammā.

Avitakka-vicāra-mattā dhammā.

Avitakkāvicārā dhammā.

Pīti-saha-gatā dhammā.

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

Magga-hetukā dhammā.
 Maggādhīpatino dhammā.
 Uppannā dhammā.
 Anuppannā dhammā.
 Uppādinō dhammā.
 Atītā dhammā.
 Anāgatā dhammā.
 Paccuppannā dhammā.
 Atīt'ārammaṇā dhammā.
 Anāgat'ārammaṇā dhammā.
 Paccuppann'ārammaṇā dhammā.
 Ajjhata dhammā.
 Bahiddhā dhammā.
 Ajjhata-bahiddhā dhammā.
 Ajjhata'ārammaṇā dhammā.
 Bahiddh'ārammaṇā dhammā.
 Ajjhata-bahiddh'ārammaṇā dhammā.
 Sanidassana-sappaṭighā dhammā.
 Anidassana-sappaṭighā dhammā.
 Anidassanāppaṭighā dhammā.

Dhammasaṅgī 1f

6.2 Paṃsu-kūla

(For the living)

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

Dhp 41

(For the dead)

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

D.II.157; S.I.6

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

Addhavaṃ jīvitāṃ,
 Dhavaṃ maraṇaṃ,
 Avassaṃ mayā maritabbaṃ
 Maraṇapariyosānaṃ me jīvitāṃ.
 Jīvitam m'eva aniyatāṃ,
 Maraṇaṃ niyatāṃ,
 Maraṇaṃ niyatāṃ.

DhpA.III.170

6.3 Dhammasaṅgiṇī

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Katame dhammā kusalā?

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

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

6.4 Vibhaṅga

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

Tattha katamo rūpakkkhandho?

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

6.5 Dhātukathā

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

6.6 Puggala-paññati

Cha paññattiyo: khandhapaññatti, āyatanapaññatti,
 dhātupaññatti, saccapaññatti, indriyapaññatti,
 puggalapaññattīti.

Kittāvatā puggalānaṃ puggalapaññatti?

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

6.7 Kathāvatthu

Puggalo upalabbhati saccikaṭṭha-paramatthenāti?

Āmantā.

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

Na h' evaṃ vattabbe.

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

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

6.8 Yamaka

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

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

6.9 Paṭṭhāna-mātikā-pāṭho

Hetu-paccayo, ārammaṇa-paccayo,
adhipati-paccayo, anantara-paccayo,
samanantara-paccayo, saha-jāta-paccayo,
aññam-añña-paccayo, nissaya-paccayo,
upanissaya-paccayo, pure-jāta-paccayo,

pacchā-jāta-paccayo, āsevana-paccayo,
 kamma-paccayo, vipāka-paccayo,
 āhāra-paccayo, indriya-paccayo,
 jhāna-paccayo, magga-paccayo,
 sampayutta-paccayo, vippayutta-paccayo,
 atthi-paccayo, n'atthi-paccayo,
 vigata-paccayo, avigata-paccayo.

Tika Paṭṭhāna.1

6.10 Vipassanā-bhūmi-pāṭho

Pañcakkhandhā:

Rūpakkkhandho, vedanākkhandho, saññākkhandho,
 saṅkhārakkhandho, viññāṇakkhandho.

Dvā-das'āyatanāni:

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

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,
 Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,
 Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,
 Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,

Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,
Mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu.

Bā-vīsat'indriyāni:

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

Cattāri ariya-saccāni:

Dukkhaṃ ariya-saccaṃ,
Dukkha-samudayo ariya-saccaṃ,
Dukkha-nirodho ariya-saccaṃ,
Dukkha-nirodha-gāmini paṭipadā ariya-saccaṃ.

Avijjā-paccayā saṅkhārā,
Saṅkhāra-paccayā viññāṇaṃ,
Viññāṇa-paccayā nāma-rūpaṃ,
Nāma-rūpa-paccayā saḷ-āyatanaṃ,
Saḷ-āyatana-paccayā phasso,
Phassa-paccayā vedanā,
Vedanā-paccayā taṇhā,
Taṇhā-paccayā upādānaṃ,

Upādāna-paccayā bhavo,
 Bhava-paccayā jāti,
 Jāti-paccayā jarā-maraṇaṃ
 soka-parideva-dukkha-domanass'upāyāsā sambhavanti.
 Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

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

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

7.

SUTTAS

7.1 Dhammacakkappavattana Sutta

Solo introduction

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

[Evaṃ me suttaṃ]

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

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

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 ñāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattati.

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdam:

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

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

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ:

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

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

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

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

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

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

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

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

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

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

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

Taṃ kho pan'idaṃ dukkhasamudayo ariyasaccaṃ
pahātabban'ti me bhikkhave, pubbe ananussutesu dhammesu

cakkhum upapādi, ñāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi.

Tam kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahīnan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ñāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi.

Idaṃ dukkha-nirodho ariya-saccaṇ'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ñāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi.

Tam kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ñāṇam upapādi, paññā upapādi, vijjā, upapādi āloko upapādi.

Tam kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ñāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi.

Idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṇ'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ñāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi.

Tam kho pan'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, ñāṇam upapādi, paññā upapādi, vijjā upapādi, āloko upapādi.

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

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

Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu
evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathā-bhūtaṃ
ñāṇa-dassanaṃ suvisuddhaṃ ahosi, ath'āhaṃ bhikkhave,
sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā
pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ
abhisambuddho paccaññāsiṃ.

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

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

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

[Pavattite ca bhagavatā] dhammacakke bhumṃ devā
saddamanussāvesuṃ:

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

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, tāvatiṃsā
devā saddamanussāvesuṃ...

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, yāmā devā
saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā
saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā
saddamanussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,
paranimmitavasavattī devā saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā,
brahmakāyikā devā saddamanussāvesuṃ:

Etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā

brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin'ti.

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

Atha kho bhagavā udānaṃ udānesi:

Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño ti. Iti
hidaṃ āyasmato koṇḍaññaṃ aṇṇā-koṇḍañño tveva nāmaṃ
ahosi ti.

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

SN 56.11; Vin.I.10f

7.2 Anatta-lakkhaṇa Sutta

Solo introduction

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

[Evaṃ me suttaṃ]

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

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

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

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

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

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

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

Saṅkhārā anattā, saṅkhārā ca hidaṃ bhikkhave attā
abhavissaṃsu, nayaḍaṃ saṅkhārā ābādhāya saṃvatteyyuṃ,
labbhettha ca saṅkhāresu, evaṃ me saṅkhārā hontu, evaṃ me
saṅkhārā mā ahesun ti.

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

Viññāṇaṃ anattā, viññāṇaṃ hidaṃ bhikkhave attā
abhavissa, nayaḍaṃ viññāṇaṃ ābādhāya saṃvatteyya,
labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me
viññāṇaṃ mā ahoṣī ti.

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

[Taṃ kiṃ maññatha bhikkhave,] rūpam niccaṃ vā aniccaṃ vā ti.

Aniccaṃ bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

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

No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

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

No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

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

No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vā ti.

Aniccā bhante.

Yam panāniccam, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

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

No hetam bhante.

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

Aniccaṃ bhante.

Yam panāniccam, dukkhaṃ vā taṃ sukhaṃ vā ti.

Dukkhaṃ bhante.

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

No hetam bhante.

[Tasmā tiha bhikkhave] yaṃ kiñci rūpaṃ
atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā
oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre
santike vā, sabbhaṃ rūpaṃ netaṃ mama, nesohaṃ’asmi, na
me so attā ti, evametaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā
vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā,
sabbā vedanā netaṃ mama, nesohaṃ’asmi, na me so attā ti,
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā
vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā,
sabbā saññā netaṃ mama, nesohaṃ’asmi, na me so attā ti,
evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā
bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre
santike vā, sabbe saṅkhārā netaṃ mama, nesohaṃ’asmi, na
me so attā ti, evametaṃ yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ.

