



BHIKKHU MANUAL

Reference Edition

*All Chants with English Translations
and Vinaya Notes*

BHIKKHU MANUAL

Essential Chants and Vinaya Notes

Forest Sangha Publications

Bhikkhu Manual
Essential Chants and Vinaya Notes

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Namo tassa bhagavato arahato sammāsbuddhassa
Namo tassa bhagavato arahato sammāsbuddhassa
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Abbreviations used in the text

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

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PART I

ESSENTIAL CHANTS

1.

MORNING CHANTING

Dedication of Offerings

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

Dedication of Offerings (English)

To the Blessed One, the Lord, who fully attained perfect enlightenment,
 To the Teaching which he expounded so well,
 And to the Blessed One's disciples who have practised well,
 To these — the Buddha, the Dhamma, and the Saṅgha —
 We render with offerings our rightful homage.
 It is well for us that the Blessed One, having attained liberation,
 Still had compassion for later generations.
 May these simple offerings be accepted
 For our long-lasting benefit and for the happiness it gives us.

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

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

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

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ
 karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

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

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

Homage to the Buddha

[Handa mayaṃ buddhābhitthutiṃ karomase]

Yo so tathāgato araham sammāsambuddho

Vijjācaraṇa-sampanno, sugato, lokavidū

Anuttaro purisadamma-sārathi

Satthā deva-manussānaṃ, buddho bhagavā.

Yo imaṃ lokam sadevakam samārakam sabrahmakam

Sassamaṇa-brāhmaṇiṃ pajam sadeva-manussam sayam abhiññā
sacchikatvā pavesesi

Yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam
pariyosāna-kalyāṇam

Sāttam sabyañjanam kevala-paripuṇṇam parisuddham
brahma-cariyam pakāsesi

Tam-aham bhagavantam abhipūjayāmi tam-aham bhagavantam
sirasā namāmi

Homage to the Buddha (English)

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

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

He is impeccable in conduct and understanding,

The Accomplished One,

The Knower of the Worlds.

He trains perfectly those who wish to be trained.

He is Teacher of gods and humans.

He is awake and holy.

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

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

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

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

Homage to the Dhamma

[Handa mayaṃ dhammābhitthutiṃ karomase]

Yo so svākkhāto bhagavatā dhammo

Sandiṭṭhiko, akāliko, ehipassiko, opanayiko

Paccattaṃ veditaṃ viññūhi

Tam-ahaṃ dhammaṃ abhipūjayāmi tam-ahaṃ dhammaṃ sirasā
namāmi

Homage to the Dhamma (English)

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

The Dhamma is well expounded by the Blessed One,

Apparent here and now,

Timeless,

Encouraging investigation,

Leading inwards,

To be experienced individually by the wise.
 I chant my praise to this Teaching, I bow my head
 to this Truth.

Homage to the Saṅgha

[Handa mayaṃ saṅghābhitthutiṃ karomase]

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

Homage to the Saṅgha (English)

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

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

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

Salutation to the Triple Gem

[Handa mayaṃ ratanattaya-pañāma-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 sukhettabhyati-khetta-saññito
 Yo diṭṭha-santo sugatānubodhako
 Lolappahīno ariyo sumedhaso
 Vandāmi saṅghaṃ aham-ādarena taṃ
 Iccevaṃ-ekantabhipūja-neyyakaṃ vatthuttayaṃ
 vandayatābhisankhataṃ
 Puññaṃ mayā yaṃ mama sabbupaddavā mā hontu ve tassa
 pabhāva-siddhiyā

Idha tathāgato loka uppanno araham 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 otiṇṇāma jātiyā jarā-maraṇena

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

Dukkhotiṇṇā dukkha-paretā

Appeva nānimassa kevalassa dukkha-kkhandhassa

antakiriyā paññāyethā'ti

Cira-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ

sammāsambuddhaṃ

Saddhā agāasmā anagāriyaṃ pabbajitā

Tasmiṃ bhagavati brahma-cariyaṃ carāma

Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā

Taṃ no brahma-cariyaṃ imassa kevalassa dukkha-kkhandhassa

antakiriyāya saṃvattatu

Salutation to the Triple Gem (English)

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

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

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

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

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

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

In brief, the five focuses of identity are dukkha.

These are as follows:

Attachment to form,

Attachment to feeling,

Attachment to perception,

Attachment to mental formations,

Attachment to sense-consciousness.

For the complete understanding of this,

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

In addition, he further instructed:

Form is impermanent,

Feeling is impermanent,

Perception is impermanent,

Mental formations are impermanent,

Sense-consciousness is impermanent;

Form is not-self,

Feeling is not-self,

Perception is not-self,

Mental formations are not-self,

Sense-consciousness is not-self;

All conditions are transient,

There is no self in the created or the uncreated.

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

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

Bound by dukkha and obstructed by dukkha.

Let us all aspire to complete freedom from suffering.

The following is chanted only by the monks and nuns.

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

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

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

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī
[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi
[Supaṭipanno] bhagavato sāvakaśaṅgho
Saṅghaṃ namāmi

Closing Homage (English)

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

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

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

2.

EVENING CHANTING

Dedication of Offerings

[Yo so] bhagavā arahaṃ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakaśaṅgho
Tam-mayaṃ bhagavantam sadhammam sasaṅgham
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-panṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattam hitāya sukhāya
Arahaṃ sammāsambuddho bhagavā
Buddham bhagavantam abhivādemi
[Svākkhāto] bhagavatā dhammo
Dhammam namassāmi
[Supaṭipanno] bhagavato sāvakaśaṅgho
Saṅgham namāmi
[Yam-amha kho mayaṃ bhagavantam saraṇam gatā, uddissa
pabbajitā yo no bhagavā satthā, yassa ca mayaṃ bhagavato
dhammam rocema
Imehi sakkārehi tam bhagavantam sasaddhammam
sasāvaka-saṅgham abhipūjayāma.]

Dedication of Offerings (English)

[To the Blessed One,] the Lord, who fully attained
 perfect enlightenment,
 To the Teaching, which he expounded so well,
 And to the Blessed One's disciples who have practised well,
 To these — the Buddha, the Dhamma, and the Saṅgha —
 We render with offerings our rightful homage.
 It is well for us that the Blessed One, having attained liberation,
 Still had compassion for later generations.
 May these simple offerings be accepted
 For our long-lasting benefit and for the happiness it gives us.
 The Lord, the Perfectly Enlightened and Blessed One —
 I render homage to the Buddha, the Blessed One. *Bow*

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

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

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ
 karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

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

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

Recollection of the Buddha

[Handa mayaṃ buddhānussatinayaṃ karomase]

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo
 kittisaddo abbhuggato
 Itipi so bhagavā arahaṃ sammāsambuddho
 Vijjācaraṇa-sampanno sugato lokavidū
 Anuttaro purisadamma-sārathi satthā deva-manussānaṃ
 buddho bhagavā'ti

Recollection of the Buddha (English)

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

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

Supreme Praise of the Buddha

[Handa mayaṃ buddhābhigītiṃ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto
 Sudhābhiñña-karuṇāhi samāgatatto

Bodhesi yo sujanataṃ kamalaṃ va sūro
 Vandāmaṃ tam-araṇaṃ sirasā jinendaṃ
 Buddhho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Paṭhamānussatiṭṭhānaṃ vandāmi taṃ siren'amaṃ
 Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro
 Buddhho dukkhassa ghātā ca vidhātā ca hitassa me
 Buddhass'āhaṃ niyyādemi sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'haṃ/Vandantī'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
 Buddhhe kukammaṃ pakataṃ mayā yaṃ
 Buddhho paṭiggaṇhātu accayantaṃ
 Kālantare saṃvaritaṃ va buddhe

Supreme Praise of the Buddha (English)

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

The Buddha, the truly worthy one, endowed with
 such excellent qualities,
 Whose being is composed of purity, transcendental wisdom,
 and compassion,

Who has enlightened the wise like the sun awakening the lotus —
I bow my head to that peaceful chief of conquerors.

The Buddha, who is the safe, secure refuge of all beings —
As the First Object of Recollection, I venerate him with bowed head.

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

The Buddha is sorrow's destroyer, who bestows blessings on me.
To the Buddha I dedicate this body and life,
And in devotion I will walk the Buddha's Path of Awakening.
For me there is no other refuge, the Buddha is my excellent refuge.
By the utterance of this Truth, may I grow in the Master's Way.
By my devotion to the Buddha, and the blessing of this practice —
By its power, may all obstacles be overcome.

(Bowing)

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

Recollection of the Dhamma

[Handa mayaṃ dhammānussatinayaṃ karomase]

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

Recollection of the Dhamma (English)

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

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

Supreme Praise of the Dhamma

[Handa mayaṃ dhammābhigītiṃ karomase]

Svākkhātat'ādiguṇa-yoga-vasena seyyo
Yo magga-pāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tada-dhāri-dhāri
Vandām'ahaṃ tama-haraṃ vara-dhammam-etaṃ
Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
Dutiyānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ
Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammass'ahaṃ niyyādemi sarīraṇ-jīvitaṇ-cidaṃ
Vandantoḥaṃ/Vandantiḥaṃ carissāmi
dhammass'eva sudhammataṃ
Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ
Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
Dhammaṃ me vandamānena/vandamānāya
yaṃ puññaṃ pasutaṃ idha
Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

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

Supreme Praise of the Dhamma (English)

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

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

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

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

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

(Bowing)

By body, speech, or mind,

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

Recollection of the Saṅgha

[Handa mayaṃ saṅghānussatinayaṃ karomase]

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

Recollection of the Saṅgha (English)

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

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

They give occasion for incomparable goodness to arise in the world.

Supreme Praise of the Saṅgha

[Handa mayam saṅghābhigītiṃ karomase]

Saddhammajo supaṭipatti-guṇādiyutto
 Yo'tṭhabbidho ariyapuggala-saṅgha-seṭṭho
 Sīlādidhamma-pavarāsaya-kāya-citto
 Vandām'aham tam-ariyāna-gaṇam susuddham
 Saṅgho yo sabba-pāṇīnam saraṇam khemam-uttamam
 Tatiyānussatiṭṭhānam vandāmi tam siren'aham
 Saṅghass'ahasmi dāso/dāsī va saṅgho me sāmi-kissaro
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghass'aham niyyādemī sarīrañ-jīvitañ-cidaṃ
 Vandanto'ham/Vandantī'ham carissāmi
 saṅghassopaṭipannataṃ
 Natthi me saraṇam aññaṃ saṅgho me saraṇam 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

Supreme Praise of the Saṅgha (English)

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

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

(Bowing)

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

Closing Homage

[Arahamaṃ] sammāsambuddho bhagavā
 Buddhamaṃ bhagavantaṃ abhivādemi

[Svākkhāto] bhagavatā dhammo

Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaśaṅgho

Śaṅghaṃ namāmi

Closing Homage (English)

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

I render homage to the Buddha, the Blessed One. *Bow*

[The Teaching,] so completely explained by him —

I bow to the Dhamma. *Bow*

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

I bow to the Śaṅgha. *Bow*

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
purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca 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 mayaṃ abhiṇha-paccavekkhaṇa-pāṭham bhaṇāmase]

(Men Chant)

[Jarā-dhammomhi] jaram anatīto
Byādhi-dhammomhi byādhim anatīto

Maraṇa-dhammomhi maraṇaṃ anatīto

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

Kammassakomhi kammaḍāyādo kammayoni kammabandhu
kammaṭṭisaraṇo

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

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

(Women Chant)

[Jarā-dhammāmhi] jaraṃ anatītā

Byādhi-dhammāmhi byādhim anatītā

Maraṇa-dhammāmhi maraṇaṃ anatītā

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

Kammassakāmhi kammaḍāyādā kammayoni kammabandhu
kammaṭṭisaraṇā

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

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

A.III.71f

3.3 Five Subjects for Frequent Recollection (English)

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

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

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

All that is mine, beloved and pleasing,

will become otherwise, will become separated from me.

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.

Thus we should frequently recollect.

3.4 Ten Subjects for Frequent Recollection

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

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

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

Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

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

Parapaṭibaddhā me jīvikā'ti pabbajitena abhiṇhaṃ
paccavekkhitabbam

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

Añño me ākappo karaṇīyo'ti pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ

'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 abhiṇhaṃ
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 abhiṇhaṃ 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
abhiṇhaṃ paccavekkhitabbaṃ

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

Kammassakomhi kammaḍāyādo kammayoni kammabandhu
kammaपाठिसाराṇo, yaṃ kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ
vā, tassa dāyādo bhavissāmī'ti pabbajitena abhiṇhaṃ
paccavekkhitabbaṃ

‘I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.’

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

*‘Kathambhūtassa me rattindivā vītipatanti’ti pabbajitena
abhiñhaṃ paccavekkhitabbaṃ*

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

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

*Kacci nu kho’haṃ suññāgāre abhiraṃāmi’ti pabbajitena abhiñhaṃ
paccavekkhitabbaṃ*

‘Do I delight in solitude or not?’

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

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

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

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

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ
paccavekkhitabbā'ti

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

AN 10.48

3.5 Suffusion With the Divine Abidings

[Handa mayaṃ caturappamaññā-obhāsaṃ karomase]

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

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

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

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

DN 13

3.6 Suffusion With the Divine Abidings (English)

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

[I will abide] pervading one quarter with a heart imbued
 with loving-kindness;

Likewise the second, likewise the third, likewise the fourth;
 So above and below, around and everywhere; and to all as to
 myself.

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

I will abide pervading one quarter with a heart imbued
 with compassion;

Likewise the second, likewise the third, likewise the fourth;
 So above and below, around and everywhere; and to all as to
 myself.

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

I will abide pervading one quarter with a heart imbued
with gladness;

Likewise the second, likewise the third, likewise the fourth;
So above and below, around and everywhere; and to all as to
myself.

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

I will abide pervading one quarter with a heart imbued
with equanimity;

Likewise the second, likewise the third, likewise the fourth;
So above and below, around and everywhere; and to all as to
myself.

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

3.7 Dedication of Merit to the Devas and Others

[Handa mayaṃ patti-dāna-gāthāyo bhaṇāmaṣe.]

Yā devatā santi vihāra-vāsinī
Thūpe ghare bodhi-ghare taḥiṃ taḥiṃ
Tā dhamma-dānena bhavantu pūjitā
Sotthiṃ karonte'dha vihāra-maṇḍale.

