



BHIKKHU MANUAL

Handbook Edition

Essential Chants and Vinaya Notes

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Namo tassa bhagavato arahato sammāsbuddhassa

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Abbreviations used in the text

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

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

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PART I

ESSENTIAL CHANTS

1.

MORNING CHANTING

Dedication of Offerings

[Yo so] bhagavā araham̐ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakaśaṅgho
Tam-mayaṁ bhagavantaṁ sadhammaṁ saśaṅghaṁ
Imehi sakkārehi yathārahaṁ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṁ dīgharattaṁ hitāya sukhāya
Arahaṁ sammāsambuddho bhagavā
Buddhaṁ bhagavantaṁ abhivādemi
[Svākkhāto] bhagavatā dhammo
Dhammaṁ namassāmi
[Supaṭipanno] bhagavato sāvakaśaṅgho
Śaṅghaṁ namāmi

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Homage to the Buddha

[Handa mayaṃ buddhābhitthutim karomase]

Yo so tathāgato araham sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anuttaro purisadamma-sārathi

Satthā deva-manussānaṃ buddho bhagavā

Yo imam lokam sadevakaṃ samārakaṃ sabrahmaṃ

Sassamaṇa-brāhmaṇiṃ pajam sadeva-manussaṃ sayam

abhiññā sacchikatvā pavedesi

Yo dhammam desesi ādi-kalyāṇam majjhe-kalyāṇam

pariyosāna-kalyāṇam

Sāttam sabyañjanaṃ kevala-paripuṇṇam parisuddham

brahma-cariyam pakāsesi

Tam-aham bhagavantam abhipūjayāmi tam-aham

bhagavantam sirasā namāmi

Homage to the Dhamma

[Handa mayaṃ dhammābhitthutim karomase]

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

Homage to the Saṅgha

[Handa mayaṃ saṅghābhitthutim karomase]

Yo so 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 lokassa
 Tam-ahaṃ saṅghaṃ abhipūjayāmi tam-ahaṃ saṅghaṃ
 sirasā namāmi

Salutation to the Triple Gem

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

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

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

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

Seyyathīdaṃ
 Rūpūpādānakkhandho
 Vedanūpādānakkhandho
 Saññūpādānakkhandho
 Saṅkhārūpādānakkhandho
 Viññāṇūpādānakkhandho

Yesaṃ parīññāya
 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 agāraṃ anagāriyaṃ pabbajitā
 Tasmiṃ bhagavati brahma-cariyaṃ carāma
 Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā
 Taṃ no brahma-cariyaṃ imassa kevalassa
 dukkha-kkhandhassa antakiriyāya samvattatu

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā
 Buddhaṃ bhagavantaṃ abhivādemi

[Svākkhāto] bhagavatā dhammo
 Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho
 Saṅghaṃ namāmi

2.

EVENING CHANTING

Dedication of Offerings

[Yo so] bhagavā araham̐ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakaśaṅgho
Tam-mayaṁ bhagavantaṁ sadhammaṁ saśaṅghaṁ
Imehi sakkārehi yathārahaṁ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṁ dīgharattaṁ hitāya sukhāya
Arahaṁ sammāsambuddho bhagavā
Buddhaṁ bhagavantaṁ abhivādemi
[Svākkhāto] bhagavatā dhammo
Dhammaṁ namassāmi
[Supaṭipanno] bhagavato sāvakaśaṅgho
Śaṅghaṁ namāmi

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Recollection of the Buddha

[Handa mayaṃ buddhānussatinayaṃ karomase]

Taṃ kho pana bhagavantaṃ evaṃ kalyāṇo

kittisaddo abbhuggato

Itipi so bhagavā arahantaṃ sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anuttaro purisadamma-sārathi satthā deva-manussānaṃ

buddho bhagavā'ti

Supreme Praise of the Buddha

[Handa mayaṃ buddhābhigītiṃ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto

Suddhābhiñña-karuṇāhi samāgatatto

Bodhesi yo sujanataṃ kamalaṃ va sūro

Vandāmaṃ ahaṃ tam-araṇaṃ sirasā jinendaṃ

Buddho yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
 Paṭhamānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ
 Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro
 Buddho dukkhassa ghātā ca vidhātā ca hitassa me
 Buddhass'ahaṃ niyyādemī sarīraṇ-jīvitaṇ-cidaṃ
 Vandanto'haṃ/Vandanti'haṃ carissāmi
 buddhass'eva subodhitaṃ
 Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Buddhaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

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

Recollection of the Dhamma

[Handa mayaṃ dhammānussatinayaṃ karomase]

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

Supreme Praise of the Dhamma

[Handa mayaṃ dhammābhigītiṃ karomase]

Svākkhātat'ādiḡuṇa-yoga-vasena seyyo
 Yo magga-pāka-pariyatti-vimokkha-bhedo
 Dhammo kuloka-patanā tada-dhāri-dhārī
 Vandāma'haṃ tama-haraṃ vara-dhammam-etaṃ
 Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
 Dutiyānussatiṭṭhānaṃ vandāmi taṃ sireṇ'ahaṃ
 Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
 Dhammass'ahaṃ niyyāдеми 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

(Bowling)

Kāyena vācāya va cetasā vā
 Dhamme kukammaṃ pakataṃ mayā yaṃ
 Dhammo paṭiggaṇhātu accayaṇaṃ
 Kālantare saṃvaritum va dhamme

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

Supreme Praise of the Saṅgha

[Handa mayaṃ saṅghābhigītīm karomase]

Saddhammajō supaṭipatti-guṇādiyutto
 Yo'tṭhabbidho ariyapuggala-saṅgha-seṭṭho
 Sīlādidhamma-pavarāsaya-kāya-citto
 Vandāma'haṃ tam-ariyāna-gaṇaṃ susuddhaṃ
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ siren'haṃ
 Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmi-kissaro
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghass'āhaṃ niyyādemi sarīraṇ-jīvitaṇ-cidaṃ

Vandanto'haṃ/Vandanti'haṃ carissāmi
 saṅghassopaṭipannataṃ
 Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ
 Etena sacca-vajjena vaḍḍheyyaṃ satthu-sāsane
 Saṅghaṃ me vandamānena/vandamānāya
 yaṃ puññaṃ pasutaṃ idha
 Sabbepi antarāyā me māhesuṃ tassa tejasā

(Bowing)

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

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā
 Buddhaṃ bhagavantaṃ abhivādemi

[Svākkhāto] bhagavatā dhammo
 Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho
 Saṅghaṃ namāmi

3.

REFLECTIONS

3.1 Reflection on the Four Requisites

[Handa mayaṃ taṅkhaṇika-
paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe]

[Paṭisaṅkhā] yoniso cīvaraṃ paṭisevāmi,
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-sirimsapa-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 anavajjātā 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,
ḍaṁsa-makasa-vātātapa-sirimśapa-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.

3.2 Five Subjects for Frequent Recollection

[Handa mayaṃ abhiṇṇha-paccavekkhaṇa-pāṭhaṃ
bhaṇāmaṣe]

(Men Chant)

[Jarā-dhammomhi] jaraṃ anatīto

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

Byādhi-dhammomhi byādhim anatīto

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

Maraṇa-dhammomhi maraṇaṃ anatīto

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

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

Kammassakomhi kammadāyādo kammayoni

kammabandhu kammaṭṭhisaṇaṇo

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

*I am the owner of my kamma, heir to my kamma, born of my
kamma, related to my kamma, abide supported by my*

kamma. Whatever kamma I shall do, for good or for ill, of that I will be the heir.

Evam amhehi abhiñham paccavekkhitabbam

Thus we should frequently recollect.