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

[Evaṃ passam bhikkhave] sutvā ariyasāvako rūpasmmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmim vimuttam iti nāṇam hoti, khīṇā jāti, vusitam brahmacariyam, katham karaṇīyam, nāparam itthattāya ti pajānāti ti.

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

Anattalakkhaṇa-suttaṃ niṭṭhitam.

SN 22.59; Vin.I.13f

7.3 Āditta-pariyāya Sutta

Solo introduction

Veneyyadamanopāye	sabbaso pāramim gato
Amoghavacano buddho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajam
Ciṇṇāggipāricariyānaṃ	sambojjhārahayoginaṃ
Yamādittapariyāyaṃ	desayanto manoharam
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūnaṃ sotumicchataṃ
Dukkhatalakkhaṇopāyaṃ	taṃ suttantaṃ bhaṇāma se

[Evaṃ me sutaṃ]

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

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ.

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuviññāṇaṃ
ādittaṃ, cakkhusamphasso āditto, yampidaṃ
cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā
dukkhaṃ vā adukkhamasukhaṃ vā tam pi ādittaṃ. Kena
ādittaṃ. Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ
jātiyā jarāmaṇaṇa sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittan'ti vadāmi.

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

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

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ,
 jivhāsamphasso āditto, yampidaṃ jivhāsamphassapaccayā
 uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
 adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ. Ādittaṃ
 rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena
 sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti
 vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ,
 kāyasamphasso āditto, yampidaṃ kāyasamphassapaccayā
 uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
 adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ. Ādittaṃ
 rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena
 sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti
 vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ,
 manosamphasso āditto, yampidaṃ manosamphassapaccayā
 uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā
 adukkhamasukhaṃ vā tam pi ādittaṃ. Kena ādittaṃ. Ādittaṃ
 rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaraṇena
 sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti
 vadāmi.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako cakkhusmiṃ pi
 nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati,
 cakkhusamphassepī nibbindati, yampidaṃ

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

Sotasmim̐ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

Ghānasmim̐ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmim̐ pi nibbindati.

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

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

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

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

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato
bhāsitaṃ abhinandunṃ. Imasmiṃca pana veyyākaraṇasmiṃ
bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi
cittāni vimuccimṣū ti.

Ādittapariyāya-suttaṃ niṭṭhitaṃ.

SN 35.28; Vin.I.34

7.4 Dhaj'agga Sutta

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

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

‘No ce me dhaj’aggam ullokeyyātha, atha Pajāpatissa deva-rājassa dhaj’aggam ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhaj’aggam ullokayatam yam bhavissati bhayam 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 ullokayatam yam bhavissati bhayam vā chambhitattam vā lomahamso vā, so pahīyissati’.

‘No ce Varuṇassa deva-rājassa dhaj’aggam ullokeyyātha, atha Īsānassa deva-rājassa dhaj’aggam ullokeyyātha. Īsānassa hi vo devarājassa dhaj’aggam ullokayatam yam bhavissati bhayam vā chambhitattam vā loma-hamso vā, so pahīyissati-ti.’

“Tam kho pana bhikkhave Sakkassa vā devānam indassa dhaj’aggam ullokayatam, Pajāpatissa vā deva-rājassa dhaj’aggam ullokayatam, Varuṇassa vā deva-rājassa dhaj’aggam ullokayatam, Īsānassa 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 avitārāgo avitadoso avitamoho bhīru chambhī utrāsī palāyī-ti.

“Ahañ-ca kho, bhikkhave, evam vadāmi: Sace tumhākam, bhikkhave, arañña-gatānam vā rukkhā-mūla-gatānam vā suññāgāra-gatānam vā uppajjeyya bhayam vā chambhitattam vā loma-hamso vā, mam eva tasmim samaye anussareyyātha:

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

“No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

‘Svākkhāto Bhagavatā dhammo, sandiṭṭhiko akāliko
 ehi-passiko, opanayiko paccattaṃ veditaḃbo viññūhi-ti.
 Dhammaṃ hi vo bhikkhave anussarataṃ, yaṃ bhavissati
 bhayaṃ vā chambhitattaṃ vā loma-haṃso vā, so pahīyissati.

“No ce dhammaṃ anussareyyātha, atha saṅghaṃ
 anussareyyātha:

‘Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno
 Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato
 sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho,
 yad-idaṃ cattāri purisa-yugāni aṭṭha purisapuggalā, esa
 Bhagavato sāvaka-saṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo
 añjalikaraṇīyo, anuttaraṃ puññakkhettaṃ lokassā-ti.
 Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati
 bhayaṃ vā chambhitattaṃ vā lomahaṃso vā, so pahīyissati.

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

Idaṃ avoca Bhagavā. Idaṃ vatvā sugato athāparam etad
avoca satthā:

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

SN 11.3

7.5 Girimānanda-suttaṃ

Evaṃ me suttaṃ: Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ
viharaṭi Jeta-vane Anāthapiṇḍikassa ārāme. Tena kho pana
samayena āyasmā Girimānando ābādhiko hoti dukkhito

bālha-gilāno. Atha kho āyasmā Ānando yena Bhagavā ten’upasaṅkami; upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam nisīdi. Ekam-antam nisinno kho āyasmā Ānando Bhagavantam etad-avoca:

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

“Sace kho tvam Ānanda Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tñānam kho pan’etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tñānaso paṭipassambheyya.

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

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

“Katamā c’Ānanda anatta-saññā? Idh’Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisaṅcikkhati: ‘cakkhuṃ 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. Ayaṃ vuccat’Ānanda, anatta-saññā.

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

“Katamā c’Ānanda ādinava-saññā? Idh’Ānanda, bhikkhu arañña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā iti paṭisañcikkhati: ‘Bahu-dukkho kho ayaṃ kāyo bahu-ādinavo. Iti imasmim kāye vividhā ābādhā uppajjanti, seyyathidaṃ: 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, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, nakhasā, vitacchikā, lohitaṃ, pittaṃ, madhu-meho, aṃsā, piḷakā, bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vātasamuṭṭhānā ābādhā, sannipātikā ābādhā, utupariṇāma-jā

ābādhā, visama-parihāra-jā ābādhā, opakkamikā ābādhā,
kamma-vipāka-jā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā,
uccāro, passāvo-ti.’ Iti imasmim̐ kāye ādīnavānupassī viharati.
Ayaṃ vuccat’Ānanda ādīnava-saññā.

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

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

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

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

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

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

Dīghaṃ vā assasanto: ‘Dīghaṃ assasāmī-ti’ pajānāti. Dīghaṃ vā passasanto: ‘Dīghaṃ passasāmī-ti’ pajānāti. Rassaṃ vā assasanto: ‘Rassaṃ assasāmī-ti’ pajānāti. Rassaṃ vā passasanto: ‘Rassaṃ passasāmī-ti’ pajānāti.

‘Sabba-kāyapaṭisaṃvedī assasissāmī-ti’ sikkhati.

‘Sabbakāya-paṭisaṃvedī passasissāmī-ti’ sikkhati.

‘Passambhayaṃ kāya-saṅkhāraṃ assasissāmī-ti’ sikkhati.

‘Passambhayaṃ kāya-saṅkhāraṃ passasissāmī-ti’ sikkhati.

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

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

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

‘Passambhayaṃ cittasaṅkhāraṃ assasissāmī-ti’ sikkhati.

‘Passambhayaṃ citta-saṅkhāraṃ passasissāmīti’ sikkhati.

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

passasissāmī-ti’ sikkhati. ‘Abhippamodayaṃ cittaṃ

assasissāmī-ti’ sikkhati. ‘Abhippamodayaṃ cittaṃ

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

sikkhati. ‘Samādahaṃ cittaṃ passasissāmī-ti’ sikkhati.