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

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

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

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

Jalābu-jā ye pi ca aṇḍa-sambhavā
 Saṃseda-jātā atha-v-opapātikā
 Niyyānikaṃ dhamma-varaṃ paṭicca te
 Sabbe pi dukkhassa karontu saṅkhayaṃ.

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

Ṭhātu 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.

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

- Pasannā hontu sabbe pi
 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.

3.8 Verses on Friends

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

One who makes friends only to cheat them,

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

Upakāro ca yo mitto,
 Sukha-dukkho ca yo sakhā,
 Atthakkhāyī ca yo mitto,
 Yo ca mittānukampako:
 Etepi mitte cattāro iti viññāya paṇḍito.
 Sakkaccaṃ payirupāseyya,
 Mātā puttāṃ va orasaṃ.

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

3.9 Recollection After Using the Requisites

[Handa mayaṃ atīta-paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe.]

Ajja mayā apaccavekkhitvā yaṃ cīvamaṃ paribhuttaṃ,
 taṃ yāvad-eva sītassa paṭighātāya, uṇhassa paṭighātāya,
 ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ

paṭighātāya, yāvad-eva hiri-kopīna paṭicchādan’attham.

*Whatever robe I used today without consideration,
Was only to ward off cold,
to ward off heat,
to ward off the touch of flies, mosquitoes, wind, burning and creeping
things,
only for the sake of modesty.*

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

*Whatever alms-food I used today without consideration,
was not for fun, not for pleasure, not for fattening, not for
beautification,
only for the maintenance and nourishment of this body, for keeping it
healthy, for helping with the Holy Life;
thinking thus, ‘I will allay hunger without overeating, so that I may
continue to live blamelessly and at ease.’*

Ajja mayā apaccavekkhitvā yaṃ senāsanam paribhuttaṃ, taṃ
yāvad-eva sītassa paṭighātāya, uñhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapasamphassānam paṭighātāya,
yāvad-eva utu-parissaya-vinodanam paṭisallān’ārām’attham.

*Whatever lodging I used today without consideration,
was only to ward off cold,*

*to ward off heat,
to ward off the touch of flies, mosquitoes, wind, burning and creeping
things,
only to remove the danger from weather, and for living in seclusion.*

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

cf. M.I.10

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

3.10 Reflection on the Off-Putting Qualities of the Requisites

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

[Yathā paccayaṃ] pavattamānaṃ dhātu-mattam-ev’etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbāni pana imāni cīvarāni ajigucchanīyāni

None of these robes are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ piṇḍapāto tad upabhuñjako ca puggalo

Is this almsfood and so is the person eating it;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbo panāyaṃ piṇḍapāto ajigucchaniyo

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchaniyo jāyati

It becomes disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ senāsanaṃ tad upabhuñjako ca puggalo

Is this dwelling and so is the person using it;

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbāni pana imāni senāsanāni ajigucchanīyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyāni jāyanti

They become disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

Composed of only elements according to causes and conditions

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

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

Dhātu-mattako

Merely elements,

Nissatto

Not a being,

Nijjīvo

Without a soul

Suñño

And empty of self.

Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo

None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ patvā

But touching this unclean body

Ativiya jigucchanīyo jāyati

It becomes disgusting indeed.

3.11 Reflection on Impermanence

[Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe]

[Sabbe saṅkhārā aniccā]

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhavaṃ jīvitaṃ

Life is not for sure;

Dhavaṃ maraṇaṃ

Death is for sure;

Avassaṃ mayā maritabbaṃ

It is inevitable that I'll die;

Maraṇa-pariyosānaṃ me jīvitam

Death is the culmination of my life;

Jīvitam me aniyataṃ

My life is uncertain;

Maraṇam me niyataṃ

My death is certain.

Vata

Indeed,

Ayaṃ kāyo

This body

Aciraṃ

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away.

Adhisessati

It will lie

Paṭhaviṃ

On the ground

Kaliṅgaram iva

Just like a rotten log,

Nirattham

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesaṃ vūpasamo sukho

Their stilling is true happiness.

3.12 The Guardian Meditations

[Handa mayaṃ catur'ārakkhā-kammaṭṭhāna-pāṭhaṃ
bhaṇāmasa]

Buddhānussati mettā ca

Asubhaṃ maraṇassati

Iccimā catur'ārakkhā

Kātabbā ca vipassanā.

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

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

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

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

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

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

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

Jīvit'indriy'upaccheda-
 saṅkhāta-maraṇaṃ siyā
 Sabbesaṃ pīdha paṇīnaṃ
 Tañ-hi dhavaṃ na jīvitaṃ.

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

3.13 Reflection on Universal Well-Being

[Handa mayam mettāpharaṇaṃ karomase]

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

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

laddha-sampattito mā vigacchantu

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

M.I.288; A.V.88

3.14 Reflection on Universal Well-Being (English)

[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

3.15 Reflection on the Unconditioned

[Handa mayaṃ nibbāna-sutta-pāṭhaṃ bhaṇāmaṣe]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetam bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asankhataṃ

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

Na yidaṃ jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ
paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam

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

Tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyati

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

Ud.8.3

3.16 Reflection on the Thirty-Two Parts

[Handa mayaṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe]

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

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

Atthi imasmiṃ kāye

In this body there are:

kesā	<i>hair of the head</i>
lomā	<i>hair of the body</i>
nakhā	<i>nails</i>
dantā	<i>teeth</i>
taco	<i>skin</i>
maṃsaṃ	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhī	<i>bones</i>
aṭṭhimiñjaṃ	<i>bone marrow</i>
vakkaṃ	<i>kidneys</i>
hadayaṃ	<i>heart</i>
yakaṇaṃ	<i>liver</i>
kilomaṇaṃ	<i>membranes</i>
pihakaṃ	<i>spleen</i>
papphāsaṃ	<i>lungs</i>
antaṃ	<i>bowels</i>
antagaṇaṃ	<i>entrails</i>
udariyaṃ	<i>undigested food</i>
karīsaṃ	<i>excrement</i>
pittaṃ	<i>bile</i>
semhaṃ	<i>phlegm</i>
pubbo	<i>pus</i>
lohitāṃ	<i>blood</i>
sedo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>

kheḷo	spittle
siṅghāṇikā	mucus
lasikā	oil of the joints
muttaṃ	urine
matthaluṅgaṇ'ṭi	brain

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

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

cf. M.I.57

3.17 Verses on the Sharing of Merit

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

Puññass'idāni katassa	yān'aññāni katāni me,
Tesañ-ca bhāgino hontu	sattānantāppamāṇaka.
Ye piyā guṇavantā ca	mayhaṃ mātā-pitā-dayo.
Diṭṭhā me cāpyadiṭṭhā vā	aññe majjhata-verino;
Sattā tiṭṭhanti lokasmim	te bhumma catu-yonikā.
Pañc'eka-catu-vokārā	saṃsarantā bhavābhavā:
Ñātaṃ ye patti-dānam-me,	anumodantu te sayam.
Ye c'imaṃ nappajānanti	devā tesaṃ nivedayum.
Mayā dinnāna-puññānaṃ	anumodana-hetunā.
Sabbe sattā sadā hontu	averā sukha-jīvinā.
Khemappadañ-ca pappontu	tesāsā sijjhataṃ subhā.

Yan-dāni me kataṃ puññaṃ

Khippaṃ sacchikareyyāhaṃ

Sace tāva abhabbo'haṃ

► Niyato bodhi-satto va

Nāṭṭhārasa 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 saṃsaraṃ,

sambuddhena viyākato.

ṭhānāni pāpuṇeyy'ahaṃ.

pabbajjañ-c'upasampadaṃ.

dhāreyyaṃ satthu sāsanaṃ,

sacchikareyyahaṃ.

vijj'ādi-guṇ'alaṇ-kataṃ,

kammaṃ paripūrañ-ca me,

pacceka-bodhim-uttaman-ti.

3.18 Verses on the Sharing of Merit (English)

May whatever living beings,

Without measure, without end,

Partake of all the merit,

From the good deeds I have done:

Those loved and full of goodness,

My mother and my father dear,

Beings seen by me and those unseen,

Those neutral and averse,

Beings established in the world,

From the three planes and four grounds of birth,

With five aggregates or one or four,

Wand'ring on from realm to realm,

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

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

3.19 Verses of Sharing and Aspiration

[Handa mayaṃ uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa]

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

Nātho paccekabuddho ca saṅgho nāthottaro mamaṃ
 Tesottamānubhāvena mārokāsaṃ labhantu mā

3.20 Verses of Sharing and Aspiration (English)

[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.

3.21 Sabbe sattā sadā hontu

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

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

Yaṇ 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

3.23 The Teaching on Striving According to Dhamma

[Handa mayaṃ dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe]

Evaṃ svākkhāto bhikkhave mayā dhammo

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

Uttāno

Elucidated,

Vivaṭo

Disclosed,

Pakāsito

Revealed,

Chinna-pilotiko

And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyaṃ ārabhituṃ

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

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

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

Sarīre upasussatu maṃsa-lohitam

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

Yaṃ taṃ

As long as whatever is to be attained

Purisa-thāmena

By human strength,

Purisa-vīriyena

By human energy,

Purisa-parakkamena

By human effort,

Pattabbaṃ na taṃ apāpunītvā

Has not been attained,

Vīriyassa saṇṭhānaṃ bhavissatī'ti

Let not my efforts stand still.'

Dukkhaṃ bhikkhave kusīto viharati

Bhikkhus, the lazy person dwells in suffering,

Vokiṇṇo pāpakehi akusalehi dhammehi

Soiled by evil, unwholesome states

Mahantañca sadatthaṃ parihāpeti

And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahantañca sadatthaṃ paripūreti

And great is the personal good that he achieves.

Na bhikkhave hīnena aggassa patti hoti

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

Aggena ca kho bhikkhave aggassa patti hoti

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

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

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

Satthā sammukhī-bhūto

The Teacher is present,

Tasmātiha bhikkhave vīriyaṃ ārabhatha

Therefore, bhikkhus, start to arouse your energy

Appattassa pattiya

For the attainment of the as yet unattained,

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya

For the realization of the as yet unrealized.

Evaṃ no ayaṃ amhākaṃ pabbajjā avaṅkatā avañjhā bhavissati

Thinking, in such a way: ‘Our Going Forth will not be barren

Saphalā sa-udrayā

But will become fruitful and fertile,

Yesam mayam paribhuñjāma cīvara-piṇḍapāta-senāsana-
gilānappaccaya-bhesajja-parikkhāraṃ tesam te kārā amhesu

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

Mahapphalā bhavissanti mahānisaṃsā’ti

Will reward them with great fruit and great benefit.’

Evam hi vo bhikkhave sikkhitabbam

Bhikkhus, you should train yourselves thus:

Att’atthaṃ vā hi bhikkhave sampassamānena

Considering your own good,

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence;

Par’atthaṃ vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetum

It is enough to strive for the goal without negligence;

Ubhay’atthaṃ vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of both,

Alam-eva appamādena sampādetun'ti

It is enough to strive for the goal without negligence.

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		67
i2	Buddhaṃ saraṇaṃ gacchāmi		67
i3/a	Sambuddhe aṭṭhavīsaṇca		68
i3/b	Yo cakkhumā		69
i4	Namo arahato		71
D1	Asevanā ca bālānaṃ	S1	72
D2	Yaṅkiñci vittaṃ	S2	77
D3	Karaṇīyaṃ-attha-kusalena	S3	82
D4	Virūpakkhehi me mettaṃ	S4	86
	Vadhissamenanti parāmasanto		87
D5	Udet'ayaṇ-cakkhumā eka-rājā	S5	87
	Atthi loke sīla-guṇo	S6	90
D6	Iti pi so bhagavā	S7	91
D7	Vipassissa nam'atthu	S8	93
	Natthi me saraṇaṃ aññaṃ		94
	Yaṅkiñci ratanaṃ loke		95
	Sakkatvā buddharatanaṃ		95
	Yato'haṃ bhagini	S9	96
	Bojjh'aṅgo sati-saṅkhāto	S10	97
	Yan-dunnimittaṃ	S11	98
	Dukkhappattā ca niddukkhā		100
	Bāhuṃ sahaṣsam-abhinimmita		101
	Mahā-kāruṇiko nātho	S12	104
	Te attha-laddhā sukhitā		106
	Bhavatu sabba-maṅgalaṃ		106

4.1.1 Notes for Particular Chants

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

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

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

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

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

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

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

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

4.2 Invitations

4.2.1 Invitation for Paritta Chanting

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

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

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

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

(Bow three times)

4.2.2 Invitation to the Devas

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

Before royal ceremonies, the invitation starts with A.

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

The verses at D. are always chanted.

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

(With hands joined in *añjali*, recite the following)

- A. Sarajjaṃ sasenaṃ sabandhuṃ nar'indaṃ
Paritt'ānubhavo sadā rakkhatū-ti
- B. Pharitvāna mettaṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu
- C. Samantā cakka-vāḷesu
Atr'āgacchantu devatā
- D. Sagge kāme ca rūpe
Giri-sikhara-taṭṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geha-vatthumhi khetṭe
Bhumma c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ

Muni-vara-vacanaṃ sādhavo 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

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

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

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

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

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

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

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

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

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

4.3 Introductory Chants

4.3.1 Pubba-bhāga-nama-kāra-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

Tatīyam pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam pi saṅghaṃ saraṇaṃ gacchāmi

4.3.3 Sambuddhe

Sambuddhe aṭṭhavīsañca	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 The Buddhas

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

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

I pay homage with my head to

the 1,024,055 Buddhas.

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

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

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

4.3.5 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
Dassesi lokassa visuddhi-maggaṃ
Niyyaniko dhamma-dharassa dhārī
Sāt'āvaho santi-karo suciṇṇo
Dhammaṃ varan-taṃ sirasā namāmi

Mohappadāḥ upasanta-dāhaṃ
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsaṃ

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

Thai

4.3.6 The Verses of Success through Homage

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

I pay homage with my head to that excellent Buddha,
 the Protector and Mentor for the world.
 By the majesty of this, may you have triumph and success,
 and may all your dangers be destroyed.

The Teacher's Dhamma, like a banner,
 shows the path of purity to the world.
 Leading out, upholding those who uphold it,
 rightly accomplished, it brings pleasure, makes peace.

I pay homage with my head to that excellent Dhamma,

which pierces delusion and makes fever grow calm.
 By the majesty of this, may you have triumph and success,
 and may all your dangers be destroyed.

The True Dhamma's army, following the One Well-Gone,
 is victor over the evils and corruptions of the world.
 Self-calmed, it is calming and unfettering,
 and makes the well-taught Dhamma be known.