(Women Chant)

[Jarā-dhammāmhi] jaram anatītā

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

Byādhi-dhammāmhi byādhim anatītā

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

Maraṇa-dhammāmhi maraṇam anatītā

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

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

Kammassakāmhi kammadāyādā kammayoni

kammabandhu kammaṭṭisaraṇā

Yaṁ kamman karissāmi, kalyāṇam vā pāpakam vā, tassa
dāyādā bhavissāmi

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

Evam amhehi abhiñham paccavekkhitabbam

Thus we should frequently recollect.

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3.3 Ten Subjects for Frequent Recollection

[Handa mayam pabbajita-abhiñha-
paccavekkhaṇa-pāṭham bhaṇāmasa]

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

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

Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiñham
paccavekkhitabbam

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

Parapaṭibaddhā me jīvikā'ti pabbajitena abhiṇham
paccavekkhitabbaṃ

'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 abhiṇham
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 silato na upavadatī'ti pabbajitena
abhiṇham 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 silato na
upavadantī'ti pabbajitena abhiṇham paccavekkhitabbaṃ

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo’ti
pabbajitena abhiñhaṃ paccavekkhitabbaṃ

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

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

Kammassakomhi kammadāyādo kammayoni
kammabandhu kammaṭṭisaraṇo, yaṃ kammaṃ
karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādo
bhavissāmi’ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ

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

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

‘Kathambhūtaṃ 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 abhiramāmī'ti pabbajitena
abhiṇhaṃ 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 sabrahmacārīhi puṭṭho na maṅku
bhavissāmī'ti pabbajitena abhiṇhaṃ 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.*

3.4 Caturappamaññā-obhāsana

[Handa mayaṃ caturappamaññā-obhāsanaṃ
karomase]

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

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

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

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

D.I.251

Suffusion With the Divine Abidings

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

[I will abide] pervading one quarter
 with a heart imbued with loving-kindness;
 Likewise the second, likewise the third,
 likewise the fourth;
 So above and below, around and everywhere;
 and to all as to myself.
 I will abide pervading the all-encompassing
 world with a heart imbued with loving-kindness;
 abundant, exalted, immeasurable, without hostility,
 and without ill-will.

I will abide pervading one quarter
 with a heart imbued with compassion;
 Likewise the second, likewise the third,

likewise the fourth;

So above and below, around and everywhere;
and to all as to myself.

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

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

Likewise the second, likewise the third,
likewise the fourth;

So above and below, around and everywhere;
and to all as to myself.

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

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

Likewise the second, likewise the third,
likewise the fourth;

So above and below, around and everywhere;
and to all as to myself.

I will abide pervading the all-encompassing

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

3.5 Recollection After Using the Requisites

[Handa mayam atīta-paccavekkhaṇa-pāṭham
bhaṇāmase]

Ajja mayā apaccavekkhitvā yaṃ cīvaraṃ paribhuttaṃ, taṃ
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānaṃ
paṭighātāya, yāvadeva hirikopina paṭicchādan’atthaṃ.

*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,
vihimsūparatiyā, brahmacariyānuggahāya, iti purāṇaṇca
vedanaṃ paṭihaṅkhāmi, navaṇca 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 senāsanāṃ paribhuttaṃ, taṃ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makasa-vātātapa-sirimsapa-samphassānaṃ paṭighātāya, yāvadeva utuparissaya vinodanaṃ paṭisallānārāmatthaṃ.

Whatever lodging I used today without consideration, was only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

Ajja mayā apaccavekkhitvā yo gilāna-paccayabhesajja-parikkhāro paribhutto, so yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya, abyāpajjha-paramatāyā'ti.

Whatever medicinal requisite for supporting the sick I used today without consideration, was only to ward off painful

feelings that have arisen, for the maximum freedom from disease.

M.I.10

3.6 Reflection on the Off-Putting Qualities of the Requisites

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

[Yathā paccayam] pavattamānaṁ dhātu-mattam-ev’etaṁ

Composed of only elements according to causes and conditions

Yad idaṁ cīvaraṁ tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-mattako, nissatto, nijjīvo, suñño

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

Sabbāni pana imāni cīvarāni ajigucchaniyāni

None of these robes are innately repulsive

Imaṁ pūti-kāyaṁ patvā, ativiya jigucchaniyāni jāyanti

*But touching this unclean body, 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, nissatto, nijjīvo, suñño

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

Sabbo panāyaṃ piṇḍapāto ajigucchaniyo

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ patvā, ativiya jigucchaniyo jāyati

But touching this unclean body, it becomes disgusting indeed.

Yathā paccayaṃ pavattamānaṃ dhātu-mattam-ev'etaṃ

Composed of only elements according to causes and conditions

Yad idaṃ senāsaṇaṃ tad upabhuñjako ca puggalo

Is this dwelling and so is the person using it;

Dhātu-mattako, nissatto, nijjīvo, suñño

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

Sabbāni pana imāni senāsanāni ajigucchaniyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ patvā, ativiya jigucchaniyāni jāyanti

*But touching this unclean body, 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, nissatto, nijjīvo, suñño

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

Sabbo panāyaṃ gilāna-paccaya-bhesajja-parikkhāro
ajigucchaniyo

None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ patvā, ativiya jigucchaniyo jāyati

But touching this unclean body, it becomes disgusting indeed.

3.7 Mettāpharaṇa

[Handa mayam mettāpharaṇaṃ karomase]

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

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

Sabbe sattā sabbadukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

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

M.I.288; A.V.88

Reflection on Universal Well-Being

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

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

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

May all beings be released from all suffering.

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

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

All actions with intention,
 Be they skilful or harmful –
 Of such acts they will be the heirs. M.I.288; A.V.88

3.8 Reflection on the Unconditioned

[Handa mayam nibbāna-sutta-pāṭham bhaṇāmaṣe]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetam bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
 asaṅkhataṃ

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

Na yidaṃ jātassa bhūtassa katassa saṅkhatassa
 nissaraṇaṃ paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ
 asaṅkhataṃ

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

Tasmā jātaṣṣa bhūtaṣṣa kaṭaṣṣa saṅkhaṭaṣṣa nissaraṇaṃ
paññāyati

*Therefore is freedom possible from the world of the born, the
originated, the created and the formed. Ud.8.3*

3.9 Reflection on the Thirty-Two Parts

[Handa mayaṃ dvattimsākāra-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 imasmim kāye

In this body there are:

kesā	hair of the head
lomā	hair of the body
nakhā	nails
dantā	teeth
taco	skin
maṃsaṃ	flesh
nahārū	sinews

atthi	<i>bones</i>
atthimiñjaṃ	<i>bone marrow</i>
vakkaṃ	<i>kidneys</i>
hadayaṃ	<i>heart</i>
yakaṇaṃ	<i>liver</i>
kilomaṇaṃ	<i>membranes</i>
pihaṇaṃ	<i>spleen</i>
papphāsaṃ	<i>lungs</i>
antaṃ	<i>bowels</i>
antaguṇaṃ	<i>entrails</i>
udariyaṃ	<i>undigested food</i>
karisaṃ	<i>excrement</i>
pittaṃ	<i>bile</i>
semhaṃ	<i>phlegm</i>
pubbo	<i>pus</i>
lohitaṃ	<i>blood</i>
sedo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>
khelo	<i>spittle</i>
siṅghāṇikā	<i>mucus</i>
lasikā	<i>oil of the joints</i>
muttaṃ	<i>urine</i>
matthaluṇṇaṇ'ti	<i>brain</i>

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.* M.I.57

3.10 Sabba-patti-dāna-gāthā

Verses on the Sharing of Merit

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

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

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

Ye piyā guṇavantā ca
Mayhaṃ mātā-pitādayo
Diṭṭhā me cāpyadiṭṭhā vā
Aññe majjhata-verino

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

Sattā tiṭṭhanti lokasmim
Te bhumkā catu-yonikā
Pañc'eka-catu-vokārā
Saṃsarantā bhavābhavā