‘Vimocayaṃ cittaṃ assasissāmī-ti’ sikkhati. ‘Vimocayaṃ

cittaṃ passasissāmī-ti’ sikkhati.

‘Aniccānupassī assasissāmī-ti’ sikkhati. ‘Aniccānupassī

passasissāmī-ti’ sikkhati. ‘Virāgānupassī assasissāmī-ti’

sikkhati. ‘Virāgānupassī passasissāmī-ti’ sikkhati.

‘Nirodhānupassī assasissāmī-ti’ sikkhati. ‘Nirodhānupassī

passasissāmī-ti’ sikkhati. ‘Paṭinissaggānupassī assasissāmī-ti’

sikkhati. ‘Paṭinissaggānupassī passasissāmī-ti’ sikkhati. Ayaṃ

vuccat’ Ānanda, ānāpānassati.

“Sace kho tvaṃ, Ānanda, Girimānandassa bhikkhuno imā dasa

saññā bhāseyyāsi, tṭhānaṃ kho paṇ’etaṃ vijjati yaṃ

Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādhō

tṭhānaso 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, vuṭṭhāhi c'āyasmā
Girimānando tamhā ābādhā. Tathā pahīno ca pan'āyasmato
Girimānandassa so ābādho ahoṣī-ti."

Girimānanda Suttaṃ Niṭṭhitam.

AN 10.60

8.

PĀṬIMOKKHA CHANTS

8.1 Verses on the Training Code

[Handa mayaṃ ovāda-pāṭimokkha-gāthāyo bhaṇāmasa]

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

Dhp 183-185

8.2 Sacca-kiriya-gāthā

[Handa mayaṃ sacca-kiriya-gāthāyo bhaṇāmaṣe]

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

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

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

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

8.3 Sīl'uddesa-pāṭho Uposath'āvasāne Sajjhāyitabbo

[Handa mayaṃ sīl'uddesa-pāṭho bhaṇāmaṣe]

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

This has been said by the Lord, One-who-knows, One-who-sees, the Arahant, the Perfect Buddha enlightened by himself: ‘Bhikkhus, be perfect in moral conduct. Be perfect in the Pāṭimokkha. Dwell restrained in accordance with the the Pāṭimokkha. Be perfect in conduct and resort, seeing danger even in the slightest faults. Train yourselves by undertaking rightly the rules of training.’

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

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

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

8.4 The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmaṣe]

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

*Exert yourself and cut the stream.
Discard sense-pleasures, Holy Man;
Not letting sensual pleasures go,
A sage will not reach unity. Vigorously, with all one's strength,
It should be done, what should be done;
A lax monastic life stirs up
The dust of passions all the more.*

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

*Better is not to do bad deeds
That afterwards would bring remorse;
It's rather good deeds one should do
Which having done one won't regret.
As Kusa-grass, when wrongly grasped,
Will only cut into one's hand
So does the monk's life wrongly led
Indeed drag one to hellish states.*

*Whatever deed that's slackly done,
 Whatever vow corruptly kept,
 The Holy Life led in doubtful ways —
 All these will never bear great fruit.*

S.I.49f

8.5 Sāmaṇera Sikkhā

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

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

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

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

Vin.I.83f

Anuññāsi kho Bhagavā,
 Dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ.
 Katamehi dasahi?

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

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

Micchā-diṭṭhiko hoti,
Bhikkhunī-dūsako hoti,

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

Anuññāsi kho Bhagavā,
Imehi dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetun-ti.

*These are the ten grounds for a novice to be dismissed
which were established by the Blessed One.* Vin.I.85

Anuññāsi kho Bhagavā,
Pañcahi aṅgehi samannāgataṃ sāmaṇeraṃ
daṇḍa-kammaṃ kātuṃ.
Katamehi pañcahi?

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

Bhikkhūnaṃ alābhāya parisakkati,

Bhikkhūnaṃ anattāya parisakkati,
 Bhikkhūnaṃ anāvāsāya parisakkati,
 Bhikkhū akkosati paribhāsati,
 Bhikkhū bhikkhūhi bhedeti,

He strives for the loss of the Bhikkhus

He strives for the non-benefit of the Bhikkhus

He strives for the non-residence of the Bhikkhus

He insults or abuses the Bhikkhus

He causes a split between the Bhikkhus

Anuññāsi kho Bhagavā,
 Imehi pañcahi aṅgehi samannāgatassa
 sāmaṇerassa daṇḍa-kammaṃ kātun-ti.

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

Vin.I.84

PART II

VINAYA NOTES

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

Ud 5.5

9.

GUIDELINES

9.1 The Ten Reasons for the Establishing of the Pāṭimokkha

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

Vin.III.20; A.V.70

9.2 The Four Great Standards (Mahāpadesa)

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

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

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

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

Vin.I.250

9.3 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

10.

REQUISITES

10.1 Bindu (Marking)

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

‘Imaṃ bindukappaṃ karomi.’ (×3)

‘I make this properly marked.’

cf. Vin.IV.120

10.2 Adhiṭṭhāna (Determining)

‘Imaṃ saṅghāṭiṃ adhiṭṭhāmi.’

‘I determine this outer robe.’

For ‘saṅghāṭiṃ’ substitute item as appropriate:

- uttarā-saṅgaṃ (upper robe)
- antara-vāsakaṃ (lower robe)
- pattāṃ (alms bowl)
- nisīdanaṃ (sitting-cloth)
- kaṇḍu-paṭicchādiṃ (skin-eruption covering cloth)
- vassika-sāṭikaṃ (rains cloth)

- paccattharaṇaṃ (sleeping cloth)
- mukha-puñchana-colaṃ (handkerchief)
- parikkhāra-colaṃ (small requisite).

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

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

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

‘Imāni paccattharaṇāni adhiṭṭhāmi.’

‘I determine these sleeping cloths.’

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

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

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

Sp.III.643-644

10.3 Paccuddharaṇa (Relinquishing)

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

‘Imaṃ saṅghāṭiṃ paccuddharāmi.’

‘I relinquish this outer robe.’

Sp.III.643

Substitute the appropriate item for ‘saṅghāṭiṃ’.

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

10.4 Vikappana (Sharing Ownership)

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

10.4.1 Generally Addressing the Recipient

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

‘Imaṃ cīvaraṃ tuyhaṃ vikappemi.’

‘I share this robe with you.’

‘Imāni cīvarāni tuyhaṃ vikappemi.’

‘... these robes ...’

‘Imaṃ pattaṃ tuyhaṃ vikappemi.’

‘... *this bowl* ...’

‘Ime patte tuyhaṃ vikappemi.’

‘... *these bowls* ...’

When the receiving bhikkhu is the senior:

‘tuyhaṃ’ → ‘āyasmato’

When it is shared with more than one bhikkhu:

‘tuyhaṃ’ → ‘tumahākaṃ’

When the article is beyond forearm’s length:

‘imaṃ’ → ‘etaṃ’;

‘imāni’ → ‘etāni’;

‘ime’ → ‘ete’

Vin.IV.122

10.4.2 Addressing the Recipient by Name

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

‘Imaṃ 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 sāmaṇerassa’

To share a bowl: ‘cīvaram’ → ‘pattam’

If more than one article is to be shared substitute the plural form as in sec. 10.4.1 above.

When the item is beyond forearm’s length substitute as in sec. 10.4.1 above.

Vin.IV.122

10.4.3 Receiving Bhikkhu is Absent

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

‘Imaṃ cīvaram vikappanattāya tuyhaṃ dammi.’

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

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

‘Ko te mitto vā sandiṭṭho vā.’

‘Who is your friend or acquaintance?’