I pay homage with my head to that excellent Saṅgha,
 awakened following the Awakened One, harmonious in virtue and
 view.

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

4.3.7 Namokāra-atthaka

Namo arahato sammā
 Sambuddhassa mahesino
 Namottama-dhammassa
 Svākkhātass'eva ten'idha
 Namomahā-saṅghassāpi
 Visuddha-sīla-dīṭṭhino
 Namomāty-āraddhassa
 Ratanattayassa sādhuḥkaṃ
 Namomakātītassa
 Tassa vatthuttayassa-pi
 Namokārappabhāvena
 Vigacchantu upaddavā
 Namokārānubhāvena

Suvatthi hotu sabbadā
 Namo-kārassa tejena
 Vidhimhi homi tejavā

Thai

4.3.8 The Homage Octet

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

4.4 Core Sequence

4.4.1 Maṅgala-sutta

[Evam-me sutam: ekaṃ samayaṃ bhagavā, sāvatthiyaṃ viharati,
 jeta-vane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā
 abhikkantāya rattiyaṃ abhikkanta-vaṇṇā kevala-kappaṃ jetavanam
 obhāsetvā, yena bhagavā ten'upasaṅkami. Upasaṅkamitvā
 bhagavantam abhivādetvā ekaṃ-antaṃ aṭṭhāsi. Ekaṃ-antaṃ 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-paṇidhi ca
 Etam maṅgalam-uttamaṃ

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

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

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

Āratī viratī pāpā

Majja-pānā ca saññamo
 Appamādo ca dhammesu
 Etam maṅgalam-uttamaṃ

Gāravo ca nivāto ca
 Santuṭṭhī ca kataññutā
 Kālena dhammassavanaṃ
 Etam maṅgalam-uttamaṃ

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

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

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

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

Snp 2.4

4.4.2 The Highest Blessings (English)

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

[Thus have I heard that the Blessed One]

Was staying at Sāvattthī,
Residing at the Jeta's Grove
 In Anāthapiṇḍika's Park.

Then in the dark of the night, a radiant deva
 Illuminated all Jeta's Grove.

She bowed down low before the Blessed One
 Then standing to one side she said:

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

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

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

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

These are the highest blessings.

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

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

‘Steadfast in restraint, and shunning evil ways,
Avoiding intoxicants that dull the mind,
And heedfulness in all things that arise.
These are the highest blessings.

‘Respectfulness and being of humble ways,
Contentment and gratitude,
And hearing the Dhamma frequently taught.
These are the highest blessings.

‘Patience and willingness to accept one’s faults,
Seeing venerated seekers of the truth,
And sharing often the words of Dhamma.
These are the highest blessings.

‘Ardent, committed to the Holy Life,
Seeing for oneself the Noble Truths
And the realization of Nibbāna.
These are the highest blessings.

‘Although in contact with the world,

Unshaken the mind remains
 Beyond all sorrow, spotless, secure.
These are the highest blessings.

‘They who live by following this path
 Know victory wherever they go,
 And every place for them is safe.
These are the highest blessings.’

4.4.3 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 balaṃ,
 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 sataṃ pasaṭṭhā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu
5. Ye suppayuttā manasā daḥhena
Nikkāmino gotama-sāsanamhi
Te patti-pattā amataṃ vigayha
Laddhā mudhā nibbutim bhuñjamānā
Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu

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

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

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

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

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

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

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

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

6. Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ
Viratta-citt'āyatike bhavasmim
Te khīṇa-bījā 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.

4.4.4 The Six Protective Verses from the Discourse on Treasures

Whatever wealth in this world or the next,
 whatever exquisite treasure in the heavens,
 is not, for us, equal to the Tathāgata.
 This, too, is an exquisite treasure in the Buddha.
 By this truth may there be well-being.

The exquisite Deathless – dispassion, ending –
 discovered by the Sakyan Sage while in concentration:
 There is nothing equal to that Dhamma.
 This, too, is an exquisite treasure in the Dhamma.
 By this truth may there be well-being.

What the excellent Awakened One extolled as pure
 and called the concentration of unmediated knowing:
 No equal to that concentration can be found.
 This, too, is an exquisite treasure in the Dhamma.
 By this truth may there be well-being.

The eight persons – the four pairs –
 praised by those at peace:
 They, disciples of the One Well-Gone, deserve offerings.
 What is given to them bears great fruit.
 This, too, is an exquisite treasure in the Saṅgha.
 By this truth may there be well-being.

Those who, devoted, firm-minded,
 apply themselves to Gotama's message,
 on attaining their goal, plunge into the Deathless,
 freely enjoying the Unbinding they've gained.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

Ended the old, there is no new taking birth.
Dispassioned their minds toward further becoming,
they – with no seed, no desire for growth,
enlightened – go out like this flame.

This, too, is an exquisite treasure in the Saṅgha.
By this truth may there be well-being.

4.4.5 The Buddha's Words on Loving-Kindness

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-puttāṃ-anurakkhe
 Evam'pi sabba-bhūtesu
 Mānasam-bhāvaye aparimāṇaṃ

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

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

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

4.4.6 The Buddha's Words on Loving-Kindness (English)

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

[This is what should be done]

By one who is skilled in goodness
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skilful,
Not proud and demanding in nature.

Let them not do the slightest thing
That the wise would later reprove,
Wishing: In gladness and in safety,
May all beings be at ease.

Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short, or small,
The seen and the unseen,
Those living near and far away,
Those born and to be born,
May all beings be at ease.

Let none deceive another
Or despise any being in any state.

Let none through anger or ill-will
Wish harm upon another.

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

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

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

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

Snp 1.8

4.4.7 Khandha-parittam

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

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

AN 2.72-73

4.4.8 The Group Protection

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

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

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

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

May all creatures, all breathing things, all beings – each and every one –

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

Limitless is the Buddha, limitless the Dhamma, limitless the Saṅgha.

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

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

May the beings depart.

I pay homage to the Blessed One,

homage to the seven Rightly Self-awakened Ones.

4.4.9 Chaddanta-parittam

Vadhissamenanti parāmasanto

Kāsāvamaddakkhi dhajaṃ isīnaṃ

Dukkhena phuṭṭhassudapādi saññā Arahaddhajo sabbhi
avajjharūpo

Sallena viddho byathitopi santo

Kāsāvavatthamhi manaṃ na dussayi.

Sace imaṃ nāgavarena saccaṃ,

Mā maṇ vane bālamigā agañchunti.

4.4.10 Mora-parittam

a.m.

Udet'ayañ-cakkhumā eka-rājā,

Harissa-vaṇṇo paṭhavippabhāso;
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ,
 Tay’ajja guttā viharemu divasaṃ.

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

p.m.

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

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

J.159

4.4.11 The Peacock’s Protection

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

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

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

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

The One King, setting, with Vision,
golden-hued, illuminating the Earth: I pay homage to you,
golden-hued, illuminating the Earth.
Guarded today by you, may I live through the night.

Those Brahmans who are knowers of all truths,
I pay homage to them; may they keep watch over me.
Homage to the Awakened Ones. Homage to Awakening.
Homage to the Released Ones. Homage to Release.
Having made this protection, the peacock arranges his nest.

4.4.12 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

Cariyapīṭaka vv.319-322

4.4.13 The Baby Quail's Protection

There is in this world the quality of virtue,
truth, purity, tenderness.

In accordance with this truth I will make
an unsurpassed vow of truth.

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

Here are wings with no feathers;
here are feet that can't walk.

My mother and father have left me.
Fire, go back!

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

4.4.14 Buddha-dhamma-saṅgha-guṇā

Iti pi so bhagavā arahaṃ sammā-sambuddho
 Vijjā-caraṇa-sampanno sugato loka-vidū
 Anuttaro purisa-damma-sārathi
 Satthā devamanussānaṃ buddho bhagavā'ti
 Svākkhāto bhagavatā dhammo sandiṭṭhiko
 akāliko ehi-passiko
 Opanayiko paccattaṃ veditabbo viññūhī'ti
 Supaṭipanno bhagavato sāvaka-saṅgho
 Uju-paṭipanno bhagavato sāvaka-saṅgho
 Ñāya-paṭipanno bhagavato sāvaka-saṅgho
 Sāmīci-paṭipanno bhagavato sāvaka-saṅgho
 Yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-puggalā
 Esa bhagavato sāvaka-saṅgho
 Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
 Anuttaraṃ puññakkhettaṃ lokassā'ti

- Araññe rukkha-mūle vā
 Suññāgāre va bhikkhavo
 Anussaretha Sambuddhaṃ

Bhayaṃ tumhāka no siyā.
 No ce Buddhaṃ sareyyātha
 Loka-jetṭhaṃ nar'āsabhaṃ
 Atha dhammaṃ sareyyātha
 Niyyānikaṃ sudesitaṃ.
 No ce dhammaṃ sareyyātha
 Niyyānikaṃ sudesitaṃ
 Atha saṅghaṃ sareyyātha
 Puññakkhettaṃ anuttaraṃ.
 Evam-Buddhaṃ sarantānaṃ
 Dhammaṃ saṅghañ-ca bhikkhavo
 Bhayaṃ vā chambhitattaṃ vā
 Loma-haṃso na hessatī-ti.

S.I.219-220

4.4.15 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
Aṅgīrasassa nam'atthu	sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi	sabba-dukkhāpanūdanaṃ
Ye cāpi nibbutā loka	yathā-bhūtaṃ vipassisuṃ
Te janā apisuṇā	mahantā vīta-sāradā
Hitaṃ deva-manussānaṃ	yaṃ namassanti gotamaṃ
Vijjā-caraṇa-sampannaṃ	mahantaṃ vīta-sāradaṃ
Vijjā-caraṇa-sampannaṃ	buddhaṃ vandāma gotamaṃ'ti

*D.III.195-196*4.4.16 Homage to the Seven Past Buddhas

Homage to Vipassī, possessed of vision and splendor.

Homage to Sikhī, sympathetic to all beings.

Homage to Vesabhū, cleansed, austere.

Homage to Kakusandha, crusher of Māra's host.

Homage to Konāgamana, the Brahman who lived the life perfected.

Homage to Kassapa, everywhere released.

Homage to Aṅgīrasa, splendid son of the Sakyans,

Who taught this Dhamma – the dispelling of all stress.

Those unbound in the world, who have seen things as they have come to be,

Great Ones of gentle speech, thoroughly mature:

Even they pay homage to Gotama, the benefit of human and heavenly beings,

consummate in knowledge and conduct, the Great One, thoroughly mature.

We revere the Buddha Gotama, consummate in knowledge and conduct.

4.4.17 Sacca-kiriyā-gāthā

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

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

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

4.4.18 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

4.4.19 Sakkatvā buddharatanaṃ

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

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

4.4.20 Having Revered

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

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

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

4.4.21 Aṅguli-māla-parittam

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

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

4.4.22 Bojjh'aṅga-parittam

Bojjh'aṅgo sati-saṅkhāto	dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi	bojjh'aṅgā ca tathā'pare
Samādh'upekkha-bojjh'aṅgā	satt'ete sabba-dassinā
Muninā sammad-akkhātā	bhāvitā bahulīkatā
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	gelaññenābhipīlito
Cundattherena tañ-ñeva	bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena	sotthi te hotu sabbadā
Pahīnā te ca ābādhā	tiṇṇannam-pi mahesinaṃ
Magg'āhata-kilesā va	pattānuppatti-dhammataṃ
Etena sacca-vajjena	sotthi te hotu sabbadā

*S.V.80f*4.4.23 The Factors for Awakening Protection

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

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

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

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

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

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

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

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

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

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

4.4.24 Abhaya-parittam

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

Yan-dunnimittam avamaṅgalañ-ca
 Yo cāmanāpo sakuṇassa saddo

Pāpaggaho dussupinaṃ akantaṃ
Dhammānubhāvena vināsamentu

Yan-dunnimittaṃ 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.

4.4.25 The Danger-free Protection

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

By the Buddha's power may they be destroyed.

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

By the Dhamma's power may they be destroyed.

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

By the Saṅgha's power may they be destroyed.

4.5 Closing Sequence

4.5.1 *Devatā-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 *Inciting the Devas*

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

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

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

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

From the strength attained by all the Buddhas,
 the strength of the Private Buddhas,
 by the majesty of the arahants,

I bind this protection all around.

4.5.3 Jaya-maṅgala-aṭṭha-gāthā

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

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

Nālāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
Dāv'aggi-cakkam-asaṇṇa 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- mālavantam
Iddhī'bhisāṅkhata-mano jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Saccaṃ vihāya-mati-saccaka-vāda-ketuṃ
Vādābhiropita-manaṃ ati-andha-bhūtaṃ

Paññā-padīpa-jalito jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Duggāha-diṭṭhi-bhujagena sudatṭha-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.

4.5.4 The Verses of the Buddha's Blessings of Victory

Creating a form with a thousand arms, each equipped with a
weapon,

Māra, on the elephant Girimekhala,

uttered a frightening roar together with his troops.

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

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

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

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

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

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

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

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

Very horrific, with a sword upraised in his expert hand,
Garlanded-with-Fingers ran three leagues along the path.
The Lord of Sages defeated him with mind-fashioned marvels:
By the majesty of this, may you have blessings of victory.

Having made a wooden belly to appear pregnant,
Ciñcā made a lewd accusation in the midst of the gathering.
The Lord of Sages defeated her with peaceful, gracious means:
By the majesty of this, may you have blessings of victory.

Saccaka, whose provocative views had abandoned the truth,
his mind delighting in argument, had become thoroughly blind.
The Lord of Sages defeated him with the light of discernment:
By the majesty of this, may you have blessings of victory.

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

His hands bound tight by the serpent of wrongly held views,

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

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

4.5.5 Jaya-parittam

Mahā-kāruṇiko nātho	hitāya sabba-pāṇinaṃ
Pūretvā pārami sabbā	patto sambodhim-uttamaṃ
Etena sacca-vajjena	hotu te jaya-maṅgalaṃ
Jayanto bodhiyā mūle	sakyānaṃ nandi-vaḍḍhanaṃ
Evam tvam 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

4.5.6 Victory Protection

(The Buddha), our protector, with great compassion,
 for the welfare of all beings,
 having fulfilled all the perfections,
 attained the highest self-awakening.
 By the utterance of this truth,
 may you have a blessing of victory.