*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,*

Ñātāṃ ye patti-dānam-me
Anumodantu te sayāṃ
Ye c'imaṃ nappajānanti
Devā tesāṃ nivedayum

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

Mayā dinnāna-puññānaṃ anumodana-hetunā
Sabbe sattā sadā hontu
Averā sukha-jīvinā

Khemappadañca pappontu
Tesāsā sijjhataṃ subhā

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

3.11 Uddissanādhiṭṭhāna-gāthā

[Handa mayaṃ uddissanādhiṭṭhāna-gāthāyo
bhaṇāmaṣe]

[Iminā puññakammena] upajjhāyā guṇuttarā
Ācariyūpakārā ca mātāpitā ca ñātakā
Suriyo candimā rājā guṇavantā narāpi ca
Brahma-mārā ca indā ca lokapālā ca devatā
Yamo mittā manussā ca majjhataṃ 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
 Buddhādhīpavaro nātho dhammo nātho varuttamo
 Nātho paccekabuddho ca saṅgho nāthottaro mamaṃ
 Tesottamānubhāvena mārokāsaṃ labhantu mā
 [Dasapuññānubhāvena mārokāsaṃ labhantu mā]

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

Verses of Sharing and Aspiration

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

Through the goodness that arises from my practice,
 May my spiritual teachers and guides of great virtue,
 My mother, my father, and my relatives,
 The Sun and the Moon, and all virtuous
 leaders of the world,
 May the highest gods and evil forces,
 Celestial beings, guardian spirits of the Earth,
 and the Lord of Death,
 May those who are friendly, indifferent, or hostile,
 May all beings receive the blessings of my life,
 May they soon attain the threefold bliss
 and realize the Deathless.
 Through the goodness that arises from my practice,
 And through this act of sharing,

May all cravings and attachments quickly cease
 And all harmful states of mind.
 Until I realize Nibbāna,
 In every kind of birth, may I have an upright mind,
 With mindfulness and wisdom, austerity and vigour.
 May the forces of delusion not take hold
 nor weaken my resolve.
 The Buddha is my excellent refuge,
 Unsurpassed is the protection of the Dhamma,
 The Solitary Buddha is my noble guide,
 The Saṅgha is my supreme support.
 Through the supreme power of all these,
 May darkness and delusion be dispelled.
 [By the power of the ten merits,
 May Māra gain no opening.]

3.12 Sabbe sattā sadā hontu

Sabbe sattā sadā hontu
 Averā sukha-jīvino
 Kataṃ puñña-phalaṃ mayham
 Sabbe bhāgī bhavantu te

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

4.

PARITTA CHANTS

4.1 Thai Tradition

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

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

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

There is a shorter and longer traditional core sequence. The *jet tamnaan* (เจ็ดตำนาน) contains D1-D7 as below, the *sipsong tamnaan* (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		47
i2	Buddhaṃ saraṇaṃ gacchāmi		47
i3/a	Sambuddhe añṭṭhaviṣaṇca		47
i3/b	Yo cakkhumā		49
i4	Namo arahato		50
D1	Asevanā ca bālānaṃ	S1	51
D2	Yaṅkiñci vittaṃ	S2	55
D3	Karaṇīyam-attha-kusalena	S3	61
D4	Virūpakkhehi me mettaṃ	S4	65
	Vadhissamenanti parāmasanto		66
D5	Udet'ayaṇ-cakkhumā eka-rājā	S5	67
	Atthi loke sīla-guṇo	S6	68
D6	Iti pi so bhagavā	S7	68
D7	Vipassissa nam'atthu	S8	70
	Natthi me saraṇaṃ aññaṃ		71
	Yaṅkiñci ratanaṃ loke		71
	Sakkatvā buddharatanaṃ		72
	Yato'haṃ bhagini	S9	73
	Bojjh'aṅgo sati-saṅkhāto	S10	73
	Yan-dunnimittaṃ	S11	74
	Dukkhappattā ca niddukkhā		75
	Bāhuṃ sahaṣṣam-abhinimmita		76
	Mahā-kāruṇiko nātho	S12	78
	Te attha-laddhā sukhitā		79
	Bhavatu sabba-maṅgalaṃ		80

Notes for Particular Chants

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

Yaṅkiñci vittāṃ: The candles are put out at *Nibbanti dhīrā yathā'yam padīpo*.

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

Yato'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 practise 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.

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

- (1) *Namo Tassa,*
- (2) *Iti pi so bhagavā,*
- (3) *Bāhum,*
- (4) *Mahā-kāruṇiko nātho,* and
- (5) *Bhavatu sabba-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, or at the end of an *upasampadā*).

4.2 Invitations

4.2.1 Invitation for Paritta Chanting

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

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

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

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

(Bow three times)

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

*For the dispelling of all sickness,
May you chant a blessing and protection.*

4.2.2 Invitation to the Devas

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

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

Before royal ceremonies, the invitation starts with A.

Before the shorter *jet tamnaan* set of parittas, B is used and C is omitted. Before the longer *sipsong tamnaan* set of parittas, B is omitted and C is used.

The verses at D are always chanted.

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

(With hands joined in añjali, recite the following)

- A. Sarajjaṃ sasenāṃ sabandhuṃ nar'indaṃ
Paritt'ānubhāvo sadā rakkhatū'ti
- B. Pharitvāna mettaṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu
- C. Samantā cakka-vāḷesu
Atr'āgacchantu devatā
Saddhammaṃ muni-rājassa
Suṇantu sagga-mokkha-darī
- D. Sagge kāme ca rūpe
Giri-sikhara-taṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geha-vatthumhi khette
Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ
Muni-vara-vacanaṃ sādhave me suṇantu
- E. Dhammassavana-kālo ayam-bhadantā (×3)

Or, end with:

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

4.3 Introductory Chants

4.3.1 Pubba-bhāga-nama-kāra-pāṭha

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

4.3.2 Saraṇa-gamana-pāṭha

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 aṭṭhaviśaṅka

Dvādasaṅka saḥassake

Pañca-sata-saḥassāni

Namāmi sirasā ahaṃ

Tesaṃ dhammañca saṅghañca
 Ādarena namāmihaṃ
 Namakārānubhāvena
 Hantvā sabbe upaddave
 Anekā antarāyāpi
 Vinassantu asesato

Sambuddhe pañca-paññāsañca
 Catuvīsati saḥassake
 Dasa-sata-saḥassāni
 Namāmi sirasā ahaṃ

Tesaṃ dhammañca saṅghañca
 Ādarena namāmihaṃ
 Namakārānubhāvena
 Hantvā sabbe upaddave
 Anekā antarāyāpi
 Vinassantu asesato

Sambuddhe navuttarasate
 Aṭṭhacattālīsa saḥassake
 Vīsati-sata-saḥassāni
 Namāmi sirasā ahaṃ

Tesaṃ dhammañca saṅghañca
 Ādarena namāmihaṃ

Namakārānubhāvena
 Hantvā sabbe upaddave
 Anekā antarāyāpi
 Vinassantu asesato

4.3.4 Nama-kāra-siddhi-gāthā

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

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

Saddhamma-senā sugatānugo yo
 Lokassa pāpūpakilesa-jetā

Santo sayam santi-niyojako ca
 Svākkhāta-dhammam viditam karoti
 Saṅgham varan-tam sirasā namāmi
 Buddhānubuddham sama-sīla-diṭṭhim
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

4.3.5 Namo-kāra-atthaka

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

4.4 Core Sequence

4.4.1 Maṅgala-sutta

Asevanā ca bālānaṃ
 Paṇḍitānaṃ-ca sevanā
 Pūjā ca pūjanīyānaṃ
 Etam maṅgalam-uttamaṃ

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

Bāhu-saccaṃ-ca sippaṃ-ca,
 Vinayo ca susikkhito
 Subhāsītā ca yā vācā
 Etam maṅgalam-uttamaṃ