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

‘Uttaro bhikkhu ca tisso sāmaṇero ca’

‘Bhikkhu Uttaro and Sāmaṇera Tisso’

The witness then says:

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

or

‘Ahaṃ uttarassa bhikkhuno ca tissassa sāmaṇerassa dammi.’

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

Vin.IV.122

To share a bowl: ‘cīvaraṃ’ → ‘pattaṃ’

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

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

10.5 Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

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

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

‘Imaṃ cīvaraṃ mayhaṃ santakaṃ paribhuñja vā visajjehi vā yathāpaccayaṃ vā karoḥi.’

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

cf. Kv.122

When more than one robe is being relinquished:

‘imaṃ cīvaram’ → ‘imāni cīvarāni’

‘santakam’ → ‘santakāni’

When the second owner is junior:

‘paribhuñja’ → ‘paribhuñjatha’

‘visajjehi’ → ‘visajjetha’

‘karoḥi’ → ‘karoṭha’

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

‘Imaṃ’ → ‘etaṃ’ ‘imāni’ → ‘etāni’

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

To rescind the shared ownership in the case when the receiving bhikkhu is absent (sec. 10.4.3), the witness says:

‘Tesaṃ santakam paribhuñja vā vissajjehi vā yathāpaccayaṃ vā karoḥi.’

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

To rescind the shared ownership of a bowl:

‘cīvaram’ → ‘pattam’

and alter according to sec. 10.4.1 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.

11.

OFFENCES

11.1 Āpatti-paṭidesanā (Confession of Offences)

11.1.1 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).

11.1.2 Four conditions for exemption from āpatti

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

11.1.3 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).

11.1.4 Method of confessing light offences

(Thai Formula)

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

Vin.IV.122

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

SAB: Senior Acknowledging Bhikkhu

JCB: Junior Confessing Bhikkhu

JCB: *Āhaṃ bhante sambahulā nānā-vatthukāyo thullacca yā yo āpattiyo āpanno tā paṭidesemi.*

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

SAB: *Passasi āvuso?*

Do you see, friend?

JCB: *Āma bhante passāmi.*

Yes, ven. sir, I see.

SAB: *Āyatim āvuso saṃvareyyāsi.*

In future, friend, you should be restrained.

JCB: Sādhū suṭṭhu bhante saṃvarissāmi. (×3)

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

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

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

JAB: Passatha bhante?

Do you see, ven. sir?

SCB: Āma āvuso passāmi.

Yes, friend, I see.

JAB: Āyatiṃ bhante saṃvareyyātha

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

SCB: Sādhū suṭṭhu āvuso saṃvarissāmi. (×3)

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

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

With ‘dubbhāsītāyo’ omit ‘nānā-vatthukāyo’.

When confessing two offences of the same class:

‘sambahulā’ (many) → ‘dve’ (twice)

When confessing a single offence:

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

→ ‘Ekaṃ thullacca yaṃ āpattiṃ āpanno taṃ paṭidesemi.’

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

11.2 Nissaggiya Pācittiya

When confessing a *nissaggiya pācittiya* (‘expiation with forfeiture’) offence, substitute ‘*nissaggiyāyo pācittiyāyo*’ for ‘*thullaccayāyo*’, or ‘*nissaggiyaṃ pācittiyaṃ*’ for ‘*thullaccayaṃ*’ in the formula at sec.11.1.4 above.

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

11.2.1 Nissaggiya Pācittiya 1 (‘extra robe’)

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

‘*Idaṃ me bhante cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.*’

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

More than one robe, within forearm’s length:

‘*Imāni me bhante, cīvarāni dasāhātikkantāni nissaggiyāni, imānāhaṃ āyasmato nissajjāmi.*’

If forfeiting to a Sangha: ‘*āyasamato*’ → ‘*saṅghassa*’

If forfeiting to a group of bhikkhus:

‘āyasamato’ → ‘āysamantānaṃ’

If senior bhikkhu: ‘bhante’ → ‘āvuso’

If beyond forearm’s length:

‘idaṃ’ (*this*) → ‘etaṃ’ (*that*)

‘imāhaṃ’ → ‘etāhaṃ’

‘imāni’ (*these*) → ‘etāni’ (*those*)

‘imānāhaṃ’ → ‘etānāhaṃ’

Vin.III.197

11.2.2 Returning the robe

‘Imaṃ cīvaraṃ āyasmato dammi.’

‘I give this robe to you.’

Vin.III.197

For returning more than one robe:

‘imaṃ’ → ‘imāni’ ; ‘cīvaraṃ’ → ‘cīvarāni’

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

11.2.3 Nissaggiya Pācittiya 2 (‘separated from’)

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

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

it to you.’

Vin.III.199-200

If multiple robes:

‘cīvaraṃ’ → ‘dvicīvaraṃ’/‘ticīvaraṃ’ (two-/three-robes)

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

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

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

Vin.III.205

For more than one piece of cloth:

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

11.2.5 Nissaggiya Pācittiya 6 (‘asked for’)

‘Idaṃ me bhante cīvaraṃ aññātakam gahapatikam aññatra samayā viññāpitaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.’

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

Vin.III.213

For more than one piece of cloth:

‘Imāni me bhante cīvarāni aññātakam gahapatikam aññatra samayā viññāpitāni nissaggiyāni. Imānāham āyasmato nissajjāmi.’

11.2.6 Nissaggiya Pācittiya 7 ('beyond limit')

‘Idam me bhante cīvaram aññātakam gahapatikam upasamkamitvā tat’uttariṃ viññāpitam nissaggiyam, imāham 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’uttariṃ viññāpitāni nissaggiyāni. Imānāham āyasmato nissajjāmi.’

11.2.7 Nissaggiya Pācittiya 8 ('instructing')

‘Idam me bhante cīvaram pubbe appavārito aññātakam gahapatikam upasamkamitvā cīvare vikappam āpannam nissaggiyam. 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

11.2.8 Nissaggiya Pācittiya 9 ('instructing')

For a robe (robe-cloth) received after making instructions to two or more householders. Use formula of sec.11.2.7 above but change:

‘aññātakam gahapatikam’ → ‘aññātake gahapatike’

For returning the robe(s) see sec.11.2.2 above. Vin.III.219

11.2.9 Nissaggiya Pācittiya 10 ('reminding')

‘Idaṃ me bhante cīvaram atireka-tikkhattuṃ codanāya atireka-chakkhattuṃ ṭhānena abhinipphāditam nissaggiyam, imāham āyasmato nissajjāmi.’

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

Vin.III.223

11.2.10 Nissaggiya Pācittiya 18 ('gold and silver')

‘Aham bhante rūpiyam paṭiggahesiṃ. Idaṃ me nissaggiyam. Imāham saṅghassa nissajjāmi.’

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

To be forfeited to the Saṅgha only.

Vin.III.238

11.2.11 Nissaggiya Pācittiya 19 ('monetary exchange')

‘Ahaṃ bhante nānappakāraṃ rūpiyaṣaṃvohāraṃ samāpajjiṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.’

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

To be forfeited to the Saṅgha only.

Vin.III.240

11.2.12 Nissaggiya Pācittiya 20 ('buying and selling')

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

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

Vin.III.242

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

If forfeiting to a group of bhikkhus:

‘āyasmato’ → ‘āyasmantānaṃ’

11.2.13 Nissaggiya Pācittiya 21 ('extra bowl')

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

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

For returning the bowl:

‘Imaṃ pattaṃ āyasmato dammi.’

‘I give this bowl to you.’

Vin.III.243-244

11.2.14 Nissaggiya Pācittiya 22 ('new bowl')

‘Ayaṃ me bhante patto ūnapañca-bandhanena pattaṇa cetāpito nissaggiyo. Imāhaṃ saṅghassa nissajjāmi.’

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

To be forfeited to the Sangha only.