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

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

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

4.5.7 So attha-laddho

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

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

4.5.8 Sā attha-laddhā

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

4.5.9 Te attha-laddhā sukhitā

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

cf. A.I.294

4.5.10 Bhavatu sabba-maṅgalaṃ

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

4.6 Mahā-kāruṇiko nātho ti ādikā gāthā

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

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

4.7 Āṭānāṭiya Paritta (long)

(Solo introduction)

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

[Namo me sabbabuddhānaṃ]	uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahāvīro	medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito	dīpaṅkaro jutindharo
Koṇḍañño janapāmokkho	maṅgalo purisāsabho
Sumano sumano dhīro	revato rativaḍḍhano
Sobhito guṇasampanno	anomadassī januttamo
Padumo lokapajjoto	nārado varasārathī
Padumuttaro sattasāro	sumedho appaṭipuggalo
Sujāto sabbalokaggo	piyadassī narāsabho
Atthadassī kāruṇiko	dhammadassī tamonudo
Siddhattho asamo loke	tisso ca vadataṃ varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako
Kakusandho satthavāho	koṇāgamano raṇaṇjaho
Kassapo sirisampanno	gotamo sakyapuṇḍavo

Ete caññe ca sambuddhā
 Sabbe buddhā asamasamā
 Sabbe dasabalūpetā
 Sabbe te paṭijānanti
 Sīhanādaṃ nadantete
 Brahmacakkaṃ pavattenti
 Upetā buddhadhammehi
 Dvattiṃsa-lakkhaṇūpetā
 Byāmapabbhāya suppabhā
 Buddhā sabbaññuno ete
 Mahappabhā mahātejā
 Mahākāruṇikā dhīrā
 Dīpā nāthā patitṭhā
 Gatī bandhū mahassāsā
 Sadevakassa lokassa
 Tesāhaṃ sirasā pāde
 Vacasā manasā ceva
 Sayane āsane ṭhāne
 Sadā sukhena rakkhantu
 Tehi tvaṃ rakkhito santo

anekasatakoṭayo
 sabbe buddhā mahiddhikā
 vesārajjeḥupāgatā
 āsabhaṇṭhānamuttamaṃ
 parisāsu visāradā
 loke appaṭivattiyaṃ
 aṭṭhārasahi nāyakā
 sītyānubyañjanādharā
 sabbe te munikuñjarā
 sabbe khīṇāsavā jinā
 mahāpaññā mahabbalā
 sabbesānaṃ sukhāvahā
 ca tāṇā leṇā ca pāṇinaṃ
 saraṇā ca hitesino
 sabbe ete parāyanā
 vandāmi purisuttame
 vandāmete tathāgate
 gamane cāpi sabbadā
 buddhā santikarā tuvaṃ
 mutto sabbabhayena ca

Sabba-roḡavinimutto
 Sabba-veramatikkanto
 Tesaṃ saccena sīlena
 Tepi tumhe* anurakkhantu
 Puratthimasmiṃ disābhāge
 Tepi tumhe anurakkhantu
 Dakkhiṇasmiṃ disābhāge
 Tepi tumhe anurakkhantu
 Pacchimasmiṃ disābhāge
 Tepi tumhe anurakkhantu
 Uttarasmiṃ disābhāge
 Tepi tumhe anurakkhantu
 Purimadisāṃ dhataratṭho
 Pacchimena virūpakkho
 Cattāro te mahārājā
 Tepi tumhe anurakkhantu
 Ākāsaṭṭhā ca bhummaṭṭhā
 Tepi tumhe anurakkhantu

sabba-santāpavajjito
 nibbuto ca tuvaṃ bhava
 khantimettābalena ca
 ārogyena sukhena ca
 santi bhūtā mahiddhikā
 ārogyena sukhena ca
 santi devā mahiddhikā
 ārogyena sukhena ca
 santi nāgā mahiddhikā
 ārogyena sukhena ca
 santi yakkhā mahiddhikā
 ārogyena sukhena ca
 dakkhiṇena virūḷhako
 kuvero uttaraṃ disaṃ
 lokapālā yasassino
 ārogyena sukhena ca
 devā nāgā mahiddhikā
 ārogyena sukhena ca

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

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 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

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

4.7.3 Sakkatvā

Sakkatvā buddharatanam	osatham uttamam varam
Hitam devamanussānam	buddhatejena sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanam	osatham uttamam varam
Parilāhūpasamanam	dhammatejena sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te
Sakkatvā saṅgharatanam	osatham uttamam varam
Āhuneyyam pāhuneyyam	saṅghatejena sotthinā
Nassantupaddavā sabbe	rogā vūpasamentu te

4.7.4 Sabbītiyo vivajjantu

Sabbītiyo vivajjantu	sabbarogo vinassatu
Mā te bhavatvantarāyo	sukhī dīghāyuko bhava
Abhivādanasīlissa	niccam vuddhāpacāyino
Cattāro dhammā vaḍḍhanti	āyu vaṇṇo sukham balam

4.8 The Twenty-Eight Buddhas' Protection

Solo introduction

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

Homage to all Buddhas, the mighty who have arisen:
Taṇhaṅkara, the great hero, Medhaṅkara, the renowned,

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

These and all self-enlightened Buddhas are also peerless ones,
 All the Buddhas together, all of mighty power,
 All endowed with the Ten Powers, attained to highest knowledge,
 All of these are accorded the supreme place of leadership.
 They roar the lion's roar with confidence among their followers,
 They observe with the divine eye, unhindered, all the world.
 The leaders endowed with the eighteen kinds of Buddha-Dhamma,
 The thirty-two major and eighty minor marks of a great being,
 Shining with fathom-wide haloes, all these elephant-like sages,
 All these omniscient Buddhas, conquerors free of corruption,
 Of mighty brilliance, mighty power, of mighty wisdom, mighty
 strength,

Of mighty compassion and wisdom, bearing bliss to all,
 Islands, guardians and supports, shelters and caves for all beings,
 Resorts, kinsmen and comforters, benevolent givers of refuge,
 These are all the final resting place for the world with its deities.
 With my head at their feet I salute these greatest of humans.
 With both speech and thought I venerate those Tathāgatas,
 Whether lying down, seated or standing, or walking anywhere.
 May they ever guard your happiness, the Buddhas, bringers of
 peace,

And may you, guarded by them, at peace, freed from all fear,
 Released from all illness, safe from all torments,
 Having transcended hatred, may you gain cessation.

By the power of their truth, their virtue and love,
 May they protect and guard you in health and happiness.

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

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

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

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

In the East is Dhataratṭha, in the South is Virūlhaka,
 In the West is Virūpakkha, Kuvera rules the North.

These Four Mighty Kings, far-famed guardians of the world,
 May they all be your protectors in health and happiness.
 Sky-dwelling and earth-dwelling gods and dragons of great power,

May they all be your protectors in health and happiness.

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

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

For me there is no other refuge, the Dhamma is my excellent refuge:

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

For me there is no other refuge, the Saṅgha is my excellent refuge:

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

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

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

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

If you venerate the Buddha jewel, the supreme, excellent
protection,

Which benefits gods and humans, then in safety, by the Buddha's
power,

All dangers will be prevented, your sorrows will pass away.

If you venerate the Dhamma jewel, the supreme, excellent
protection,

Which calms all fevered states, then in safety, by the Dhamma's
power,

All dangers will be prevented, your fears will pass away.

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

4.9 Pabbatopama-gāthā

Yathā pi selā vipulā	nabhaṃ āhacca pabbatā;
Samantā anupariyeyyūṃ	nipphoṭhantā 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

4.10 Verses on the Burden

[Handa mayaṃ bhāra-sutta-gāthāyo bhaṇāmasa]

Bhārā have pañcakkhandhā bhāra-hāro ca puggalo
 Bhār'ādānaṃ dukkhaṃ loke bhāra-nikkhepanaṃ sukhaṃ

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

Nikkhipitvā garuṃ bhāraṃ aññaṃ bhāraṃ anādiya
 Samūlaṃ taṇhaṃ abbuyha nicchāto parinibbuto

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

S.III.26

4.11 True and False Refuges

[Handa mayaṃ khemākhema-saraṇa-gamana-
 -paridīpikā-gāthāyo bhaṇāmaṣe]

Bahuṃ ve saraṇaṃ yanti pabbatāni vanāni ca
 Ārāma-rukkha-cetyāni manussā bhaya-tajjitā

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

N'etaṃ kho saraṇaṃ khemaṃ n'etaṃ saraṇaṃ-uttamaṃ
 N'etaṃ saraṇaṃ-āgamma sabba-dukkhā pamuccati

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

Yo ca Buddhañca Dhammañca saṅghañca saraṇaṃ gato
Cattāri ariya-saccāni sammappaññāya passati

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

Dukkhaṃ dukkha-samuppādaṃ dukkhassa ca atikkamaṃ
Ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ dukkhūpasama-gāminaṃ

*Suffering and its origin
And that which lies beyond —
The Noble Eightfold Path
That leads the way to suffering's end.*

Etaṃ kho saraṇaṃ khemaṃ etaṃ saraṇaṃ-uttamaṃ
Etaṃ saraṇaṃ-āgama sabba-dukkhā pamuccati

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

Dhp 188-192.

4.12 Verses on a Shining Night of Prosperity

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

Atītaṃ nānvāgameyya nappaṭikaṅkhe anāgataṃ
Yad'atītaṃ pahīnan-taṃ appattañca anāgataṃ

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

Paccuppannañca yo dhammaṃ tattha tattha vipassati
Asaṃhiraṃ asaṅkappaṃ taṃ viddhāṃ-anubrūhaye

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

Ajj'eva kiccaṃ-ātappaṃ ko jaññā maraṇaṃ suve
Na hi no saṅgaran-tena mahā-senena maccunā

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

Evaṃ vihārim-ātāpim aho-rattam-atanditaṃ
Taṃ ve bhadd'eka-ratto'ti santo ācikkhate muni

*To dwell with energy aroused
Thus for a night of non-decline,*

*That is a 'night of shining prosperity.'
So it was taught by the Peaceful Sage.*

M.III.187

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

Dhp 85-89

4.14 Verses on the Three Characteristics (English)

‘Impermanent are all conditioned things’ —
When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.

‘Dukkha are all conditioned things’ —
When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.

‘There is no self in anything’ —
When with wisdom this is seen
One feels weary of all dukkha;
This is the path to purity.

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

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

Abandoning the darker states,
The wise pursue the bright;
From the floods dry land they reach
Living withdrawn so hard to do.
Such rare delight one should desire,

Sense pleasures cast away,
Not having anything.

4.15 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

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

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

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

Tasmā hi atta-kāmena mahattam-abhikaṅkhatā
Saddhammo garu-kātabbo saraṃ buddhāna sāsanaṃ

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

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

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

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

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

Thag 303-304

4.16 Verses on Respect

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

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

AN 7.32

4.17 Verses on the Buddha's First Exclamation

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

Aneka-jāti-saṃsāraṃ sandhāviṣsaṃ anibbisāṃ
Gaha-kāraṃ gavesanto dukkhā jāti punappunaṃ

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

Gaha-kāraka diṭṭho'si puna gehaṃ na kāhasi
Sabbā te phāsukā bhaggā gaha-kūṭaṃ visaṅkhaṭaṃ
Visaṅkhāra-gataṃ cittaṃ taṇhānaṃ khayam-ajjhagā

*House-builder you've been seen,
Another home you will not build,
All your rafters have been snapped,
Dismantled is your ridge-pole;*

*The non-constructing mind
Has come to craving's end.*

Dhp 153-154

4.18 Verses on the Last Instructions

[Handa mayaṃ pacchima-ovāda-gāthāyo bhaṇāmaṣe]

Handa dāni bhikkhave āmantayāmi vo

Now bhikkhus I declare to you,

Vaya-dhammā saṅkhārā

Change is the nature of conditioned things;

Appamādena sampādethā'ti

Perfect yourselves, not being negligent:

Ayaṃ tathāgatassa pacchimā vācā

These are the Tathāgata's final words.

DN 16:6.8

4.19 Arising From a Cause

Ye dhammā hetuppabhavā

Tesaṃ hetuṃ tathāgato āha

Tesañca yo nirodho

Evaṃ-vādī mahāsamaṇo'ti.

*Whatever phenomena arise from a cause,
The Tathāgata has explained their cause,*

*And also their cessation.
That is the teaching of the Great Ascetic.*

Mv.1.23.5

4.20 Nakkhattayakkha

The paritta chanting may be closed with the following:

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

(Three times)

5. ANUMODANĀ

5.1 Just as Rivers

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

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

Khṇ.VII.v8

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

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

DhpA.I.198

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

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

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

Dhp 109

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

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

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

5.2 Ratanattay'ānubhāv'ādi-gāthā

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

Through the power of the Triple Gem, through the majesty of the Triple Gem,

May suffering, disease, danger, animosity, sorrow, adversity, misfortune –

obstacles without number – vanish without a trace.

Triumph, success, wealth, gain, safety, luck, happiness and strength, glory, long life, beauty, fortune and status increase,

A lifespan of a hundred years, and success in your livelihood: may they be yours.

5.3 Bhojana-dānānumodanā

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

The enlightened person, having given life, strength, beauty, quick-wittedness –

The intelligent person, a giver of happiness – attain happiness themselves.

*Having given life, strength, beauty, happiness, and quick-wittedness,
They have a long life and status wherever they arise.*

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 saṅgahā loke	rathass'āṇīva yāyato
Ete ca saṅgahā nāssu	na mātā putta-kāraṇā
Labhetha mānaṃ pūjaṃ vā	pitā vā putta-kāraṇā
Yasmā ca saṅgahā ete	samavekkhanti paṇḍitā
Tasmā mahattaṃ papponti	pāsaṃsā ca bhavanti te-ti.

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

*Now, if these bonds of fellowship were lacking, a mother would not
receive the honor and respect owed by her child,
nor would a father receive what his child owes him.*

*But because the wise show regard for these bonds of fellowship,
they achieve greatness and are praised.*

A.II.32

5.5 Ādiya-sutta-gāthā

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

“My wealth has been enjoyed, my dependents supported, protected from calamities by me.

I have given lofty offerings, and performed the five oblations.

I have provided for the virtuous, the restrained, leaders of the holy life.

For whatever aim a wise householder would desire wealth, that aim have I attained. I have done what will not lead to future distress.”

When this is recollected by a mortal, a person established in the Dhamma of the Noble Ones,

Hei is praised in this life and, after death, rejoices in heaven.