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

Dānaṃ-ca dhamma-cariyā ca
 Ñātakānaṃ-ca saṅgaho
 Anavajjāni kammāni
 Etam maṅgalam-uttamaṃ

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

Gāravo ca nivāto ca
 Santuṭṭhī ca kataññutā
 Kālena dhammassavanaṁ
 Etam maṅgalam-uttamaṁ

Khantī ca sovacassatā
 Samañānañ-ca dassanaṁ
 Kālena dhamma-sākacchā
 Etam maṅgalam-uttamaṁ

Tapo ca brahma-cariyañ-ca
 Ariya-saccāna-dassanaṁ
 Nibbāna-sacchikiriyā ca
 Etam maṅgalam-uttamaṁ

Phuṭṭhassa loka-dhammehi
 Cittam yassa na kampati
 Asokaṁ virajaṁ khemaṁ
 Etam maṅgalam-uttamaṁ

Etādisāni katvāna
 Sabbattham-aparājitā

Sabbattha sotthim gacchanti
 Tan-tesam maṅgalam-uttaman'ti

Snp 2.4

The Thirty-Eight 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.

Snp 2.4

4.4.2 Ratana-sutta

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

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 hurāṃ 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-ānantarikaññam-āhu
 Samādhinā tena samo na vijjati
 Idam-pi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

4. Ye puggalā aṭṭha sataṃ pasatṭhā
 Cattāri etāni yugāni honti
 Te dakkhiṇeyyā sugatassa sāvakā
 Etesu dinnāni mahapphalāni
 Idam-pi saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

5. Ye suppayuttā manasā daḷhena
 Nikkāmino gotama-sāsanamhi
 Te patti-pattā amataṃ vigayha
 Laddhā mudhā nibbutiṃ bhuñjamānā
 Idam-pi saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Yath'inda-khīlo paṭhavim 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 cābhiñhānāni 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 paṭicchādāya
 Abhabbatā diṭṭha-padassa vuttā
 Idam-pi Saṅghe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Vanappagumbe yathā phussitagge
 Gimhāna-māse paṭhamasmim̐ gimhe
 Tathūpamaṃ dhamma-varaṃ adesayi
 Nibbāna-gāmiṃ paramaṃ hitāya
 Idam-pi Buddhē ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

Varo varaññū varado var'āharo
 Anuttaro dhamma-varaṃ adesayi
 Idam-pi Buddhē ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

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

Yānīdha bhūtāni samāgatāni
 Bhummaṇi vā yāni va antalikkhe
 Tathāgataṃ deva-manussa-pūjitaṃ
 Buddhaṃ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
 Bhummaṇi vā yāni va antalikkhe

Tathāgataṃ deva-manussa-pūjitaṃ
Dhammaṃ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṃ deva-manussa-pūjitaṃ
Saṅghaṃ namassāma suvatthi hotū'ti.

Snp 2.1

Verses from the Discourse on Treasures

(The translations correspond to the numbered verses above.)

1. Whatever wealth in this world or the next,
whatever exquisite treasure in the heavens,
is not, for us, equal to the Tathāgata.
This, too, is an exquisite treasure in the Buddha.
By this truth may there be well-being.
2. The exquisite Deathless – dispassion, ending –
discovered by the 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.
3. What the excellent Awakened One extolled as pure
and called the concentration of unmediated knowing:
No equal to that concentration can be found.

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

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

4.4.3 Karaṇīya-metta-sutta

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

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

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

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

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

Na paro paraṃ nikubbetha
 Nātimaññetha katthaci naṃ kiñci

Byārosanā paṭighasaññā
Nāñnam-aññassa dukkham-iccheyya

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

Mettañ-ca sabba-lokasmim

(A shorter form is sometimes started here)

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 satim adhiṭṭheyya
Brahmam-etaṃ vihāraṃ idham-āhu

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

Snp 1.8

The Buddha's Words on Loving-Kindness

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

[This is what should be done]
By one who is skilled in goodness
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skilful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove,
Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty,
medium, short, or small,
The seen and the unseen,
Those living near and far away,

Those born and to be born,
May all beings be at ease.

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

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

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

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

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

Snp 1.8

4.4.4 Khandha-paritta

Virūpakkhehi me mettāṃ
 mettāṃ erāpathehi me
 Chabyā-puttehi me mettāṃ
 mettāṃ kaṇhā-gotamakehi ca
 Apāḍakehi me mettāṃ
 mettāṃ dipāḍakehi me
 Catuppadehi me mettāṃ
 mettāṃ bahuppadehi me
 Mā maṃ apāḍako hiṃsi
 mā maṃ hiṃsi dipāḍako
 Mā maṃ catuppado hiṃsi
 mā maṃ hiṃsi bahuppado
 Sabbe sattā sabbe pāṇā
 sabbe bhūtā ca kevalā
 Sabbe bhadrāṇi passantu
 mā kiñci pāpam-āgamā

Appamāṇo buddho appamāṇo dhammo

(This part is sometimes chanted on its own)

Appamāṇo buddho
 appamāṇo dhammo
 appamāṇo saṅgho

Pamāṇavantāni sirimsapāni

ahi-vicchikā sata-padī

Uṇṇā-nābhī sarabhū mūsikā

Katā me rakkhā katā me parittā

paṭikkamantu bhūtāni

So'haṃ namo bhagavato

namo sattannaṃ

sammā-sambuddhānaṃ

A.II.72-73

4.4.5 Chaddanta-paritta

The Great Elephant Protection

Vadhissamenanti parāmasanto

Kāsāvamaddakkhi dhajaraṃ isīnaṃ

Dukkhena phuṭṭhassudapādi saññā

Arahaddhajo sabbhi avajjharūpo

Sallena viddho byathitopi santo

Kāsāvavatthamhi manaṃ na dussayi

Sace imaṃ nāgavarena saccaṃ

Mā maṃ vane bālamigā agañchunti

4.4.6 Mora-paritta*The Peacock's Protection*

(a.m.)

Udet'ayañ-cakkhumā eka-rājā
 Harissa-vaṇṇo paṭhavippabhāso
 Taṃ taṃ namassāmi harissa-vaṇṇaṃ paṭhavippabhāsaṃ
 Tay'ajja guttā viharemu divasaṃ
 Ye brāhmaṇā vedagu 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 rattiraṃ
 Ye brāhmaṇā vedagu sabba-dhamme
 Te me namo te ca maṃ pālayantu
 Nam'atthu Buddhānaṃ nam'atthu bodhiyā
 Namo vimuttānaṃ namo vimuttiyā
 Imaṃ so parittaṃ katvā
 Moro vāsam-akappayī'ti

4.4.7 Vattaka-paritta

The Quail's Protection

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

Cariyāpiṭaka vv.319-322

4.4.8 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
 Sāmici-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

4.4.9 Araññe rukkhā-mūle vā

Araññe rukkhā-mūle vā
 Suññāgāre va bhikkhavo
 Anussaretha sambuddhaṃ
 Bhayaṃ tumhāka no siyā
 No ce buddhaṃ sareyyātha
 Loka-jetṭhaṃ nar'āsabhaṃ
 Atha dhammaṃ sareyyātha
 Niyyanikaṃ sudesitaṃ
 No ce dhammaṃ sareyyātha
 Niyyanikaṃ sudesitaṃ
 Atha saṅghaṃ sareyyātha
 Puññakkhettaṃ anuttaraṃ
 Evaṃ-buddhaṃ sarantānaṃ
 Dhammaṃ saṅghaṃ-ca bhikkhavo

Bhayaṃ vā chambhitattaṃ vā
Loma-haṃso na hessatī'ti.