Vin.III.246

11.2.15 Nissaggiya Pācittiya 23 ('kept medicines')

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

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

Medicine can be returned, but not for consumption:

‘Imaṃ bhesajjaṃ āyasmato dammi.’

‘I give this medicine to you.’

Vin.III.251

11.2.16 Nissaggiya Pācittiya 25 ('snatched back')

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

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

Vin.III.255

11.2.17 Nissaggiya Pācittiya 28 ('urgent')

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

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

11.2.18 Nissaggiya Pācittiya 29 ('wilderness abode')

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

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

11.2.19 Nissaggiya Pācittiya 30

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

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

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

11.3 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*. 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.

12.

UPOSATHA

12.1 Pārisuddhi-uposatha (Purity Uposatha)

12.1.1 Pārisuddhi Before Sangha

Vin.I.120-129

Declaring one's purity before the Sangha:

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

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

12.1.2 Pārisuddhi for Three Bhikkhus

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

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

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

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

If the announcing bhikkhu is the most senior:

‘bhante’ → ‘āvuso’

Then, starting with the senior bhikkhu:

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

‘I, friends, am quite pure. Understand that I am quite pure.’

For each of the two junior bhikkhus:

‘āvuso’ → ‘bhante’

12.1.3 Pārisuddhi for Two Bhikkhus

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

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

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

12.1.4 Adhitthānuposatha (For a lone bhikkhu)

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

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

12.2 Sick Bhikkhus

12.2.1 Pārisuddhi

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

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

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

If the sick bhikkhu is the junior:

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

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

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

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

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

‘Āyasmā bhante uttaro’ → ‘Uttaro bhante bhikkhu’

12.2.2 Sending Consent (Chanda)

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

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

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

If the sick bhikkhu is the junior:

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

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

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

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

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

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

12.2.3 Pārisuddhi + Chanda

When both purity and consent are conveyed to the Sangha:

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

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

13.

RAINS AND KATHINA

13.1 Khamāpana-kammaṃ (Asking for Forgiveness)

13.1.1 Setup

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

13.1.2 Asking for Forgiveness

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

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

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

SD: Na-

All: 'Namo tassa...' (×3)

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

SD: *Ā-*

All: '*Āyasmante pamādena, dvārattayena kataṃ, sabbam aparādham khamatu no bhante.*'

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

SD offers the tray to the *Ācariya*.

The *Ācariya*:

'*Ahaṃ khamāmi, tumhehi pi me khamitabbaṃ.*'

'I forgive you. You should also forgive me.'

The bhikkhus: '*Khamāma bhante.*'

'We forgive you, ven. sir.'

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

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

All: '*Sādhū bhante.*'

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

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

When one bhikkhu asks for forgiveness:

‘no’	→	‘me’
‘tumhehi pi’	→	‘tayā pi’
‘khamāma’	→	‘khamāmi’

13.2 Vassāvāso (Rains-residence)

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

13.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

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

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

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

Alternatively:

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

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

Alternatively:

‘Idha vassaṃ upemi.’ (×3)

‘I enter the Rains here.’

cf. Sp.V.1067

13.2.2 Sattāha-karaṇīya (Seven-day leave)

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

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

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

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

cf. Vin.I.139

13.2.3 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’.

13.3 Pavāraṇā (Inviting Admonition)

13.3.1 For five or more bhikkhus

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

‘Suṇātu me bhante saṅgho.

Ajja pavāraṇā paṇṇarasī.

Yadi saṅghassa pattakallaṃ,
Saṅgho te-vācikaṃ pavāreyya.'

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

cf. Vin.I.159

When it is the 14th day:
'paṇṇarasī' → 'cātuddasī'

If the announcing bhikkhu is the most senior:
'bhante' → 'āvuso'

If each bhikkhu is to state his invitation twice:
'te-vācikaṃ' → 'dve-vācikaṃ'

If each bhikkhu is to state his invitation once:
'te-vācikaṃ' → 'eka-vācikaṃ'

If bhikkhus of equal rains are to invite in unison:

'Saṅgho te-vācikaṃ pavāreyya' → 'Saṅgho samāna-vassikaṃ pavāreyya'

'The Community should invite in the manner of equal Rains.'

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

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

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

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

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

For the most senior bhikkhu:

‘*Saṅgham-bhante*’ → ‘*Saṅghaṃ āvuso*’

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

‘*Tatīyam-pi bhante*’ → ‘*Tatīyam-pi āvuso*’

13.3.2 For four or three bhikkhus

Preliminary duties, then *ñatti*:

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

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

cf. Vin.I.162

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

Then each bhikkhu in order of Rains:

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

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

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

For the most senior bhikkhu:

‘bhante’ → ‘āvuso’

If there are three bhikkhus:
 ‘āyasmanto’ → ‘āyasmantā’

13.3.3 For two bhikkhus

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

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

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

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

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

cf. Vin.I.163

13.3.4 For one bhikkhu

Preliminary duties, then:

‘Ajja me pavāraṇā.’

‘Today is my pavāraṇā.’

Vin.I.163

13.3.5 Pavāraṇā by a sick bhikkhu

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

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

Vin.I.161

If the sick bhikkhu is the junior one:

‘hara’ → ‘haratha’
 ‘pavārehi’ → ‘pavāretha’

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

‘Āyasmā bhante ‘uttaro’ gilāno saṅghaṃ pavāreti, diṭṭhena vā sutena vā parisaṅkāya vā, vadantu taṃ āyasmanto anukampaṃ 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 pavāraṇā to the Saṅgha. With what you have seen, heard and suspected, may all of you instruct him out of compassion. Seeing it, he will make amends.’

If the conveying bhikkhu is senior to the sick bhikkhu:

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

Sp.V.1075

13.4 Kaṭhina

13.4.1 Offering the Kaṭhina (Thai Tradition)

Preliminary consultation of Sangha:

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

‘Ākaṅkhāma, bhante.’

‘We desire to do so, ven. sir.’

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

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

‘Ruccati bhante’.

‘It is pleasing, ven. sir.’

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

‘Sādhu bhante’.

‘It is well, ven. sir.’

Bhikkhus senior to the speaker omit ‘*bhante*’.

Then two bhikkhus chant the formal motion and announcement.

But cf. Vin.I.254

13.4.2 Spreading the Kathina

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

‘Namo....’ (×3)

‘Imāya saṅghāṭiyā kaṭhinaṃ attharāmi.’

‘Iminā uttarāsaṅgena kaṭhinaṃ attharāmi.’

‘Iminā antaravāsakena kaṭhinaṃ attharāmi.’

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

Sp.V.1109; Pv.XIV.4

13.4.3 Kathina Saṅghakamma

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

Suṇātu me bhante saṅgho. Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ kaṭhina-dussaṃ āyasmato Amarassa dadeyya, kaṭhinaṃ attharituṃ. Esā ñatti.

Suṇātu me bhante saṅgho. Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Saṅgho imaṃ kaṭhina-dussaṃ āyasmato Amarassa deti, kaṭhinaṃ attharituṃ. Yass'āyasmato khamati, imassa kaṭhina-dussassa āyasmato Amarassa dānaṃ, kaṭhinaṃ attharituṃ, so tuṇh'assa. Yassa nakkhamati, so bhāseyya.

Dinnaṃ idaṃ saṅghena kaṭhina-dussaṃ āyasmato Amarassa, kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasmā tuṇhī. Evametaṃ dhārayāmi.