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

asītyānubyañjanānubhāvena
 aṭṭhuttara-sata-maṅgalānubhāvena
 chabbaṇṇa-raṃsiyānubhāvena ketumālānubhāvena
 dasa-pāramitānubhāvena
 dasa-upapāramitānubhāvena
 dasa-paramattha-pāramitānubhāvena
 sīla-samādhi-paññānubhāvena
 buddhānubhāvena
 dhammānubhāvena
 saṅghānubhāvena
 tejānubhāvena
 iddhānubhāvena
 balānubhāvena
 ñeyya-dhammānubhāvena
 caturāsīti-sahassa-dhamma-kkhandhānubhāvena
 nava-lokuttara-dhammānubhāvena
 aṭṭhaṅgika-maggānubhāvena
 aṭṭha-samāpattiyānubhāvena
 chaḷabhiññānubhāvena
 catu-sacca-ñāṇānubhāvena
 dasa-bala-ñāṇānubhāvena
 sabbaññuta-ñāṇānubhāvena
 mettā-karuṇā-muditā-upekkhānubhāvena
 sabba-parittānubhāvena
 ratanattaya-saraṇānubhāvena
 tuyhaṃ sabba-roga-sok'upaddava-dukkha-domanass'upāyāsā
 vinassantu

sabba-antarāyā pi vinassantu
 sabba-saṅkappā tuyhaṃ samijjhantu
 dīghāyutā tuyhaṃ hotu sata-vassa-jīvena samaṅgiko hotu sabbadā.
 ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā
 devatā sadā tumhe anurakkhantu.

*Through the power of the thirty-two marks of the Great Man
 belonging to the Blessed One, the Worthy One, the Rightly
 Self-awakened One, who through his accumulation of merit is
 endowed with glory, steadfastness of intent, majesty, victorious power,
 great might, countless great virtues, who settles all dangers and
 obstacles,
 through the power of his eighty minor characteristics,
 of his hundred and eight blessings,
 of his sixfold radiance,
 of the aura surrounding his head,
 of his ten perfections, ten higher perfections and ten ultimate
 perfections,
 of his virtue, concentration and discernment,
 of the Buddha, Dhamma and Saṅgha,
 of his majesty, might and strength,
 of his Dhammas that can be known,
 of the 84,000 divisions of his Dhamma,
 of his nine transcendent Dhammas,
 of his eightfold path,
 of his meditative attainments,
 of his six cognitive skills,
 of his knowledge of the four noble truths,*

*of his knowledge of the ten strengths,
 of his omniscience,
 of his goodwill, compassion, empathetic joy and equanimity,
 of all protective chants,
 of refuge in the Triple Gem,
 may all your diseases, griefs, misfortunes, pains, distresses and
 dispairs be destroyed,
 may all obstructions be destroyed, may all your resolves succeed,
 may you live long, always attaining a hundred years.
 May the protective devas of the sky, the mountains, the forests, the
 land, the River Ganges, and the great ocean always protect you.*

5.7 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 sattū c'upaddavā
 Anekā antarāyā pi, vinassantu ca tejasā
 Jaya-siddhi dhanam lābham, sotthi bhāgyam sukham balaṃ
 Siri āyū ca vaṇṇo ca, bhogaṃ vuḍḍhī ca yasavā
 Sata-vassā ca āyū ca, jīva-siddhī bhavantu te
 Bhavatu sabba-maṅgalaṃ...

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

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

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

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

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

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

5.8 Verses on the Riches of a Noble One

[Handa mayam ariya-dhana-gāthāyo bhaṇāmasa]

Yassa saddhā tathāgate acalā supatitṭhitā
 Sīlañca yassa kalyāṇaṃ ariya-kantaṃ paṣaṃsitam

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

Saṅghe pasādo yass'atthi uju-bhūtañca dassanaṃ
 Adaliddo'ti taṃ āhu amoghaṃ tassa jīvitaṃ

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

Tasmā saddhañca sīlañca pasādaṃ dhamma-dassanaṃ
 Anuyuñjetha medhāvī saraṃ buddhāna sāsanaṃ

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

A.III.54

5.9 Aggappasāda-sutta-gāthā

Aggato ve pasannānaṃ	aggam dhammaṃ vijānataṃ
Agge Buddhē pasannānaṃ	dakkhiṇeyye anuttare
Agge dhamme pasannānaṃ	virāgūpasame sukhe
Agge saṅghe pasannānaṃ	puñṇakkhette anuttare
Aggasmim dānaṃ dadataṃ	aggam puñṇaṃ pavaḍḍhati
Aggaṃ āyu ca vaṇṇo ca	yaso kitti sukhaṃ balaṃ
Aggassa dātā medhāvī	agga-dhamma-samāhito
Deva-bhūto manusso vā	aggappatto pamodatī-ti

For one with confidence, realising the supreme Dhamma to be supreme.

With confidence in the Buddha, unsurpassed in deserving offerings.

With confidence in the supreme Dhamma, the happiness of dispassion and calm.

With confidence in the supreme Saṅgha, unsurpassed as a field of merit.

Having given gifts to the supreme, one develops supreme merit, supreme long life and beauty, status, honor, happiness and strength.

Having given to the supreme, the intelligent person, firm in the supreme Dhamma,

Whether becoming a deva or a human being, rejoices, having attained the supreme.

A.II.35; A.III.36

5.10 Devat'ādissa-dakkhiṇā'numodanā-gāthā

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

*In whatever place a wise person makes his dwelling,
there providing food for the virtuous, the restrained, leaders of the
holy life -*

He should dedicate that offering to the devas there.

*They receiving honor, will honor him; being respected, will show him
respect.*

*As a result, they will feel sympathy for him, life that of a mother for
her child.*

*A person with whom the devas sympathize always sees things go
auspiciously.*

Vin.I.229f

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

Adāsi me akāsi me	ñāti-mittā sakhā ca me
Petānaṃ dakkhiṇaṃ dajjā	pubbe katam-anussaraṃ
Na hi ruṇṇaṃ vā soko vā	yā v'aññā paridevanā
Na taṃ 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 supatiṭṭhitā
 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 sapañña	vadaññū vīta-maccharā
Kālena dinnam ariyesu	uju-bhūtesu tādisu
Vipprasanna-manā tassa	vipulā hoti dakkhiṇā
Ye tattha anumodanti	veyyāvaccam karonti vā
Na tena dakkhiṇā onā	te pi puññaassa bhāgino
Tasmā dade appaṭivāna-citto	yattha dinnam mahapphalaṃ
Puññaṇi para-lokasmiṃ	patiṭṭhā honti paṇinan-ti

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

A.III.41

5.13 Vihāradāna-gāthā

Sītaṃ uṇhaṃ paṭihanti	tato vāḷamigāni 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 annañ ca pānañ 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.

*Skillful phenomena,
unskillful phenomena,
undeclared phenomena.*

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

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

Vipākā dhammā.

Vipāka-dhamma-dhammā.

N’eva vipāka na vipāka-dhamma-dhammā.

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

Upādinn’upādāniyā dhammā.

Anupādinna'upādāniyā dhammā.
 Anupādinna'nupādāniyā dhammā.

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

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

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

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

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

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

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

Dassanena pahātabbā dhammā.

Bhāvanāya pahātabbā dhammā.

N'eva dassanena na bhāvanāya pahātabbā dhammā.

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

Dassanena pahātabba-hetukā dhammā.

Bhāvanāya pahātabba-hetukā dhammā.

N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā.

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

Ācaya-gāmino dhammā.

Apacaya-gāmino dhammā.

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

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

Sekkhā dhammā.

Asekkhā dhammā.

N'eva sekkhā nāsekkhā dhammā.

Phenomena of one in training,

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

Parittā dhammā.

Mahaggatā dhammā.

Appamāṇā dhammā.

*Limited phenomena,
expanded phenomena,
immeasurable phenomena.*

Paritt'ārammaṇā dhammā.

Mahaggat'ārammaṇā dhammā.

Appamāṇ'ārammaṇā dhammā.

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

Hīnā dhammā.

Majjhimā dhammā.

Paṇītā dhammā.

*Lowly phenomena,
middling phenomena,
exquisite phenomena.*

Micchatta-niyatā dhammā.

Sammatta-niyatā dhammā.

Aniyatā dhammā.

Phenomena of certain wrongness,

*phenomena of certain rightness,
uncertain phenomena.*

Magg'ārammaṇā dhammā.

Magga-hetukā dhammā.

Maggādhipatino dhammā.

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

Uppannā dhammā.

Anuppannā dhammā.

Uppādino dhammā.

*Arisen phenomena,
un arisen phenomena,
phenomena bound to arise.*

Atītā dhammā.

Anāgatā dhammā.

Paccuppannā dhammā.

*Past phenomena,
future phenomena,
present phenomena.*

Atīt'ārammaṇā dhammā.

Anāgat'ārammaṇā dhammā.

Paccuppann'ārammaṇā dhammā.

Past mind-object phenomena,

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

Ajjhattā dhammā.

Bahiddhā dhammā.

Ajjhatta-bahiddhā dhammā.

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

Ajjhatt'ārammaṇā dhammā.

Bahiddh'ārammaṇā dhammā.

Ajjhatta-bahiddh'ārammaṇā dhammā.

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

Sanidassana-sappaṭighā dhammā.

Anidassana-sappaṭighā dhammā.

Anidassanāppaṭighā dhammā.

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

Dhammasaṅgani 1f

6.2 Dhammasaṅgiṇī

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Katame dhammā kusalā?

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

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

6.3 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 abhisaṅkhipitvā –
ayaṃ vuccati rūpakkkhandho.

6.4 Dhātukathā

Saṅgaho asaṅgaho
saṅgahitena asaṅgahitaṃ
asaṅgahitena saṅgahitaṃ
saṅgahitena saṅgahitaṃ
asaṅgahitena asaṅgahitaṃ
sampayogo vippayogo

sampayuttana vippayuttaṃ ...
vippayuttana sampayuttaṃ asaṅgahitaṃ.

6.5 Puggala-paññati

Cha paññattiyo: khandhapaññatti, āyatanapaññatti,
dhātupaññatti, saccapaññatti, indriyapaññatti, puggalapaññattīti.
Kittāvatā puggalānaṃ puggalapaññatti?

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

6.6 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.

6.7 Yamaka

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

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

6.8 Paṭṭhāna-mātikā-pāṭho

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

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

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

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

kamma-paccayo, vipāka-paccayo,

āhāra-paccayo, indriya-paccayo,
jhāna-paccayo, magga-paccayo,

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

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

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

Tika Paṭṭhāna.1

6.9 Vipassanā-bhūmi-pāṭho

Pañcakkhandhā:

Rūpakkkhandho, vedanākkhandho, saññākkhandho,
saṅkhārakkhandho, viññāṇakkhandho.

The five groups:

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

Dvā-das'āyatanāni:

Cakkhv-āyatanam rūp'āyatanam,
Sot'āyatanam sadd'āyatanam,
Ghān'āyatanam gandh'āyatanam,
Jivh'āyatanam ras'āyatanam

Kāy'āyatanam phoṭṭhabb'āyatanam
Man'āyatanam dhamm'āyatanam.

The twelve spheres:

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

Atṭhārasa dhātuyo:

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

The eighteen elements:

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

Bā-vīsat'indriyāni:

Cakkhu'ndriyaṃ sot'indriyaṃ ghān'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.
 Anaññātañ-ñassāmī-t'indriyaṃ aññ'indriyaṃ
 aññātāv'indriyaṃ.

The twenty two faculties:

*The eye-faculty, ear-faculty, nose-faculty,
 tongue-faculty, body-faculty, intellect-faculty.
 Feminine-faculty, masculine-faculty, life-faculty.
 Bodily-pleasure-faculty, bodily-pain-faculty,
 mental-pleasure-faculty, mental-pain-faculty, equanimity-faculty.
 Faith-faculty, energy-faculty, mindfulness-faculty,
 concentration-faculty, wisdom-faculty.
 I am knowing the unknown-faculty, knowing-faculty,
 one who has fully known-faculty.*

Cattāri ariya-saccāni:

Dukkhaṃ ariya-saccaṃ,
 dukkha-samudayo ariya-saccaṃ,
 dukkha-nirodho ariya-saccaṃ,
 dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ.

The Four Noble Truths:

*The noble truth of suffering,
 the noble truth of the cause of suffering,
 the noble truth of the cessation of suffering,*

the noble truth of the way of practice leading to the cessation of suffering.

Avijjā-paccayā saṅkhārā,

With ignorance as a condition there are fabrications.

Saṅkhāra-paccayā viññāṇaṃ,

With fabrications as a condition there is consciousness.

Viññāṇa-paccayā nāma-rūpaṃ,

With consciousness as a condition there are name-and-form.

Nāma-rūpa-paccayā saḷ-āyatanaṃ,

With name-and-form as a condition there are the six sense media.

Saḷ-āyatana-paccayā phassa,

With the six sense media as a condition there is contact.

Phassa-paccayā vedanā,

With contact as a condition there is feeling.

Vedanā-paccayā taṇhā,

With feeling as a condition there is craving.

Taṇhā-paccayā upādānaṃ,

With craving as a condition there is clinging.

Upādāna-paccayā bhavo,

With clinging as a condition there is becoming.

Bhava-paccayā jāti,

With becoming as a condition there is birth.

Jāti-paccayā jarā-maraṇaṃ

soka-parideva-dukkha-domanass'upāyāsā sambhavanti.

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

With birth as a condition, aging and death, sorrow, lamentation, pain, distress and despair are originated.

Avijjāya tv-eva asesa-virāga-nirodhā saṅkhāra-nirodho,

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

Saṅkhāra-nirodhā viññāṇa-nirodho,

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

Viññāṇa-nirodhā nāma-rūpa-nirodho,

From the cessation of consciousness there is the cessation of name-and-form.

Nāma-rūpa-nirodhā saḷ-āyatana-nirodho,

From the cessation of name-and-form there is the cessation of the six sense media.

Saḷ-āyatana-nirodhā phassa-nirodho,

From the cessation of the six sense media there is the cessation of contact.

Phassa-nirodhā vedanā-nirodho,

From the cessation of contact there is the cessation of feeling.

Vedanā-nirodhā taṇhā-nirodho,

From the cessation of feeling there is the cessation of craving.

Taṇhā-nirodhā upādāna-nirodho,

From the cessation of craving there is the cessation of clinging.

Upādāna-nirodhā bhava-nirodho,

From the cessation of clinging there is the cessation of becoming.

Bhava-nirodhā jāti-nirodho,

From the cessation of becoming there is the cessation of birth.