S.I.219-220

4.4.10 Ātānāṭiya-paritta (short)

Homage to the Seven Past Buddhas

Vipassissa nam'atthu
cakkhumantassa sirīmato
Sikhissa pi nam'atthu
sabba-bhūtānukampino
Vessabhussa nam'atthu
nhātakassa tapassino
Nam'atthu kakusandhassa
māra-senappamaddino
Konāgamanassa nam'atthu
brāhmaṇassa vusīmato
Kassapassa nam'atthu
vipparamuttassa sabbadhi
Aṅgīrasassa nam'atthu
sakya-puttassa sirīmato
Yo imaṃ dhammam-adesesi
sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke
yathā-bhūtaṃ vipassisum

Te janā apisuṇā
 mahantā vīta-sāradā
 Hitam deva-manussānam
 yam namassanti gotamam
 Vijjā-caraṇa-sampannam
 mahantam vīta-sāradam
 Vijjā-caraṇa-sampannam
 buddham vandāma gotaman'ti D.III.195-196

4.4.11 Sacca-kiriyā-gāthā

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

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

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

4.4.12 Yaṅkiñci ratanam loke

Yaṅkiñci ratanam loke
 vijjati vividham puthu
 Ratanam buddhasamam
 natthi tasmā sotthi bhavantu te

Yaṅkiñci ratanaṃ loke
 vijjati vividhaṃ puthu
 Ratanāṃ dhammasamaṃ
 natthi tasmā sotthi bhavantu te
 Yaṅkiñci ratanaṃ loke
 vijjati vividhaṃ puthu
 Ratanāṃ saṅghasamaṃ
 natthi tasmā sotthi bhavantu te

4.4.13 Sakkatvā buddharatanaṃ

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

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

4.4.14 Aṅgulimāla-paritta

Yato'haṃ bhagini ariyāya jātiyā jāto
 Nābhijānāmi sañcicca paṇaṃ jīvitaṃ voropetā
 Tena saccena sotthi te hotu sotthi gabbhassa *M.II.103*

(Three times)

4.4.15 Bojjhaṅga-paritta

The Factors of Awakening Protection

Bojjhaṅgo sati-saṅkhāto	dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi	bojjhaṅgā ca tathā'pare
Samādh'upekkha-bojjhaṅgā	satt'ete sabba-dassina
Munina sammad-akkhātā	bhāvitā bahulikātā
Samvattanti abhiññāya	nibbānāya ca bodhiyā
Etena sacca-vajjena	sotthi te hotu sabbadā
Ekasmiṃ samaye nātho	moggallānañ-ca kassapaṃ
Gilāne dukkhite disvā	bojjhaṅge satta desayī
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 ābādha	tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena	sotthi te hotu sabbadā

Pahīnā te ca ābādhā	tiṇṇannam-pi mahesinaṃ
Magg'āhata-kilesā va	pattānuppatti-dhammataṃ
Etena sacca-vajjena	sotthi te hotu sabbadā

S.V.80f

4.4.16 Abhaya-paritta

The Danger-free Protection

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

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

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

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

4.5 Closing Sequence

4.5.1 Devatā-uyyojana-gāthā

Verses on Sending Off the Devatā

Dukkappattā ca niddukkhā
 bhayappattā ca nibbhayā
 Sokappattā ca nissokā
 hontu sabbe pi pāṇino
 Ettāvatā ca amhehi
 sambhatarāṃ puñña-sampadāṃ
 Sabbe devānumodantu
 sabba-sampatti-siddhiyā
 Dānarāṃ dadantu saddhāya
 sīlarāṃ rakkhantu sabbadā
 Bhāvanābhiratā hontu
 gacchantu devatā-gatā
 [Sabbe buddhā] balappattā
 paccekānañ-ca yaṃ balaṃ
 Arahantānañ-ca tejena
 rakkharāṃ bandhāmi sabbaso

4.5.2 Jaya-maṅgala-atṭha-gāthā

Verses on the Buddha's Victories

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'āḷavakam-akkhama-thaddha-yakkhaṃ
 Khantī-sudanta-vidhinā jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

Nāḷāgiriṃ gaja-varaṃ atimatta-bhūtaṃ
 Dāv'aggi-cakkam-asaṇḍa 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-mālavan-taṃ
 Iddhī'bhisāṅkhata-mano jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

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

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

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

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

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

4.5.3 Jaya-paritta

The Victory Protection

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

Jayanto bodhiyā mūle

(This part is sometimes chanted on its own)

Jayanto bodhiyā mūle
 Sakyānam nandi-vaḍḍhano
 Evaṃ tvaṃ vijayo hohi
 Jayassu jaya-maṅgale
 Aparājita-pallaṅke
 Sīse paṭhavi-pokkhare

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

Padakkhiṇaṃ kāya-kammaṃ
 Vācā-kammaṃ padakkhiṇaṃ
 Padakkhiṇaṃ mano-kammaṃ
 Paṇidhi te padakkhiṇā
 Padakkhiṇāni katvāna
 Labhant'atthe padakkhiṇe

A.I.294

4.5.4 So attha-laddho

So attha-laddho sukhito	viruḷho buddha-sāsane
Arogo sukhito hohi	saha sabbehi ñātibhi (×3)

4.5.5 Sā attha-laddhā

Sā attha-laddhā sukhitā	viruḷhā buddha-sāsane
Arogā sukhitā hohi	saha sabbehi ñātibhi (×3)

4.5.6 Te attha-laddhā sukhitā

Te attha-laddhā sukhitā	viruḷhā buddha-sāsane
Arogā sukhitā hotha	saha sabbehi ñātibhi (×3)

A.I.294

4.5.7 Bhavatu sabba-maṅgalaṃ

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

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

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

4.6 Mahā-kāruṇiko nātho'ti ādikā gāthā

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

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

4.7 Āṭānāṭiya-paritta (long)

The Twenty-Eight Buddhas' Protection

(Solo introduction)

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

(If starting with Vipassissa..., continue below
without the solo introduction)

[Namo me sabbabuddhānaṃ]	uppannānaṃ mahesinaṃ
Taṇhaṅkaro mahāvīro	medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito	dīpaṅkaro jutindharo
Koṇḍañño janapāmomkko	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 vadatāṃ varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako

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

koṇāgamano raṇaṇjaho
 gotamo sakyapuṅgavo
 anekasatakoṭayo
 sabbe buddhā mahiddhikā
 vesārajjeḥupāgatā
 āsabhaṇṭhānamuttamaṃ
 parisāsu visāradā
 loke appaṭivattiyaṃ
 aṭṭhārasahi nāyakā
 sītyānubyañjanādharā
 sabbe te munikuñjarā
 sabbe khīṇāsavā jīnā
 mahāpaññā mahabbalā
 sabbesānaṃ sukhāvahā
 ca tāṇā leṇā ca pāṇinaṃ
 saraṇā ca hitesino
 sabbe ete parāyaṇā
 vandāmi purisuttame
 vandāmete tathāgate
 gamane cāpi sabbadā
 buddhā santikarā tvaṃ
 mutto sabbabhayena ca

Sabba-rogavinimutto	sabba-santāpavajjito
Sabba-veramatikkanto	nibbuto ca tuvaṃ bhava
Tesaṃ saccena sīlena	khantimettābalena ca
Tepi tumhe* anurakkhantu	ārogyena sukhena ca
Purattimasmiṃ disābhāge	santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Dakkhiṇasmiṃ disābhāge	santi devā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Pacchimasmiṃ disābhāge	santi nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Uttarasmīṃ disābhāge	santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Purimadisāṃ dhataratṭho	dakkhiṇena viruḷhako
Pacchimena virūpakkho	kuvero uttaraṃ disāṃ
Cattāro te mahārājā	lokapālā yasassino
Tepi tumhe anurakkhantu	ārogyena sukhena ca
Ākāsaṭṭhā ca bhummaṭṭhā	devā nāgā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukhena ca