Mv.VII.1.4

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

Venerable sirs, may the Community listen to me. This kaṭhina-cloth has arisen for the Community. The Community is giving this kaṭhina-cloth to Venerable Amaro to spread the kaṭhina. He to whom the giving of this kaṭhina-cloth to

Venerable Amaro to spread the kaṭhina is agreeable should remain silent. He to whom it is not agreeable should speak. This kaṭhina-cloth is given by the Community to Venerable Amaro to spread the kaṭhina. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

13.4.4 Kaṭhina Anumodanā

The recipient of the Kaṭhina:

‘Atthataṃ bhante saṅghassa kaṭhinaṃ, Dhammiko kaṭhinat-thāro, anumodatha.’ (×3)

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

If the recipient is senior to all the other bhikkhus:

‘bhante’ → ‘āvuso’

The rest of the Sangha, chanting together:

‘Atthataṃ bhante saṅghassa kaṭhinaṃ, Dhammiko kaṭhinat-thāro, anumodāma.’ (×3)

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

Sp.V.1109; Pv.XIV.4

Bhikkhus senior to the recipient omit ‘bhante’.

If approving one by one:

‘anumodāma’ → ‘anumodāmi’

For bhikkhus senior to the recipient:

‘bhante’ → ‘āvuso’.

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

Vin.III.261

14.

OTHER PROCEDURES

14.1 Nissaya (Dependence)

The bhikkhu:

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

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

The Ācariya:

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

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

Vin.I.60-61

The bhikkhu:

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

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

Sp.V.977

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

14.2 Kappiya-karaṇa (The making allowable)

For fruit or vegetables that can grow again, bhikkhu:

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

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

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

14.3 Entering Town after Midday

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

‘Vikāle gāmappavesanaṃ āpucchāmi.’

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

14.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)

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

‘Yagghe bhante saṅgho jānātu.

Ayaṃ paṭhama bhāgo therassa pāpuṇāti.

Avasesā bhāgā amhākañc’eva pāpuṇanti.

Bhikkhūnañca sāmaṇerānaṃ gahaṭṭhānaṃ

Te yathāsukhaṃ paribhuñjantu.’ (×3)

‘therassa’ → ‘mahātherassa’

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

The Sangha responds: ‘Sādhu.’

cf. Sp.VII.1405-1409

14.5 Paṃsukūla-cīvara (Taking Forest-cloth)

‘Imaṃ paṃsukūla-cīvaraṃ assāmikaṃ mayhaṃ pāpuṇāti.’

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

14.6 Desanā

14.6.1 Requesting permission

(a) To speak on Vinaya

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

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

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

‘Vinayo sāsanaṃ āyūti karotu me āyasmā okāsaṃ ahan-taṃ 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 okāsaṃ.'

'I give you the opportunity, ven. sir.'

cf. Vin.I.113

14.6.2 To speak on Dhamma

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

'Okāsaṃ me bhante thero detu dhamma-kathaṃ kathetum.'

'Namo... (×3); Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi.'

'Apārutā tesaṃ amatassa dvārā ye sotavantā pamuñcantu saddhaṃ.'

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

14.7 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.

14.8 Requesting a Dhamma Talk

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

Brahmā ca lokādhīpati sahaṃpati
 Katañjali anadhivaraṃ ayācatha
 Santīdha sattāpparajakkha-jātikā
 Desetu dhammaṃ anukampimaṃ pajaṃ

Bow three times again

*The Brahmā god Sahampati, Lord of the world,
 With palms joined in reverence, requested a favour:
 'Beings are here with but little dust in their eyes,
 Pray, teach the Dhamma out of compassion for them.'* BV. v1

14.9 Acknowledging the Teaching

One person:

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

Response:

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

14.9.1 After the talk on Vinaya or Dhamma

'Ayaṃ dhammā- / vinayā- / dhammavinayākathā sādhañāya-
 mantehi saṃrakkettabbāti.'

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

The senior bhikkhu:

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

‘Now let us make the act of acknowledging this Dhamma / Vinaya / Dhammavinaya talk.’

The listeners:

‘Sādhu. Sādhu. Sādhu. Anumodāmi.’

14.9.2 Acknowledging the Teaching

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

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

If an exhortation:

‘dhamma-kathāya’ → ‘ovāda-kathāya’

Response:

‘Sādhu, Sādhu, Sādhu. Anumodāmi.’

‘It is well, I appreciate it.’

14.10 Requesting Paritta Chanting

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

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

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

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

Bow three times

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

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

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

For a group from a monk

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

For oneself from a monk

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

For a group from a nun

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

For oneself from a nun

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

For a group from a layperson

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

For oneself from a layperson

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

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

For the second time,

*we/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Five Precepts.*

For the third time,

*we/I, Venerable Sir/Sister/Friend,
request the Three Refuges and the Five Precepts.*

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

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

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

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

For the second time...

Tatīyampi buddhaṃ saraṇaṃ gacchāmi
 Tatīyampi dhammaṃ saraṇaṃ gacchāmi
 Tatīyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]

This completes the going to the Three Refuges.

Response:

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

Repeat each precept after the leader

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking that which is not given.

3. Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader:

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

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

Response:

Sādhu, sādhu, sādhu

Bow three times

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

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

For a group from a monk

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

For oneself from a monk

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

For a group from a nun

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

For oneself from a nun

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

For a group from a layperson

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

For oneself from a layperson

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

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

For the second time,

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

For the third time,

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

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

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi

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

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

For the second time...

Tatīyampi buddhaṃ saraṇaṃ gacchāmi
 Tatīyampi dhammaṃ saraṇaṃ gacchāmi
 Tatīyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]

This completes the going to the Three Refuges.

Response:

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

Repeat each precept after the leader

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking that which is not given.

3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from any intentional sexual activity.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.
6. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the precept to refrain from eating at inappropriate times.
7. Nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsaṇaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the precept to refrain from entertainment, beautification, and adornment.
8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the precept to refrain from lying on a high or luxurious sleeping place.

cf. A.IV.248–250

Leader:

[Imāni aṭṭha sikkhāpadāni samādiyāmi]

Response:

Imāni aṭṭha sikkhāpadāni samādiyāmi (×3)

I undertake these Eight Precepts.

Leader:

[Imāni aṭṭha sikkhāpadāni

Sīlena sugatiṃ yanti

Sīlena bhogasampadā

Sīlena nibbutiṃ yanti

Tasmā sīlaṃ visodhaye]

These are the Eight Precepts;

virtue is the source of happiness,

virtue is the source of true wealth,

virtue is the source of peacefulness —

Therefore let virtue be purified.

Response:

Sādhu, sādhu, sādhu.

Bow three times

(NOTE: addition from the old uposatha section)

Alternatively, the laypeople may chant:

‘Imaṃ aṭṭh’āṅga-samannāgataṃ

buddhapaññattaṃ uposathaṃ, imaṃ-ca rattiṃ

imaṃca divasaṃ, samma-deva abhirakkhituṃ samādiyāmi.’

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

Laypeople: ‘Āma bhante.’

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

14.12.1 Asking Forgiveness To The Triple Gem

(Men Chant)

Ahaṃ buddhañ ca dhammañ ca saṅghaṃ ca saraṇaṃ gato
 upāsakattaṃ desesiṃ bhikkhu-saṅghassa sammukhā.

(Women Chant)

Ahaṃ buddhañ ca dhammañ ca saṅghaṃ ca saraṇaṃ gatā
 upāsikattaṃ desesiṃ bhikkhu-saṅghassa sammukhā.

Etaṃ me saraṇaṃ khemaṃ,
 etaṃ saraṇaṃ uttamaṃ
 etaṃ saraṇaṃ āgamaṃ sabba-dukkhā pamuccaye.
 Yathā-balaṃ careyyāhaṃ sammā-sambuddha-sāsaṇaṃ

m. dukkha-nissaraṇass’ eva bhāgī assam anāgate.

w. dukkha-nissaraṇass’ eva bhāginissaṃ anāgate.