Jāti-nirodhā jarā-maraṇaṃ

soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

*From the cessation of birth, then aging and death, sorrow,
lamentation, pain, distress and despair all cease.*

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

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

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

6.10 Paṃsu-kūla

6.10.1 For the dead

Aniccā vata saṅkhārā

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

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

*How inconstant are fabrications!
 Their nature: to arise and pass away.
 They disband as they are arising.
 Their total stilling is bliss.
 All living beings are dying,
 have dies, and will die.
 In the same way, I will die:
 I have no doubt about this.*

D.II.157; S.I.6

Addhavaṃ jīvitam,
 Dhavaṃ maraṇam,
 Avassaṃ mayā maritabbam
 Maraṇapariyosānam me jīvitam.
 Jīvitam m'eva aniyatam,
 Maraṇam niyatam,
 Maraṇam niyatam.

DhpA.III.170

6.10.2 For the living

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

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

Dhp 41

7. SUTTAS

7.1 Dhammacakkappavattana Sutta

Solo introduction

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]

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

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

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṃ:

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

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

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ:

Jātipi dukkhā, jarāpi dukkhā, maranampi 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 seyyathīdaṃ: kāma-taṇhā, bhava-taṇhā,
vibhava-taṇhā.

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

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

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

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

[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 pariññeyyaṇ'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

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

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

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

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

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

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

Taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitan'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 paccaññasiṃ.

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

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

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

[Pavattite ca bhagavatā] dhammacakke bhumma devā
saddamanussāvesunṃ:

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

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

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, tāvatimsā devā
saddamanussāvesunṃ...

Tāvatimsānaṃ devānaṃ saddaṃ sutvā, yāmā devā
saddamanussāvesunṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā
saddamanussāvesunṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā
saddamanussāvesunṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā, paranimmitavasavattī devā saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā, brahmakāyikā devā saddamanussāvesuṃ:

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

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

Atha kho bhagavā udānaṃ udānesi:

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

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

SN 56.11; Vin.I.10f

7.2 Setting in Motion the Wheel of Dhamma

Solo introduction

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

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

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

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

Thus have I heard.

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

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

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

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

‘It is just this Noble Eightfold Path, namely:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7.3 Anatta-lakkhaṇa Sutta

Solo introduction

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

[Evaṃ me suttaṃ]

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

Rūpaṃ bhikkhave anattā, rūpañca hidaṃ bhikkhave attā
abhavissa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, 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, nayidaṃ 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, nayidaṃ 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, nayidaṃ 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,] rūpaṃ 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, esohaṃ'asmi, eso me attā ti. No he taṃ bhante.

Taṃ kiṃ maññatha bhikkhave, vedanā 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, esoham’asmi, eso me attā ti.
No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, saññā 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, esoham’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, esoham’asmi, eso me attā ti.
No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccam vā aniccam vā ti.
Aniccam bhante.

Yam panāniccam, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.

Yam panāniccam dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, esoham’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, sabbam rūpaṃ netam mama, nesoham’asmi, na me so attā ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

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

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

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

Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbam viññāṇaṃ netam mama, nesoham’asmi, na me so attā ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

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

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

Anattalakkhaṇa-suttaṃ niṭṭhitaṃ.

SN 22.59; Vin.I.13f

7.4 The Characteristic of Not-Self

Solo introduction

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

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

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

Thus have I heard.

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

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

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

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

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

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

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

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

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

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

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

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

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

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

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

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

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

7.5 Āditta-pariyāya Sutta

Solo introduction

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

[Evaṃ me suttaṃ]

Ekaṃ 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, cakkhuvīññānaṃ ādittaṃ, cakkhusamphasso āditto, yampidaṃ

cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ.

Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā

jarāmaṇaṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññānaṃ ādittaṃ,

sotasamphasso āditto, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi ādittaṃ. Kena ādittaṃ.

Ādittaṃ rāgagginā dosagginā mohagginā,

ādittaṃ jātiyā jarāmarañena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan'ti vadāmi.

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

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

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

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

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

Sotasmिṃ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphassepi nibbindati, yampidaṃ sotasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Ghānasmिṃ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphassepi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

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

Kāyasmिṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphassepi nibbindati, yampidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

Manasmिṃ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ 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
 abhinandaṃ. Imasmiṃca pana veyyākaraṇasmiṃ bhaññaṃāne
 tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccisū ti.
 Ādittapariyāya-suttaṃ niṭṭhitaṃ.

SN 35.28; Vin.I.34

7.6 The Fire Sermon

Solo introduction

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

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

Thus have I heard.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus ends The Fire Sermon.

7.7 Dhaj’agga Sutta

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

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

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

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

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

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

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

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

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

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

“No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

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

“No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha:

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

puññakkhettam lokassā-ti. Saṅgham 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.”

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

“Araññe rukkha-mūle vā,
Suññ’āgāre va bhikkhavo;
Anussaretha Sambuddham,
Bhayaṃ tumhāka no siyā.
No ce Buddham sareyyātha,
Loka-jetṭham narāsabham;
Atha dhammaṃ sareyyātha,
Niyyānikaṃ sudesitaṃ.
No ce dhammaṃ sareyyātha,
Niyyānikaṃ sudesitaṃ;
Atha saṅgham sareyyātha,
Puññakkhettam anuttaram.
Evaṃ-Buddham sarantānam,
Dhammaṃ saṅghañ-ca bhikkhavo;
Bhayaṃ vā chambhitattaṃ vā,
Loma-haṃso na hessatī-ti.”
Dhaj’agga Suttaṃ Niṭṭhitaṃ.

7.8 Girimānanda-suttaṃ

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

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

“Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tñānaṃ kho paṇ’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 araṇña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā iti paṭisaṅkikkhati: ‘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 araṇña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā iti

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

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

“Katamā c’Ānanda ādīnava-saññā? Idh’Ānanda, bhikkhu arañña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā iti paṭisañcikkhati: ‘Bahu-dukkho kho ayaṃ kāyo bahu-ādīnavo. Iti imasmim kāye vividhā ābādhā uppajjanti, seyyathidaṃ: cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, dantarogo, oṭṭha-rogo, kāso, sāso, pināso, ḍaḥho, 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,
byantīkaroti, anabhāvaṃ gameti. Uppannaṃ byāpāda-vitakkaṃ
nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ gameti.
Uppannaṃ vihiṃsā-vitakkaṃ nādhivāseti, pajahati, vinodeti,
byantīkaroti, anabhāvaṃ gameti. Uppann’uppanne pāpake akusale
dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṃ
gameti. Ayaṃ vuccat’Ānanda pahāna-saññā.

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

“Katamā c’Ānanda, nirodha-saññā? Idh’Ānanda, bhikkhu
arañña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā iti
paṭisañcikkhati: ‘Etaṃ santaṃ, etaṃ paṇītaṃ, yad-idam̐
sabba-saṅkhāra-samatho sabbūpadhippaṭṭinissaggo 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 aniccāsaññā? Idh’Ānanda bhikkhu sabba-saṅkhāresu aṭṭiyati, harāyati, jigucchati. Ayam vuccat’ Ānanda, sabba-saṅkhāresu aniccā-saññā.

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

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

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

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

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

‘Passambhayaṃ cittasaṅkhāraṃ assasissāmī-ti’ sikkhati.

‘Passambhayaṃ citta-saṅkhāraṃ passasissāmī-ti’ sikkhati.

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

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

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

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

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

Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā yen'āyasmā Girimānando ten'upasaṅkami; 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 ahoṣi-ti.”

Girimānanda Suttaṃ Niṭṭhitam.

AN 10.60

8.

PĀṬIMOKKHA CHANTS

8.1 Verses on the Training Code

[Handa mayaṃ ovāda-pāṭimokkha-gāthāyo bhaṇāmaṣe]

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

Dhp 183-185

8.2 Verses on the Training Code (English)

Avoidance of all evil ways;
Commitment to what's wholly good;

Purification of one's mind:

Just this is what the Buddhas teach.

Patience is the cleansing flame;

Nibbāna's supreme, the Buddhas say.

Harming others, you're no recluse;

A trouble-maker's no samana.

To neither insult nor cause wounds;

To live restrained by training rules;

To know what's enough when taking food;

To dwell alone in a quiet place;

And devotion to the higher mind:

Every Buddha teaches this.

8.3 Sacca-kiriyā-gāthā

[Handa mayaṃ sacca-kiriyā-gāthāyo bhaṇāmaṣe]

Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ

Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ

Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇaṃ aññaṃ 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.

8.4 Sīl'uddesa-pāṭho Uposath'āvasāne Sajjhāyitabbo

[Handa mayaṃ sīl'uddesa-pāṭho bhaṇāmaṣe]

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

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

Tasmā-tih'amhehi sikkhitabbaṃ,
 Sampanna-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

8.5 The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmaṣe]

Chinda sotam 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

8.6 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

9.

CHANTS USED IN SRI LANKA

9.1 Devotional Chants

9.1.1 Salutation to the Three Main Objects of Venerations

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

9.1.2 Salutation to the Bodhi-Tree

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

9.1.3 Offering of Lights

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

9.1.4 Offering of Incense

Gandha-sambhāra-yuttena

Dhūpenāhaṃ sugandhinā
 Pūjaye pūjaneyyan-taṃ
 Pūjā-bhājanam-uttamaṃ.

9.1.5 Offering of Flowers

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

9.1.6 Transference of Merit to Devas

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

9.1.7 Blessing to the World

Devo vassatu kālena
 Sassa-sampatti-hetu ca
 Phīto bhavatu loko ca
 Rajā bhavatu dhammiko.

9.1.8 Transference of Merits to Departed Ones

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

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

9.1.9 The Aspirations

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

9.1.10 Blessing and Protection

Sabb'ītiyo vivajjantu
 Mā me/no bhavatvantarāyo
 Bhavatu sabba-maṅgalaṃ
 Sabba-buddhānubhāvena
 Bhavatu sabba-maṅgalaṃ
 Sabba-dhammānubhāvena
 Bhavatu sabba-maṅgalaṃ.
 Sabba-saṅghānubhāvena,
 Nakkhatta-yakkha-bhūtānaṃ
 Parittassānubhāvena
 Devo vassatu kālena.
 Phīto bhavatu loko ca.
 Sabbe buddhā balappattā,
 Arahantānañca tejena,

sabba-rogo vinassatu;
 sukhī dīghāyuko/ā bhava/homa.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 pāpaggaha-nivāraṇā
 hantvā mayhaṃ/amhe upaddave.
 sassa-sampatti-hetu ca.
 rājā bhavatu dhammiko.
 paccekānañca yaṃ balaṃ
 rakkhaṃ bandhāmi sabbaso.

9.1.11 Mettā Bhāvanā

Attūpamāya sabbesaṃ
 Passitvā kamato mettaṃ
 Sukhi bhaveyyaṃ niddukkho
 Hitā ca me sukhī hontu
 Imamhi gāmakkhettamhi
 Tato parañ ca-rajjesu

sattānaṃ sukhakāmatam,
 sabbasattesu bhāvaye.
 ahaṃ niccaṃ ahaṃ viya,
 majjhatthā c'atha verino.
 sattā hontu sukhī sadā,
 cakkavāḷesu jantuno.

Samantā cakkavāḷesu	sattānan-tesu pāṇino,
Sukhino puggala bhūtā	attabhāvagatā siyuṃ.
Tathā itthī pumā ce'va	ariya anariya' pi ca,
Devā narā apāyaṭṭhā	tathā dasa disāsu cā-ti.

9.1.12 Pattanumodana (Sharing Merits)

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

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

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

9.1.13 Greeting Used in Sri Lanka

(FIXME placeholder)

9.2 Offences

9.2.1 Āpatti-paṭidesanā (Confession of Offences)

9.2.1.1 Method of confessing light offences

JCB: Okāsa, ahaṃ bhante, sabbā āpattiyo ārocemi.

Dutiyam-pi ahaṃ bhante, sabbā āpattiyo ārocemi.

Tatiyam-pi ahaṃ bhante, sabbā āpattiyo ārocemi.

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

SAB: Sādhu, sādhu.

It is good, it is good.

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

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

SAB: Passasi āvuso tā āpattiyo?

Do you see, friend, those offences?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatiṃ āvuso saṃvareyyāsi.

In the future, friend, you should be restrained.

JCB: Sādhu suṭṭhu bhante āyatiṃ saṃvarissāmi.

Dutiyam-pi sādhu suṭṭhu bhante āyatiṃ saṃvarissāmi.

Tatiyam-pi sādhu suṭṭhu bhante āyatiṃ saṃvarissāmi.

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

SAB: Sādhū, sādhū.

It is good, it is good.

JCB: Okāsa ahaṃ bhante,
sabbā tā garukāpattiyo āvikaromi.

Dutiyam-pi okāsa ahaṃ bhante,
sabbā tā garukāpattiyo āvikaromi.

Tatīyam-pi okāsa ahaṃ bhante,
sabbā tā garukāpattiyo āvikaromi.

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

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

9.2.1.2 Formula for same base offences

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

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

SAB: Passasi āvuso taṃ āpaṭṭiṃ?

Do you see, friend, that offence?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatiṃ āvuso saṃvareyyāsi.

In the future, friend, you should be restrained.

JCB: Sādhū suṭṭhu bhante āyatim saṃvarissāmi. Dutiyam-pi sādhū suṭṭhu Tatiyam-pi ... saṃvarissāmi.

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

SAB: Sādhū, sādhū.

It is good, it is good.

cf. Vin.II.102

9.3 Rains and Kathina

9.3.1 Entering the Rains

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

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

9.4 Uposatha-day for Sāmaṇeras and Lay-followers

9.4.1 Eight Precepts

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

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

Bhk: ‘Yaṃ ahaṃ vadāmi taṃ vadetha.’

Laypeople: ‘Āma, bhante.’

Bhk: ‘Namo...’ (×3)

Laypeople: repeat.

Bhk:

‘Buddhaṃ saraṇaṃ gacchāmi.
 Dhammaṃ saraṇaṃ gacchāmi.
 Saṅghaṃ saraṇaṃ gacchāmi.
 Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.
 Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.
 Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.
 Tatiyam-pi Buddhaṃ saraṇaṃ gacchāmi.
 Tatiyam-pi Dhammaṃ saraṇaṃ gacchāmi.
 Tatiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.’

Laypeople: repeat line by line.

Bhk: ‘Saraṇagamanāṃ sampuṇṇaṃ.’

Laypeople: ‘Āma, bhante.’