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

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

Yaṅkiñci ratanaṃ loke

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

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

natthi tasmā sotthī bhavantu te
 Yaṅkiñci ratanaṃ loke
 vijjati vividhaṃ puthu
 Ratanāṃ saṅghasamaṃ
 natthi tasmā sotthī bhavantu te

Sakkatvā

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

Sabbītiyo vivajjantu

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

4.8 Pabbatopama-gāthā

Verses on Mountains

Yathā pi selā vipulā
 nabhaṃ āhacca pabbatā
 Samantā anupariyeyyurū
 nipphothenā 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
 sampaṣsaṃ attham-attano
 Buddhē dhamme ca saṅghe ca
 dhīro saddhaṃ nivesaye
 Yo dhamma-cārī kāyena
 vācāya uda cetasā
 Idh'eva naṃ paṣaṃsanti
 pecca sagge pamodati

4.9 Bhāra-sutta-gāthā

Verses on the Burden

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

S.III.26

4.10 Khemākhema-saraṇa-gamana-paridīpikā-gāthā

True and False Refuges

Bahuṃ ve saraṇaṃ yanti
 pabbatāni vanāni ca
 Ārāma-rukkha-cetyāni
 manussā bhaya-tajjitā
 N'etaṃ kho saraṇaṃ khemaṃ
 n'etaṃ saraṇaṃ-uttamaṃ
 N'etaṃ saraṇaṃ-āgamma
 sabba-dukkhā pamuccati
 Yo ca buddhañ-ca dhammañ-ca
 saṅghañ-ca saraṇaṃ gato

Cattāri ariya-saccāni
 sammappaññāya passati
 Dukkhaṃ dukkha-samuppādaṃ
 dukkhassa ca atikkamaṃ
 Ariyañ-c'aṭṭh'aṅgikaṃ maggaṃ
 dukkhūpasama-gāminaṃ
 Etaṃ kho saraṇaṃ khemaṃ
 etaṃ saraṇaṃ-uttamaṃ
 Etaṃ saraṇaṃ-āgamaṃ
 sabba-dukkhā pamuccatī'ti.

Dhp 188-192

4.11 Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

Atītaṃ nānvāgameyya
 nappaṭikaṅkhe anāgataṃ
 Yad'atītaṃ pahīna-taṃ
 appattañca anāgataṃ
 Paccuppannañca yo dhammaṃ
 tattha tattha vipassati
 Asaṃhiraṃ asaṅkappaṃ
 taṃ viddhāṃ-anubrūhaye
 Ajj'eva kiccaṃ-ātappaṃ
 ko jaññā maraṇaṃ suve

Na hi no saṅgaran-tena
 mahā-senena maccunā
 Evaṃ vihārim-ātāpim
 aho-rattam-atanditam
 Tam ve bhadd'eka-ratto'ti
 santo ācikkhate muni

M.III.187

4.12 Ti-lakkhaṇ'ādi-gāthā

Verses on the Three Characteristics

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-āgamma
 viveke yattha dūramaṃ
 Tatrābhiratim-iccheyya
 hitvā kāme akiñcano
 Pariyodapeyya attānaṃ
 citta-klesehi paṇḍito
 Yesaṃ sambodhiy-aṅgesu
 sammā cittaṃ subhāvitaṃ
 Ādāna-paṭinissagge
 anupādāya ye ratā
 Khīṇ'āsavā jutimanto
 te loke parinibbutā'ti

Dhp 85-89

4.13 Dhamma-gārav'ādi-gāthā*Verses on Respect for the Dhamma*

Ye ca atītā sambuddhā
 Ye ca buddhā anāgatā
 Yo c'etarahi sambuddho
 Bahunnaṃ soka-nāsano

Sabbe saddhamma-garuno
 Vihariṃsu viharanti ca
 Atho pi viharissanti
 Esā buddhāna dhammatā

Tasmā hi atta-kāmena
 Mahattam-abhikaṅkhatā
 Saddhammo garu-kātabbo
 Saraṃ buddhāna sāsanaṃ

S.I.140

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

Dhammo have rakkhati dhamma-cāriṃ
 Dhammo suciṇṇo sukham-āvahāti
 Esānisaṃso dhamme suciṇṇe

Thag 303-304

4.14 Paṭhama-buddha-bhāsita-gāthā

Verses on the Buddha's First Exclamation

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

Dhp 153-154

4.15 Pacchima-ovāda-gāthā

Verses on the Last Instructions

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

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

D.II.156

4.16 Ye dhammā hetuppabhavā*Arising From a Cause*

Ye dhammā hetuppabhavā
 Tesāṃ hetuṃ tathāgato āha
 Tesaṅca 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***4.17 Nakkhattayakkha**

The paritta chanting may be closed with the following:

Nakkhatta-yakkha-bhūtānaṃ
 Pāpa-ggaha-nivāraṇā
 Parittassānubhāvena
 Hantvā tesāṃ upaddave

(Three times)

5.

ANUMODANĀ

5.1 Yathā vāri-vahā pūrā

Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaram

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

Evam-eva ito dinnam petānam upakappati

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

Khṇ.VII.v8

Icchitam patthitam tumham

May all your hopes and all your longings

Khippam-eva samijjhatu

Come true in no long time.

Sabbe pūrentu saṅkappā

May all your wishes be fulfilled

Cando paṇṇaraso yathā

Like on the fifteenth day the moon

Maṇi jotiraso yathā

Or like a bright and shining gem.

DhpA.I.198

Sabb'ītiyo vivajjantu

May all misfortunes be avoided,

Sabba-rogo vinassatu

May all illness be dispelled,

Mā te bhavatv-antarāyo

May you never meet with dangers,

Sukhī dīgh'āyuko bhava

May you be happy and live long.

Abhivādana-sīlissa

Niccaṃ vuḍḍhāpacāyino

Cattāro dhammā vaḍḍhanti

Āyu vaṇṇo sukhaṃ balaṃ

For those who are respectful,

Who always honour the elders,

Four are the qualities which will increase:

Life, beauty, happiness and strength.

Dhp 109

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-buddhānubhāvena

Through the power of all Buddhas

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-dhammānubhāvena

Through the power of all Dhammas

Sadā sotthī bhavantu te

May you always be at ease.

Bhavatu sabba-maṅgalaṃ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-saṅghānubhāvena

Through the power of all Saṅghas

Sadā sotthi bhavantu te

May you always be at ease.

Sabba-roga-vinimutto

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

Sabba-roga-vinimutto

sabba-santāpa-vajjito

Sabba-veram-atikkanto

nibbuto ca tuvam-bhava

Sabb'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 you be freed from all disease, safe from all torment,
beyond all animosity and at peace.
May all misfortunes be avoided...*

5.2 Bhojana-dānānumodanā

Āyu-do bala-do dhīro	vaṇṇa-do paṭibhāṇa-do
Sukhassa dātā medhāvī	sukhaṃ so adhigacchati
Āyuraṃ datvā balaṃ vaṇṇaṃ	sukhañ-ca paṭibhāṇa-do
Dīgh'āyu yasavā hoti	yattha yatthūpapajjati'ti

A.III.42

5.3 Aggappasāda-sutta-gāthā

Aggato ve pasannānaṃ
 aggaṃ dhammaṃ vijānataṃ
 Agge Buddhē pasannānaṃ
 dakkhiṇeyye anuttare
 Agge dhamme pasannānaṃ
 virāgūpasame sukhe
 Agge saṅghe pasannānaṃ
 puññakkhette anuttare
 Aggasmim dānaṃ dadataṃ
 aggaṃ puññaṃ pavaḍḍhati

Aggaṃ āyu ca vaṇṇo ca
 yaso kitti sukhaṃ balaṃ
 Aggassa dātā medhāvī
 agga-dhamma-samāhito
 Deva-bhūto manusso vā
 aggappatto pamodati'ti

A.II.35; A.III.36

5.4 Adāsi-me ādi-gāthā

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

 Ayañ-ca kho dakkhiṇā dinnā
 saṅghamhi supatiṭṭhitā
 Dīgha-rattaṃ hitāy'assa
 ṭhānaso upakappati
 So ñāti-dhammo ca ayaṃ nidassito
 petāna'pūjā ca katā uḷārā
 Balañ-ca bhikkhūnam-anuppadinnaṃ
 tumhehi puññaṃ pasutaṃ anappakan'ti.