Kāyena vācāya va cetasā vā
 buddhe kukammaṃ pakataṃ mayā yaṃ
 buddho paṭigghañhātu accayantaṃ
 kālantare saṃvarituṃ va buddhe

Kāyena vācāya va cetasā vā
 dhamme kukammaṃ pakataṃ mayā yaṃ
 dhammo paṭigghañhātu accayantaṃ
 kālantare saṃvarituṃ va dhamme

Kāyena vācāya va cetasā vā
 saṅghe kukammaṃ pakataṃ mayā yaṃ
 saṅgho paṭigghañhātu accayantaṃ
 kālantare saṃvarituṃ va saṅghe

14.12.2 Taking Leave

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

Laypeople:

Handadāni mayaṃ bhante
 āpucchāma bahukiccā bahukaraṇīyā

Senior monk:

‘Yassa dāni tumhe kālaṃ maññatha.’
 ‘Please do what is appropriate at this time.’

14.13 Disrobing

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

Bow three times.

‘Namo tassa bhagavato arahato sammā-sambuddhassa’ (×3)

Optionally, one may chant *Recollection After Using the Requisites* (p.24).

Bow three times.

Chant in Pali and in his own language:

‘Sikkhaṃ paccakkhāmi. Gihi’ti maṃ dhāretha.’

I give up the training. May you regard me as a layman.

He may state this once, three times, or as many times as he needs to assure himself that he is now a layman and no longer a bhikkhu. If two or more are disrobing, they should state this passage separately.

The former bhikkhu then withdraws to change into lay clothes. When he returns, he may request the *Three Refuges and Five Precepts*.

15.

USEFUL NOTES

Invitation to Request

An invitation to request (*pavāraṇā*), unless otherwise specified, lasts at most four months. One may make requests of blood-relatives (but not in-laws) without receiving an invitation. One may give special help to one's parents as well as to one's steward and to anyone preparing to become a bhikkhu.

Vin.IV.101-104

Hatthapāsa Distance

The *hatthapāsa* generally means a distance within arm's reach, or forearm's length. There are variations in the specific way of measuring it.

It may be measured from the trunk of the body, until the tip of the fingers of one's extended hands, about 1.25 metres. That is, one bhikkhu should be able to reach the other.

Other interpretations consider that the distance between the bodies of two bhikkhus should not be greater than the length from the elbow to the tip of the fingers. For example, a forearm's distance between the knees of two seated bhikkhus.

The distance is measured horizontally, the vertical elevation is not taken into account.

Days and Dawns

The Vinaya terminology for *one day* is the period of time between two dawns.

If one extends a hand and is able to see the lines in the palm, the dawnrise *has already passed*.

One may also use a clock and the time of *nautical twilight*. While the Sun is between 12 and 6 degrees below the horizon, dawnrise *has not yet passed*. Once the Sun is less than 6 degrees below the horizon, dawnrise *has passed*.

Seven-day Allowable Period

The *seven-day tonics* are permitted to be kept until the seventh dawnrise, not for a seven-day period, which is already past the seventh dawnrise.

The factor of *effort* here is keeping the tonic past the seventh dawnrise after receiving it.

Perception is not a factor, if one thinks the seventh dawnrise hasn't passed, but it has, it is nonetheless a *nissaggiya pācittiya* offence.

The offence is to be confessed by the bhikkhu who received the items. If he has traveled away since, and the items are no longer with him to be forfeited, he may confess the offence, and the other bhikkhus may forfeit the items.

Mixing Allowables

The day on which food, one-day, seven-day and lifetime allowables are received should be kept in mind, as consuming a mixture can be a *pācittiya* offence.

The mixture takes on the shortest lifetime of the ingredients. The combinations are described in the *Mahāvagga*:

a.	1d juice	rec. that morning		
	+ food	rec. that morning	→	that morning
b.	7d tonic	rec. that morning		
	+ food	rec. that morning	→	that morning
c.	lifetime medicine	rec. that morning		
	+ food	rec. that morning	→	that morning
d.	7d tonic	rec. sometime		
	+ juice	rec. that day	→	until dawn
e.	lifetime medicine	rec. sometime		
	+ juice	rec. that day	→	until dawn
f.	lifetime medicine	rec. sometime		
	+ 7d tonic	rec. sometime	→	7 days

Mv. VI.40.3.

The Eight Utensils (*aṭṭha-parikkhārā*)

The three robes, the bowl, a razor/sharp knife, needle, belt, water-filter.

Ja.I.65; Da.I.206

Unallowable Meats

The flesh of humans (this is a base for *thullaccaya*), elephants, horses, dogs, snakes, lions, tigers, leopards, bears, and panthers.

Vin.I.218-219

Also unallowable is flesh incompletely cooked, and meat from an animal seen, heard or suspected to have been killed in order that its meat be offered to bhikkhus.

Vin.I.218-219

Abusive Speech

The bases of abuse are rank of birth, personal name, clan name, work, art, disease, physical appearance, mental stains, faults, and other bases. There are both direct abuse and sarcasm and ridicule. Abusive speech may be a base for either expiation (or wrong-doing) or, when only teasing, for *dubbhāṣita*.

Vin.IV.4-11

Lighting a Fire

Suitable reasons for lighting a fire, or having one lit (Pc. 56) include the health benefit of warmth, or needing the fire for a task, such as boiling water or burning garden waste.

For the health benefit, one is considered *ill* when one can not get by comfortably without warming oneself.

For a task, lighting a fire may damage plants (Pc. 11) and living creatures (Pc. 61), either on the ground or in the fire wood. Damage to plants or living creatures on the ground may be avoided by lighting the fire on stones, sand, in a tin box, or using portable gas stoves.

One may also indicate the task (*kappiya-vohāra*) for lay friends without an explicit instruction, who may light the fire.

PART III

APPENDIX

APPENDIX A.

PĀLI PHONETICS AND PRONUNCIATION

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (e.g. Devanagari, Sinhalese, Burmese, Khmer, Thai, Roman). The Roman lettering used here is pronounced as in English, with the following clarifications:

Vowels

Short	Long
a as in <u>a</u> bout	ā as in <u>f</u> ather
i as in h <u>i</u> t	ī as in mach <u>i</u> ne
u as in p <u>u</u> t	ū as in <u>r</u> ule
	e as in gr <u>e</u> y
	o as in m <u>o</u> re

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.

Consonants

c as in ancient (like ch but unaspirated)

m̐, ṇ̐ as ng in sang

ṇ̐ as ny in canyon

v rather softer than the English v; near w

A.0.1 Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh**, **mh**, **ṇh**, 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

ḍ ḍh ḷ ṇ ṭ ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Chanting technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

Unstressed syllables end in a short **a**, **i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO	SU · SUD · DHO	KA · RU · ṆĀ	MA · HAṆ · ṆA · VO
1 1	½ 1 1	½ ½ 1	½ 1 ½ 1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA	PUG · GA · LĀ
½ 1 ½	1 ½ 1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½ ½ ½	½ ½ 1

They are always enunciated separately, e.g. **dd** in ‘uddeso’ as in ‘mad dog’, or **gg** in ‘maggo’ as in ‘big gun’.

2. Aspirated consonants like **bh**, **dh** etc. count as single consonant and don’t get divided (Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ** or, another example: **Bud·dho** and not **Bur·ddho**).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

An example to illustrate this:

The Pāli word ‘**sukka**’ means ‘bright’; ‘**sukkha**’ means ‘dry’; ‘**sukha**’ — ‘happiness’; ‘**suka**’ — ‘parrot’ and ‘**sūka**’ — ‘bristles on an ear of barley’.

So if you chant ‘**sukha**’ with a ‘**k**’ instead of a ‘**kh**’, you would chant ‘parrot’ instead of ‘happiness’.

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

APPENDIX B.

DHAMMA QUOTES

Admonishing Another Bhikkhu

Before admonishing another bhikkhu, a bhikkhu should investigate five conditions in himself and establish five other conditions in himself.

He should investigate thus: ‘Am I one who practises purity in bodily action?;... purity in speech?; is the heart of goodwill established in me towards my fellows?; am I one who has heard the Teachings, practised them, and penetrated them with insight?; is the Discipline known and thoroughly understood by me?’