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

‘Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.
 Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.
 Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.
 Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.
 Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ
 samādiyāmi.
 Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.
 Nacca-gīta vādita visūka-dassana mālāgandha vilepana dhāraṇa
 maṇḍana vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.
 Uccā-sayana mahā-sayanā veramaṇī sikkhā-padaṃ samādiyāmi.’

cf. A.IV.248-250

'I undertake the precept to refrain from:

- *destroying living beings.*
- *taking that which is not given.*
- *any kind of intentional sexual behaviour.*
- *false speech.*
- *intoxicating drinks and drugs that lead to carelessness.*
- *eating at wrong times.*
- *dancing, singing, music and going to entertainments.*
- *perfumes, beautification and adornment.*
- *lying on a high or luxurious sleeping place.*
- *accepting gold or silver.'*

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

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

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

Laypeople: 'Āma, bhante.'

Bhk:

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

*'These Eight Precepts
Have morality as a vehicle for happiness,*

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

The Laypeople may respond with:

'Sādhu, sādhu, sādhu!'

9.4.2 Five Precepts

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

*'Sādhu! Sādhu! Sādhu! Okāsa ahaṃ bhante tisaraṇena saddhiṃ
pañca-sīlaṃ dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ detha me
bhante. Dutiyam-pi okāsa... Tatiyam-pi okāsa...'*

Bhikkhu: 'Yaṃ ahaṃ vadāmi taṃ vadetha.'

Laypeople: 'Āma, bhante.'

Bhk: 'Namo...' (×3)

Laypeople: repeat.

Bhk: 'Saraṇagamaṇaṃ sampuṇṇaṃ.'

Laypeople: 'Āma, bhante.'

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

*'Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.
Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.
Kāmesu micchā-cārā veramaṇī sikkhā-padaṃ samādiyāmi.
Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi.
Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ
samādiyāmi.'*

cf. A.IV.248-250

Bhk:

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

Laypeople: ‘Āma, bhante.’

Bhk:

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

PART II

VINAYA NOTES

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

Ud 5.5

10.

GUIDELINES

10.1 The Ten Reasons for the Establishing of the Pāṭimokkha

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

Vin.III.20; A.V.70

10.2 The Four Great Standards (Mahāpadesa)

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

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

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

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

Vin.I.250

10.3 Upholding the Principles

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

Entrance to the Vinaya, I.230

11.

REQUISITES

11.1 Bindu (Marking)

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

‘Imaṃ bindukappaṃ karomi.’ (×3)

‘I make this properly marked.’

cf. Vin.IV.120

11.2 Adhiṭṭhāna (Determining)

‘Imaṃ saṅghāṭiṃ adhiṭṭhāmi.’

‘I determine this outer robe.’

For ‘saṅghāṭiṃ’ substitute item as appropriate:

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

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

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

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

‘Imāni paccattharaṇāni adhiṭṭhāmi.’

‘I determine these sleeping cloths.’

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

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

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

Sp.III.643-644

11.3 Paccuddharaṇa (Relinquishing)

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

‘Imaṃ saṅghāṭiṃ paccuddharāmi.’

‘I relinquish this outer robe.’

Sp.III.643

Substitute the appropriate item for ‘*saṅghāṭim*’.

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

11.4 Vikappana (Sharing Ownership)

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

11.4.1 Generally Addressing the Recipient

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

‘*Imaṃ cīvaram tuyhaṃ vikappemi.*’

‘*I share this robe with you.*’

‘*Imāni cīvarāni tuyhaṃ vikappemi.*’

‘*... these robes ...*’

‘*Imaṃ pattam tuyhaṃ vikappemi.*’

‘*... this bowl ...*’

‘*Ime patte tuyhaṃ vikappemi.*’

‘*... these bowls ...*’

When the receiving bhikkhu is the senior:

‘*tuyhaṃ*’ → ‘*āyasmato*’

When it is shared with more than one bhikkhu:

‘*tuyhaṃ*’ → ‘*tumhākaṃ*’

When the article is beyond forearm's length:

‘imaṃ’ → ‘etaṃ’;

‘imāni’ → ‘etāni’;

‘ime’ → ‘ete’

Vin.IV.122

11.4.2 Addressing the Recipient by Name

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

‘Imaṃ cīvaraṃ uttarassa bhikkhuno vikappemi.’

‘I share this robe with Uttaro Bhikkhu.’

When the receiving bhikkhu is the senior:

‘uttarassa bhikkhuno’ → ‘āyasmato uttarassa’

If it is shared with a novice:

‘uttarassa bhikkhuno’ → ‘uttarassa sāmaṇerassa’

To share a bowl: ‘cīvaraṃ’ → ‘pattaṃ’

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

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

Vin.IV.122

11.4.3 Receiving Bhikkhu is Absent

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

‘Imaṃ cīvaram vikappanattāya tuyhaṃ dammi.’

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

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

‘Ko te mitto vā sandiṭṭho vā.’

‘Who is your friend or acquaintance?’

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

‘Uttaro bhikkhu ca tisso sāmaṇero ca’

‘Bhikkhu Uttaro and Sāmaṇera Tisso’

The witness then says:

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

or

‘Ahaṃ uttarassa bhikkhuno ca tissassa sāmaṇerassa dammi.’

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

Vin.IV.122

To share a bowl: ‘cīvaram’ → ‘pattam’

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

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

11.5 Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

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

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

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

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

cf. Kv.122

When more than one robe is being relinquished:

‘imaṃ cīvaraṃ’ → ‘imāni cīvarāni’

‘santakaṃ’ → ‘santakāni’

When the second owner is junior:

‘paribhuñja’ → ‘paribhuñjatha’

‘visajjehi’ → ‘visajjetha’

‘karohi’ → ‘karotha’

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

‘Imaṃ’ → ‘etaṃ’ ‘imāni’ → ‘etāni’

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

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

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

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

To rescind the shared ownership of a bowl:

‘cīvaram’ → ‘pattam’

and alter according to sec. [11.4.1](#) above.

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

12.

OFFENCES

12.1 Āpatti-paṭidesanā (Confession of Offences)

12.1.1 Six reasons for āpatti

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

12.1.2 Four conditions for exemption from āpatti

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

12.1.3 The kinds of āpatti

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

(b) Those that can be remedied:

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

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

12.1.4 Method of confessing light offences

(Thai Formula)

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

Vin.IV.122

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

SAB: Senior Acknowledging Bhikkhu

JCB: Junior Confessing Bhikkhu

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

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

SAB: Passasi āvuso?

Do you see, friend?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatiṃ āvuso saṃvareyyāsi.

In future, friend, you should be restrained.

JCB: Sādhu suṭṭhu bhante saṃvarissāmi. (×3)

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

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

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

JAB: Passatha bhante?

Do you see, ven. sir?

SCB: Āma āvuso passāmi.

Yes, friend, I see.

JAB: Āyatiṃ bhante saṃvareyyātha

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

SCB: Sādhu 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*’, ‘*dukkaṭāyo*’, ‘*dubbhāsītāyo*’.

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

When confessing two offences of the same class:

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

When confessing a single offence:

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

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

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

12.2 Nissaggiya Pācittiya

When confessing a *nissaggiya pācittiya* (‘expiation with forfeiture’) offence, substitute ‘*nissaggiyāyo pācittiyāyo*’ for ‘*thullaccayāyo*’, or

‘*nissaggiyaṃ pācittiyaṃ*’ for ‘*thullaccayaṃ*’ in the formula at sec.12.1.4 above.

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

12.2.1 Nissaggiya Pācittiya 1 (‘extra robe’)

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

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

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

More than one robe, within forearm’s length:

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

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

If forfeiting to a group of bhikkhus:

‘*āyasamato*’ → ‘*āysamantānaṃ*’

If senior bhikkhu: ‘*bhante*’ → ‘*āvuso*’

If beyond forearm’s length:

‘*idaṃ*’ (*this*) → ‘*etaṃ*’ (*that*)

‘*imāhaṃ*’ → ‘*etāhaṃ*’

‘*imāni*’ (*these*) → ‘*etāni*’ (*those*)

‘*imānāhaṃ*’ → ‘*etānāhaṃ*’

12.2.2 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.

12.2.3 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-ropes)

12.2.4 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.’

12.2.5 Nissaggiya Pācittiya 6 (‘asked for’)

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

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

For more than one piece of cloth:

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

12.2.6 Nissaggiya Pācittiya 7 (‘beyond limit’)

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

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

For more than one piece of cloth:

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

12.2.7 Nissaggiya Pācittiya 8 ('instructing')

‘Idaṃ me bhante cīvaraṃ pubbe appavārito aññātakam gahapatikam upasaṃkamtivā cīvare vikappam āpannam nissaggiyam. Imāhaṃ āyasmato nissajjāmi.’

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

Vin.III.217

12.2.8 Nissaggiya Pācittiya 9 ('instructing')

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

‘aññātakam gahapatikam’ → ‘aññātake gahapatike’

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

Vin.III.219

12.2.9 Nissaggiya Pācittiya 10 ('reminding')

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

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

Vin.III.223

12.2.10 Nissaggiya Pācittiya 18 ('gold and silver')

‘Ahaṃ bhante rūpiyam paṭiggahesiṃ. Idaṃ me nissaggiyam. Imāhaṃ saṅghassa nissajjāmi.’

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

To be forfeited to the Saṅgha only.

Vin.III.238

12.2.11 Nissaggiya Pācittiya 19 (‘monetary exchange’)

‘Ahaṃ bhante nānappakāraṇaṃ rūpiyaṣaṃvohāraṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.’

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

To be forfeited to the Saṅgha only.

Vin.III.240

12.2.12 Nissaggiya Pācittiya 20 (‘buying and selling’)

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

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

Vin.III.242

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

If forfeiting to a group of bhikkhus:

‘āyasmato’ → ‘āyasmantānaṃ’

12.2.13 Nissaggiya Pācittiya 21 ('extra bowl')

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

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

For returning the bowl:

‘Imaṃ pattam āyasmato dammi.’

‘I give this bowl to you.’

Vin.III.243-244

12.2.14 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

12.2.15 Nissaggiya Pācittiya 23 ('kept medicines')

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

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

Medicine can be returned, but not for consumption:

‘Imaṃ bhesajjaṃ āyasmato dammi.’

‘I give this medicine to you.’

Vin.III.251

12.2.16 Nissaggiya Pācittiya 25 ('snatched back')

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

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

Vin.III.255

12.2.17 Nissaggiya Pācittiya 28 ('urgent')

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

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

Vin.III.262

12.2.18 Nissaggiya Pācittiya 29 ('wilderness abode')

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

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

Vin.III.264

12.2.19 Nissaggiya Pācittiya 30

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

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

To return the article: ‘Imaṃ āyasmato dammi.’

Vin.III.266

12.3 Saṅghādisesa

(i) A bhikkhu who has committed *saṅghādisesa* must first inform one or more bhikkhus, and then inform a 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.

13.

UPOSATHA

13.1 Pārisuddhi-uposatha (Purity Uposatha)

13.1.1 Pārisuddhi Before Sangha

Vin.I.120-129

Declaring one's purity before the Sangha:

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

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

13.1.2 Pārisuddhi for Three Bhikkhus

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

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

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

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

If the announcing bhikkhu is the most senior:

‘bhante’ → ‘āvuso’

Then, starting with the senior bhikkhu:

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

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

For each of the two junior bhikkhus:

‘āvuso’ → ‘bhante’

13.1.3 Pārisuddhi for Two Bhikkhus

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

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

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

13.1.4 Adhiṭṭhānuposatha (For a lone bhikkhu)

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

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

13.2 Sick Bhikkhus

13.2.1 Pārisuddhi

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

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

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

If the sick bhikkhu is the junior:

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

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

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

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

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

‘Āyasmā bhante uttaro’ → ‘Uttaro bhante bhikkhu’

13.2.2 Sending Consent (Chanda)

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

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

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

If the sick bhikkhu is the junior:

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

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

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

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

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

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

13.2.3 Pārisuddhi + Chanda

When both purity and consent are conveyed to the Sangha:

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

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

14.

RAINS AND KATHINA

14.1 Khamāpana-kammaṃ (Asking for Forgiveness)

14.1.1 Setup

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

14.1.2 Asking for Forgiveness

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

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

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

SD: Na–

All: ‘Namo tassa...’ (×3)

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

SD: Ā–

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

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

SD offers the tray to the Ācariya.

The Ācariya:

‘Ahaṃ khamāmi, tumhehi pi me khamitabbaṃ.’

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

The bhikkhus: ‘Khamāma bhante.’

‘We forgive you, ven. sir.’

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

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

All: ‘Sādhu bhante.’

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

When entering Rains, asking for forgiveness is followed by taking dependence (*nissaya*), see p.255.

When one bhikkhu asks for forgiveness:

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

14.2 Vassāvāso (Rains-residence)

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

14.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

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

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

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

Alternatively:

‘Imasmiṃ 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

14.2.2 Sattāha-karaṇīya (Seven-day leave)

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

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

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

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

cf. Vin.I.139

14.2.3 Rains privileges

These last for one month following the pavāraṇā-day. One may: go wandering without taking leave; go without taking the complete set of robes; go taking any robes that have accrued; keep extra robes beyond ten days; eat a ‘group meal’, and ‘substitute an invitation to a meal’.

14.3 Pavāraṇā (Inviting Admonition)

14.3.1 For five or more bhikkhus

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

‘Suṇātu me *bhante* saṅgho.
 Ajja pavāraṇā *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.

Tatiyam-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’

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

14.3.2 For four or three bhikkhus

Preliminary duties, then *ñatti*:

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

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

cf. Vin.I.162

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

Then each bhikkhu in order of Rains:

‘Ahaṃ bhante āyasmante pavāremi. Diṭṭhena vā sutena vā 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’

14.3.3 For two bhikkhus

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

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

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

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

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

cf. Vin.I.163

14.3.4 For one bhikkhu

Preliminary duties, then:

‘Ajja me pavāraṇā.’

‘Today is my pavāraṇā.’

Vin.I.163

14.3.5 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 parisāṅkāya 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

14.4 Kaṭhina

14.4.1 Offering the Kathina (Thai Tradition)

Preliminary consultation of Sangha:

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

‘Ākaṅkhāma, bhante.’

‘We desire to do so, ven. sir.’

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

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

‘Ruccati bhante’.

‘It is pleasing, ven. sir.’

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

‘Sādhū bhante’.

‘It is well, ven. sir.’

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

Then two bhikkhus chant the formal motion and announcement.