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

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

Khp.VII.v10-13

5.5 Kāla-dāna-sutta-gāthā

Kāle dadanti sapaññā
 vadaññū vīta-maccharā
 Kālena dinnam ariyesu
 uju-bhūtesu tādisu
 Vipprasanna-manā tassa
 vipulā hoti dakkhiṇā
 Ye tattha anumodanti
 veyyāvaccam karonti vā
 Na tena dakkhiṇā onā

te pi puññassa bhāgino
 Tasmā dade appaṭivāna-citto
 yattha dinnam mahapphalam
 Puññāni para-lokasmim
 patiṭṭhā honti pāṇinan'ti

A.III.41

5.6 Ratanattay'ānubhāv'ādi-gāthā

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

5.7 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 sattu c'upaddavā
 Anekā antarāyā pi vinassantu ca tejasā

Jaya-siddhi dhanam lābham

Sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca bhogam vuḍḍhī ca yasavā

Sata-vassā ca āyū ca jīva-siddhī bhavantu te

Bhavatu sabba-maṅgalam...

5.8 Mahā-maṅgala-cakka-vāḷa

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

Dvattiṃsa-mahā-purisa-lakkhaṇānubhāvena
asīyānubyañjanānubhāvena
aṭṭhuttara-sata-maṅgalānubhāvena
chabbaṇṇa-raṃsiyānubhāvena ketumālānubhāvena
dasa-pāramitānubhāvena
dasa-upapāramitānubhāvena
dasa-paramattha-pāramitānubhāvena
sīla-samādhī-paññānubhāvena
buddhānubhāvena
dhammānubhāvena
saṅghānubhāvena
tejjānubhāvena
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
 dīghāyukā tuyhaṃ hotu sata-vassa-jīvena
 samaṅgiko hotu sabbadā
 Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā
 ārakkhakā devatā sadā tumhe anurakkhantu

5.9 Vihāra-dāna-gāthā

Sītaṃ uṇhaṃ paṭihanti
 tato vāḷamigāni ca
 sarīṃsape ca makase
 sisire cāpi vuṭṭhiyo
 Tato vātātapo ghorō

sañjāto paṭihaññati
 Leṇatthañ ca sukhātthañ ca
 jhāyituñ ca vipassituñ
 Vihāradānañ saṅghassa
 aggaraṃ buddhehi vaṇṇitaṃ
 Tasmā hi paṇḍito poso
 sampassaṃ attham attano
 Vihāre kāraye ramme
 vāsayettha bahu-ssute
 Tesāṃ annañ ca pānañ ca
 vattha-senāsanāni ca
 Dadeyya uju-bhūtesu
 vippasannena cetasā
 Te tassa dhammaṃ desenti
 sabbadukkhāpanūdanaṃ
 Yaṃ so dhammaṃ idh'aññāya
 parinibbātayanāsavo'ti

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

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

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

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

Vin.II.147

6.

FUNERAL CHANTS

6.1 Dhamma-saṅgaṇī-mātikā

Kusalā dhammā.

Akusalā dhammā.

Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

Vipākā dhammā.

Vipāka-dhamma-dhammā.

N'eva vipāka na vipāka-dhamma-dhammā.

Upādinn'upādāniyā dhammā.

Anupādinn'upādāniyā dhammā.

Anupādinnānupādāniyā dhammā.

Saṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭhāsaṅkilesikā dhammā.

Savitakka-savicārā dhammā.

Avitakka-vicāra-mattā dhammā.

Avitakkāvicārā dhammā.

Pīti-saha-gatā dhammā.

Sukha-saha-gatā dhammā.

Upekkhā-saha-gatā dhammā.

Dassanena pahātabbā dhammā.

Bhāvanāya pahātabbā dhammā.

N'eva dassanena na bhāvanāya pahātabbā dhammā.

Dassanena pahātabba-hetukā dhammā.

Bhāvanāya pahātabba-hetukā dhammā.

N'eva dassanena na bhāvanāya pahātabba-hetukā
dhammā.

Ācaya-gāmino dhammā.

Apacaya-gāmino dhammā.

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

Sekkhā dhammā.

Asekkhā dhammā.

N'eva sekkhā nāsekkhā dhammā.

Parittā dhammā.

Mahaggaṭṭā dhammā.

Appamāṇā dhammā.

Paritt'ārammaṇā dhammā.
 Mahaggat'ārammaṇā dhammā.
 Appamāṇ'ārammaṇā dhammā.

Hīnā dhammā.
 Majjhimā dhammā.
 Paṇītā dhammā.

Micchatta-niyatā dhammā.
 Sammatta-niyatā dhammā.
 Aniyatā dhammā.

Magg'ārammaṇā dhammā.
 Magga-hetukā dhammā.
 Maggādhīpatino dhammā.

Uppannā dhammā.
 Anuppannā dhammā.
 Uppādinno dhammā.

Atītā dhammā.
 Anāgatā dhammā.
 Paccuppannā dhammā.

Atīt'ārammaṇā dhammā.
 Anāgat'ārammaṇā dhammā.
 Paccuppann'ārammaṇā dhammā.

Ajjhattā dhammā.

Bahiddhā dhammā.

Ajjhatta-bahiddhā dhammā.

Ajjhatt'ārammaṇā dhammā.

Bahiddh'ārammaṇā dhammā.

Ajjhatta-bahiddh'ārammaṇā dhammā.

Sanidassana-sappaṭighā dhammā.

Anidassana-sappaṭighā dhammā.

Anidassanāppaṭighā dhammā.

Dhammasaṅgaṇī 1f

6.2 Dhammasaṅgaṇī

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Katame dhammā kusalā.

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ
hoti, somanassa-sahagataṃ ñāṇa-sampayuttaṃ,
rūpārammaṇaṃ vā saddārammaṇaṃ vā
gandhārammaṇaṃ vā rasārammaṇaṃ vā
phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā, yaṃ
yaṃ vā panārabbha, tasmiṃ samaye phasso hoti,
avikkhepo hoti, ye vā pana tasmiṃ samaye aññe pi atthi
paṭicca-samuppannā arūpino dhammā, ime dhammā
kusalā.

Dhammasaṅgaṇī 56

6.3 Vibhaṅga

Pañcakkhandhā rūpakkhandho, vedanākkhandho,
saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

Tattha katamo rūpakkhandho.

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

Vibhaṅga 1

6.4 Dhātukathā

Saṅgaho asaṅgaho,
saṅgahitena asaṅgahitaṃ,
asaṅgahitena saṅgahitaṃ,
saṅgahitena saṅgahitaṃ,
asaṅgahitena asaṅgahitaṃ,
sampayogo vippayogo,
sampayuttana vippayuttaṃ,
vippayuttana sampayuttaṃ,
asaṅgahitaṃ.

Dhātukathā 1

6.5 Puggalapaññatti

Cha paññattiyo khandhapaññatti, āyatanapaññatti,
dhātupaññatti, saccapaññatti, indriyapaññatti,
puggalapaññatti'ti.

Kittāvatā puggalānaṃ puggalapaññatti.

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

Puggalapaññatti 1

6.6 Kathāvatthu

Puggalo upalabbhati saccikaṭṭha-paramatthenā'ti.