And he should establish these five conditions in himself: he should speak at the right time, speak of facts, and speak gently, and he should speak only profitable words, and with a kindly heart.

A.V.78

Wrong Livelihood for a Layperson

Trade in weapons, in human beings, in animal flesh, in liquor, in poison.

A.III.207

Dealing with Doubtful Matters (Kālāmasutta)

Be not led by report, by tradition, by hearsay, by the authority of texts, by mere logic, by inference, by considering appearances, by its agreement with an established theory, by seeming possibilities, by the idea ‘This is our teacher’.

A.I.189

The Gradual Teaching

Talk on: generosity and giving; morality; the ease and happiness of heavenly realms; the disadvantages of sensual pleasures; the benefits of renouncing sensual pleasures.

D.I.148

The Last Words of the Buddha

‘Handadāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādettha’, ayaṃ tathāgatassa pacchimā vācā.

‘Now, take heed bhikkhus, I caution you thus: decline-and-disappearance is the nature of all conditions. Therefore strive on ceaselessly, discerning and alert!’ These are the final words of the Tathāgata.

D.II.156

The Three Cravings and the Four Attachments

Craving for sense-experience, craving for being, craving for non-existence.

Attachment to sensuality, to views, to conduct and custom, and attachment to the way of self.

D.III.230; M.I.66

The Three Universal Characteristics of Existence

All conditioned phenomena is subject to change. All conditioned phenomena is suffering. All things are not-self.

S.IV.1; Dhṛp.vv.277-9

The Three Kinds of Suffering

The suffering of pain (*dukkha-dukkhatā*). The suffering of conditioned phenomena (*saṅkhāra-dukkhatā*). The suffering of change (*vipariṇāma-dukkhatā*).

D.III.216; S.IV.259

The Three Characteristics of Conditioned Experience

Its arising is apparent. Its passing away is apparent. While it persists, alteration or change is apparent.

A.I.152

The Four Nutriment

‘All beings are maintained by nutriment.’ The four 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 or hold dear. I am the owner of my actions—whatever I do, whether good or bad, I must be heir to it.

A.III.71

The Five Qualities for a New Bhikkhu to Establish

Restraint in accordance with the Pātimokkha; restraint of the senses; restraint as regards talking; love of solitude; cultivation of right views.

A.III.138

The Five Ways of Restraint

Restraint by the Monastic Code of Discipline, by mindfulness, by knowledge, by patience, by energy and effort.

Vism. 7

The Six Attributes of Dhamma

Dhamma is well-expounded by the Awakened One. It is visible here and now, non-temporal, inviting one to come and see, leading onward and inward, directly experiencable by the wise.

M.I.37; A.III.285

The Seven Qualities of a Wholesome Friend

That individual is endearing; worthy of respect; cultured and worthy of emulation; a good counsellor; a patient listener; capable of discussing profound subjects; and is one who never exhorts groundlessly, not leading or spurring one on to a useless end.

A.IV.31

The Seven Things Favourable to Mental Development

Suitable abode, location, speech, companion, food, climate, and posture.

Vism. 127

The Seven Conditions Leading to the Welfare of the Sangha

To hold regular and frequent meetings.

To meet in harmony, to do the duties of the Sangha in harmony, and to disperse in harmony.

To introduce no revolutionary ordinance, break up no established ordinance, but to train oneself in accordance with the prescribed training rules.

To honour and respect those elders of long experience, the fathers and leaders of the Sangha, and to deem them worthy of listening to.

Not to fall under the influence of craving.

To delight in forest dwelling.

To establish oneself in mindfulness, with this thought: 'May disciplined monks who have not yet come, come here; and may those who have already come live in comfort'.

Not to be fond of activities; not to be fond of gossip; not to be fond of sleeping; not to be fond of society; not to have evil desires; not to have evil friends; not to be prematurely satisfied and rest content with early success.

D.II.77-78; A.IV.20-21

The Eight Worldly Conditions (Lokadhammā)

Gain and loss, prominence and obscurity, praise and blame, happiness and suffering.

A.IV.157

The Eight Gifts of a Good Person

To give clean things; to give well-chosen things; to give at the appropriate time; to give proper things; to give with discretion; to give regularly; to calm one's mind on giving; to be joyful after giving.

A.IV.243

The Ten Perfections

Generosity; morality; renunciation; wisdom; energy; patience; earnest-truth; determination; loving-kindness; equanimity.

BV.v.6

The Ten Wholesome Courses of Action

To avoid the destruction of life and be anxious for the welfare of all lives.

To avoid taking what belongs to others.

To avoid sexual misconduct.

To avoid lying, not knowingly speaking a lie for the sake of any advantage.

To avoid malicious speech, to unite the discordant, to encourage the united, and to utter speech that makes for harmony.

To avoid harsh language and speak gentle, courteous and agreeable words.

To avoid frivolous talk; to speak at the right time, in accordance with facts, what is useful, moderate and full of sense.

To be without covetousness.

To be free from ill-will, thinking, 'Oh, that these beings were free from hatred and ill-will, and would lead a happy life free from trouble'.

To possess right view, such as that gifts and offerings are not fruitless and that there are results of wholesome and unwholesome actions.

M.I.287; A.V.266; 275-278

The Ten Topics for Talk among Bhikkhus

(1) Talk favourable to wanting little; (2) to contentment; (3) to seclusion; (4) to not mingling together; (5) to strenuousness; (6) to good conduct; (7) to concentration; (8) to understanding and insight; (9) to deliverance; (10) and talk favourable to the knowledge and vision of deliverance.

M.I.145; M.III.113; A.V.129

The Thirteen Dhutaṅgā

(1) Wearing rag-robes; (2) possessing only 3 robes; (3) eating only alms-food; (4) collecting alms-food house-to-house; (5) eating only at one sitting; (6) eating only from the bowl; (7) not accepting latecome food; (8) living in the forest; (9) living at the foot of a tree; (10) living in the open; (11) living in a cemetery; (12) being satisfied with whatever dwelling is offered; (13) abstaining from lying down to sleep.

Vism. 59–83

The Thirty-Eight Highest Blessings

(1) Not to associate with fools; (2) to associate with the wise; (3) to honour those worthy of honour; (4) living in a good environment; (5) having formerly done meritorious deeds; (6) setting oneself in the right course; (7) having extensive learning; (8) having skill and knowledge; (9) being accomplished in discipline; (10) being well-spoken; (11) being supportive of mother and father; (12) cherishing one's children; (13) cherishing one's spouse; (14) having an uncomplicated livelihood; (15) being generous; (16) having right conduct; (17) rendering aid to relatives; (18) behaving blamelessly; (19) abstaining from and avoiding evil; (20) abstaining from intoxicants; (21) persevering in virtue; (22) being respectful; (23) being humble; (24) being content; (25) having gratitude; (26) hearing the Dhamma; (27) being patient; (28) being amenable to correction; (29) seeing

monks; (30) discussing the Dhamma; (31) having strenuous self control; (32) living the holy life; (33) seeing the Noble Truths; (34) realizing Nibbana; (35) being unshakable; (36) being free from sorrow; (37) having a mind undefiled; (38) having a mind which is secure.

Those who have done these things see no defeat and go in safety everywhere: to them these are the highest blessings.

Sn.259-268

The Root of All Things

Rooted in desire, friend, are all things. Born of attention, are all things. Arising from contact, are all things. Converging on feeling are all things. Headed by concentration are all things. Dominated by mindfulness are all things. Surmountable by wisdom are all things. Yielding deliverance as essence are all things. Merging in the Deathless are all things. Terminating in Nibbāna are all things.

When questioned by wanderers, thus you should answer them.

AN 10.58

BIBLIOGRAPHY

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