But cf. Vin.I.254

14.4.2 Spreading the Kaṭhina

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

‘Namo....’ (×3)

‘Imāya saṅghāṭiyā kaṭhinaṃ attharāmi.’

‘Iminā uttarāsaṅgena kaṭhinaṃ attharāmi.’

‘Iminā antaravāsakena kaṭhinaṃ attharāmi.’

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

Sp.V.1109; Pv.XIV.4

14.4.3 Kaṭhina Saṅghakamma

In the following, ‘Amaro Bhikkhu’ is the receiving senior bhikkhu.

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

Suṇātu me bhante saṅho. Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Saṅho 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. Evam-etaṃ dhārayāmi.

Mv.VII.1.4

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

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

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

14.4.4 Kaṭhina Anumodanā

The recipient of the Kaṭhina:

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

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

If the recipient is senior to all the other bhikkhus:
‘bhante’ → ‘āvuso’

The rest of the Sangha, chanting together:

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

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

Sp.V.1109; Pv.XIV.4

Bhikkhus senior to the recipient omit ‘bhante’.

If approving one by one:

‘anumodāma’ → ‘anumodāmi’

For bhikkhus senior to the recipient:

‘bhante’ → ‘āvuso’.

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

Vin.III.261

15.

OTHER PROCEDURES

15.1 Nissaya (Dependence)

The bhikkhu:

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

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

The Ācariya:

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

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

Vin.I.60–61

The bhikkhu:

‘Sādhu bhante. Ajja-t-agge-dāni 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.

15.2 Kappiya-karaṇa (The making allowable)

For fruit or vegetables that can grow again, bhikkhu:

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

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

‘Kappiyaṃ bhante.’ *‘It is allowable, ven. sir.’*

Sp.IV.767–768

15.3 Entering Town after Midday

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

‘Vikāle gāmapavesanaṃ āpucchāmi.’

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

cf. Kv.140

15.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)

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

‘Yagghe bhante saṅgho jānātu.

Ayaṃ paṭhama bhāgo *therassa* pāpuṇāti.

Avasesā bhāgā amhākañc’eva pāpuṇanti.

Bhikkhūnañca 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

15.5 Paṃsukūla-cīvara (Taking Forest-cloth)

‘Imaṃ paṃsukūla-cīvaraṃ assāmikaṃ mayhaṃ pāpuṇāti.’

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

15.6 Desanā

15.6.1 Requesting permission

(a) To speak on Vinaya

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

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

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

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

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

Reply: ‘Karomi āyasmato okāsaṃ.’

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

cf. Vin.I.113

15.6.2 To speak on Dhamma

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

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

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

‘Apārutā tesamaṃ amatassa dvārā ye sotavantā pamuñcantu saddhamaṃ.’

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

15.7 Añjali

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

15.8 Requesting a Dhamma Talk

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

Brahmā ca lokādhipatī sahampati
Katañjali anadhivaram 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

15.9 Acknowledging the Teaching

One person:

Handa mayaṃ dhammakathāya sādhukāraṃ dadāmaṣe

Now let us express our approval of this Dhamma Teaching.

Response:

Sādhū, sādhū, sādhū, anumodāmi

It is well, I appreciate it.

15.9.1 After the talk on Vinaya or Dhamma

‘Ayaṃ dhammā- / vinayā- / dhammavinayākathā sādhi’āyasmantehi
saṃrakkhetabbāti.’

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

The senior bhikkhu:

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

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

The listeners:

‘Sādhū. Sādhū. Sādhū. Anumodāmi.’

15.9.2 Acknowledging the Teaching

‘Handa mayam dhamma-kathāya/ovādakathāya sādhu-kāram 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.’

15.10 Requesting Paritta Chanting

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

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā

Sabbadukkha-vināsāya

Parittam brūtha maṅgalam

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā

Sabbabhaya-vināsāya

Parittam brūtha maṅgalam

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā

Sabbaroga-vināsāya

Parittam brūtha maṅgalam

Bow three times

For warding off misfortune, for the arising of good fortune,

For the dispelling of all dukkha,

May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortune,

For the dispelling of all fear,

May you chant a blessing and protection.

For warding off misfortune, for the arising of good fortune,

For the dispelling of all sickness,

May you chant a blessing and protection.

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

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

For a group from a monk

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

For oneself from a monk

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

For a group from a nun

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

For oneself from a nun

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

For a group from a layperson

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

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi
Dutiyampi ahaṃ mitta tisaraṇena saha	pañca sīlāni yācāmi
Tatīyampi 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...

Tatīyaṃpi buddhaṃ saraṇaṃ gacchāmi
 Tatīyaṃpi dhammaṃ saraṇaṃ gacchāmi
 Tatīyaṃpi saṅghaṃ saraṇaṃ gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]
This completes the going to the Three Refuges.

Response:

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

Repeat each precept after the leader

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader:

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

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

Response:

Sādhu, sādhu, sādhu

Bow three times

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

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

For a group from a monk

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

For oneself from a monk

Ahaṃ bhante tisaraṇena saha

Dutiyampi ahaṃ bhante tisaraṇena saha

Tatiyampi ahaṃ bhante tisaraṇena saha

For a group from a nun

Mayaṃ ayye tisaraṇena saha

Dutiyampi mayaṃ ayye tisaraṇena saha

Tatiyampi mayaṃ ayye tisaraṇena saha

For oneself from a nun

Ahaṃ ayye tisaraṇena saha

Dutiyampi ahaṃ ayye tisaraṇena saha

Tatiyampi ahaṃ ayye tisaraṇena saha

For a group from a layperson

Mayaṃ mitta tisaraṇena saha

Dutiyampi mayaṃ mitta tisaraṇena saha

Tatiyampi mayaṃ mitta tisaraṇena saha

For oneself from a layperson

Ahaṃ mitta tisaraṇena saha

Dutiyampi ahaṃ mitta tisaraṇena saha

Tatiyampi ahaṃ mitta tisaraṇena saha

aṭṭha sīlāni yācāmi

aṭṭha sīlāni yācāmi

aṭṭha sīlāni yācāmi

aṭṭha sīlāni yācāma

aṭṭha sīlāni yācāma

aṭṭha sīlāni yācāma

aṭṭha sīlāni yācāmi

aṭṭha sīlāni yācāmi

aṭṭha sīlāni yācāmi

aṭṭha sīlāni yācāma

aṭṭha sīlāni yācāma

aṭṭha sīlāni yācāma

aṭṭha sīlāni yācāmi

aṭṭha sīlāni yācāmi

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-vibhūsanatṭhānā
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, imaṅ-ca rattiṃ
imaṅca divasaṃ, samma-deva abhirakkhituṃ samādiyāmi.’

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

Laypeople: ‘Āma bhante.’

Bhk: ‘Sīlena sugatiṃ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.’

15.12.1 Asking Forgiveness To The Triple Gem

(Men Chant)

Ahaṃ buddhaṃ ca dhammaṃ ca saṅghaṃ ca saraṇaṃ gato
upāsakattaṃ desesiṃ bhikkhu-saṅghassa sammukhā.

(Women Chant)

Ahaṃ buddhaṃ ca dhammaṃ ca saṅghaṃ ca saraṇaṃ gatā
upāsikattaṃ desesiṃ bhikkhu-saṅghassa sammukhā.

Etaṃ me saraṇaṃ khemaṃ,
etaṃ saraṇaṃ uttamaṃ
etaṃ saraṇaṃ āgamma 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 sanghe

15.12.2 Taking Leave

Having undertaken the Eight Precepts, layfollowers may stay overnight. The next morning they will take their leave from the senior monk:

Laypeople:

Handadāni mayaṃ bhante
āpucchāma bahukiccā bahukaraṇīyā

Senior monk:

‘Yassa dāni tumhe kālaṃ maññatha.’

‘Please do what is appropriate at this time.’

15.13 Disrobing

After the bhikkhus who are to witness the disrobing have assembled, the bhikkhu who will disrobe should first confess his offences. Then, wearing all his three robes, with his *saṅghāti* on his left shoulder:

Bow three times.

‘Namo tassa bhagavato arahato sammā-sambuddhassa’ (×3)

Optionally, one may chant *Recollection After Using the Requisites* (p.36).

Bow three times.

Chant in Pali and in his own language:

‘Sikkhaṃ paccakkhāmi. Gihi’ti maṃ dhāretha.’

I give up the training. May you regard me as a layman.

He may state this once, three times, or as many times as he needs to assure himself that he is now a layman and no longer a bhikkhu. If two or more are disrobing, they should state this passage separately.

The former bhikkhu then withdraws to change into lay clothes. When he returns, he may request the *Three Refuges and Five Precepts*.

16.

USEFUL NOTES

Invitation to Request

An invitation to request (*pavāraṇā*), unless otherwise specified, lasts at most four months. One may make requests of blood-relatives (but not in-laws) without receiving an invitation. One may give special help to one's parents as well as to one's steward and to anyone preparing to become a bhikkhu.

Vin.IV.101-104

Hatthapāsa Distance

The *hatthapāsa* generally means a distance within arm's reach, or forearm's length. There are variations in the specific way of measuring it.

It may be measured from the trunk of the body, until the tip of the fingers of one's extended hands, about 1.25 metres. That is, one bhikkhu should be able to reach the other.

Other interpretations consider that the distance between the bodies of two bhikkhus should not be greater than the length from the elbow to the tip of the fingers. For example, a forearm's distance between the knees of two seated bhikkhus.

The distance is measured horizontally, the vertical elevation is not taken into account.

Days and Dawns

The Vinaya terminology for *one day* is the period of time between two 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 + food	rec. that morning rec. that morning → allowable that morning
b.	7d tonic + food	rec. that morning rec. that morning → allowable that morning
c.	lifetime medicine + food	rec. that morning rec. that morning → allowable that morning
d.	7d tonic + juice	rec. sometime rec. that day → allowable until dawn
e.	lifetime medicine + juice	rec. sometime rec. that day → allowable until dawn
f.	lifetime medicine + 7d tonic	rec. sometime rec. sometime → allowable for 7 days

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 *dubbhāsita*.

Vin.IV.4-11

Lighting a Fire

Suitable reasons for lighting a fire, or having one lit (Pc. 56) include the health benefit of warmth, or needing the fire for a task, such as boiling water or burning garden waste.

For the health benefit, one is considered *ill* 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 f <u>a</u> ther
i as in h <u>i</u> t	ī as in mach <u>i</u> ne
u as in p <u>u</u> t	ū as in r <u>u</u> le
	e as in gr <u>e</u> y
	o as in m <u>o</u> re

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.

Consonants

c as in ancient (like ch but unaspirated)

m, ṇ as ng in sang

ñ as ny in canyon

v rather softer than the English v; near w

A.0.1 Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh**, **mh**, **ñh**, and **vh**, do count as two consonants (for example in the Pāli words ‘jiv**hā**’ or ‘mul**ḥo**’).

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 ṛ ṇ ṭ ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Chanting technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

Unstressed syllables end in a short **a, i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO	SU · SUD · DHO	KA · RU · ÑĀ	MA · HAṆ · ÑA · VO
1 1	½ 1 1	½ ½ 1	½ 1 ½ 1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA	PUG · GA · LĀ
½ 1 ½	1 ½ 1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½ ½ ½	½ ½ 1

They are always enunciated separately, e.g. **dd** in ‘uddeso’ as in ‘mad dog’, or **gg** in ‘maggo’ as in ‘big gun’.

2. **Aspirated consonants** like **bh, dh** etc. count as single consonant and don’t get divided (Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ** or, another example: **Bud·dho** and not **Bu·ddho**).

Precise pronunciation and correct separation of the syllables is especially important when someone is interested in learning Pāli and to understand and memorize the meaning of Suttas and other chants, otherwise the meaning of it will get distorted.

An example to illustrate this:

The Pāli word ‘**sukka**’ means ‘bright’; ‘**sukkha**’ means ‘dry’; ‘**sukha**’ — ‘happiness’; ‘**suka**’ — ‘parrot’ and ‘**sūka**’ — ‘bristles on an ear of barley’.

So if you chant ‘**sukha**’ with a ‘**k**’ instead of a ‘**kh**’, you would chant ‘parrot’ instead of ‘happiness’.

A general rule of thumb for understanding the practice of chanting is to listen carefully to what the leader and the group are chanting and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

APPENDIX B.

DHAMMA QUOTES

Admonishing Another Bhikkhu

Before admonishing another bhikkhu, a bhikkhu should investigate five conditions in himself and establish five other conditions in himself.

He should investigate thus: ‘Am I one who practises purity in bodily action?;... purity in speech?; is the heart of good-will established in me towards my fellows?; am I one who has heard the Teachings, practised them, and penetrated them with insight?; is the Discipline known and thoroughly understood by me?’

And he should establish these five conditions in himself: he should speak at the right time, speak of facts, and speak gently, and he should speak only profitable words, and with a kindly heart.

A.V.78

Wrong Livelihood for a Layperson

Trade in weapons, in human beings, in animal flesh, in liquor, in poison.

A.III.207

Dealing with Doubtful Matters (Kālāmasutta)

Be not led by report, by tradition, by hearsay, by the authority of texts, by mere logic, by inference, by considering appearances, by its agreement with an established theory, by seeming possibilities, by the idea ‘This is our teacher’.

A.I.189

The Gradual Teaching

Talk on: generosity and giving; morality; the ease and happiness of heavenly realms; the disadvantages of sensual pleasures; the benefits of renouncing sensual pleasures.

D.I.148

The Last Words of the Buddha

‘Handadāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā, appamādena 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; Dh.p.vv.277-9

The Three Kinds of Suffering

The suffering of pain (*dukkha-dukkhatā*). The suffering of conditioned phenomena (*saṅkhāra-dukkhatā*). The suffering of change (*vipariṇāma-dukkhatā*).

D.III.216; S.IV.259

The Three Characteristics of Conditioned Experience

Its arising is apparent. Its passing away is apparent. While it persists, alteration or change is apparent.

A.I.152

The Four Nutriments

‘All beings are maintained by nutriment.’ The four Nutriments are coarse, material food; sense-contact food; mental-intention food; and consciousness food.

D.III.228; M.I.48; S.II.101

The Four Bases of Judgement

Judging and basing faith on form and outward appearance, on reputation and beauty of speech, on ascetic and self-denying practices, on teaching and righteous behaviour.

A.II.71

The Five Facts to be Frequently Contemplated

I am subject to decay and I cannot escape it. I am subject to disease and I cannot escape it. I am subject to death and I cannot escape it. There will be division and separation from all that I love 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) cherish-

ing 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

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