Āmantā.

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

Na h'evaṃ vattabbe.

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

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

Kathāvatthu 1

6.7 Yamaka

Ye keci kusalā dhammā, sabbe te kusalamūlā.
Ye vā pana kusalamūlā, sabbe te dhammā kusalā.
Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā.
Ye vā pana kusalamūlena ekamūlā, sabbe te dhammā
kusalā.

Yamaka 1

6.8 Paṭṭhāna-mātikā-pāṭha

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

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

Tika Paṭṭhāna 1

6.9 Vipassanā-bhūmi-pāṭha

Pañcakkhandhā:

Rūpakkkhandho, vedanākkhandho, saññākkhandho,
 saṅkhārakkhandho, viññāṇakkhandho.

Dvā-das'āyatanāni:

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

Aṭṭhārasa dhātuyo:

Cakkhu-dhātu rūpa-dhātu cakkhu-viññāṇa-dhātu,
 Sota-dhātu sadda-dhātu sota-viññāṇa-dhātu,

Ghāna-dhātu gandha-dhātu ghāna-viññāṇa-dhātu,
 Jivhā-dhātu rasa-dhātu jivhā-viññāṇa-dhātu,
 Kāya-dhātu phoṭṭhabba-dhātu kāya-viññāṇa-dhātu,
 Mano-dhātu dhamma-dhātu mano-viññāṇa-dhātu.

Bā-vīsat'indriyāni:

Cakkhu'ndriyaṃ sot'indriyaṃ 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,
 Anaññātāñ-ñassāmī-t'indriyaṃ aññ'indriyaṃ
 aññātāv'indriyaṃ.

Cattāri ariya-saccāni:

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

Avijjā-paccayā saṅkhārā,
 Saṅkhāra-paccayā viññāṇaṃ,
 Viññāṇa-paccayā nāma-rūpaṃ,
 Nāma-rūpa-paccayā saḷ-āyatanāṃ,

Saḷ-āyatana-paccayā phasso,
 Phassa-paccayā vedanā,
 Vedanā-paccayā taṇhā,
 Taṇhā-paccayā upādānaṃ,
 Upādāna-paccayā bhavo,
 Bhava-paccayā jāti,
 Jāti-paccayā jarā-maraṇaṃ
 soka-parideva-dukkha-domanass'upāyāsā sambhavanti.
 Evam-etassa kevalassa dukkhakkhandhassa samudayo
 hoti.

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

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

6.10 Paṃsukūla

The following verses are often repeated three times.

(For the dead)

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

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

D.II.157; S.I.6

Addhvaṃ jīvaṃ
Dhvaṃ maraṇaṃ
Avassaṃ mayā maritabbaṃ
Maraṇapariyosānaṃ me jīvaṃ
Jīvaṃ me aniyataṃ
Maraṇaṃ me niyataṃ.

DhpA.III.170

(For the living)

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

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, upasamāya, abhiññāya, sambodhāya, nibbānāya saṁvattati.

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

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathidaṁ:

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

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

Idaṁ kho pana, bhikkhave, dukkhaṁ ariya-saccaṁ:

Jātipi dukkhā, jarāpi dukkhā, maranampi dukkhaṁ, soka-parideva-dukkha-domanass’upāyāsāpi dukkhā, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yamp’icchaṁ na labhati tampi dukkhaṁ, saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṁ kho pana, bhikkhave, dukkha-samudayo ariya-saccaṁ:

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

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

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

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

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

[Idam dukkham] ariya-saccan'ti me bhikkhave, pubbe
ananussutesu dhammesu cakkhum udapādi, ñāṇam
udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Tam kho pan'idam dukkham ariya-saccam pariññeyyan'ti
me bhikkhave, pubbe ananussutesu dhammesu cakkhum
udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

Tam kho pan'idam dukkham ariya-saccam pariññātan'ti
me bhikkhave, pubbe ananussutesu dhammesu cakkhum

udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi,
āloko udapādi.

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

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

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

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

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

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ
sacchikatan'ti me bhikkhave, pubbe ananussutesu

dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

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

[Yāva kīvaṇca me bhikkhave] imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṇṇaṃ dvādas'ākāraṇṇaṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, n'eva tāv'āhaṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiṇi pajāya sadeva-manussāya anuttaraṇṇaṃ sammā-sambodhiṇṇaṃ abhisambuddho paccaññāsimi.

Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṇṇaṃ dvādas'ākāraṇṇaṃ yathā-bhūtaṃ

ñāṇa-dassanaṃ suvisuddham ahosi, ath'āham bhikkhave,
 sadevake loke samārake sabrahmake
 sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya
 anuttaraṃ sammā-sambodhiṃ abhisambuddho
 paccaññāsim.

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

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

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

[Pavattite ca bhagavatā] dhammacakke bhumma devā
 saddamanussāvesuṃ:

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

Bhummānaṃ devānaṃ

Bhummānaṃ devānaṃ saddaṃ sutvā, cātummahārājikā
devā saddamanussāvesuṃ...

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, tāvatimsā
devā saddamanussāvesuṃ...

Tāvatimsānaṃ devānaṃ saddaṃ sutvā, yāmā devā
saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā
saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā
saddamanussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,
paranimmitavasavattī devā saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā,
brahmakāyikā devā saddamanussāvesuṃ:

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

Iti'ha tena khaṇena, tena muhuttena, 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 ahosi'ti.

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

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

7.2 Anatta-lakkhaṇa-sutta

Solo introduction

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

[Evaṃ me suttaṃ]

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

Rūpaṃ bhikkhave anattā, rūpaṃ hidaṃ bhikkhave attā abhaviṣṣa, 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, labbhettha ca vedanāya, evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī'ti.

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

Saññā anattā, saññā ca hidaṃ bhikkhave attā abhavissa, nayidaṃ saññā ābādhāya saṃvatteyya, 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 ca 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 samvattati, 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. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esohaṃ'asmi, eso me attā'ti. No hetaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vā'ti. Aniccā bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante.

Yaṃ paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esohaṃ'asmi, eso me attā'ti. No hetaṃ bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā'ti. Aniccā bhante. Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā'ti. Dukkhaṃ bhante.

Yam panāniccam dukkham viparināma-dhammam, kallarū
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, dukkham vā taṃ
sukham vā’ti. Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallarū
nu taṃ samanupassituṃ, etaṃ mama, esoham’asmi, eso
me attā’ti. No hetam bhante.

Taṃ kiṃ maññatha bhikkhave, viññāṇam niccam vā
aniccam vā’ti. Aniccā bhante. Yam panāniccam,
dukkham vā taṃ sukham vā’ti. Dukkham bhante.

Yam panāniccam dukkham viparināma-dhammam, kallarū
nu taṃ samanupassituṃ etaṃ mama, esoham’asmi, eso
me attā’ti. No hetam bhante.

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

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā
 bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇitā 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 paṇitā 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 paṇitā 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 paṇitaṃ vā yandūre santike vā, sabbaṃ
 viññāṇaṃ netam mama, nesoham’asmi, na me so attā’ti,
 evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako rūpasmim 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 karaṇīyaṃ, nāparaṃ itthattāyā'ti
 pajānāti'ti.

[Idam-avoca bhagavā.] Attamaṇā pañcavaggiyā bhikkhū
 bhagavato bhāsitaṃ abhinandun. Imasmiṃca pana
 veyyākaraṇasmiṃ bhaññaṃāne pañcavaggiyānaṃ
 bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsū'ti.

Anattalakkhaṇa-suttaṃ niṭṭhitaṃ.

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

7.3 Āditta-pariyāya-sutta

Solo introduction

Veneyyadamanopāye	sabbaso pāramiṃ gato
Amoghavacano buddho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajāṃ
Ciṇṇāggipāricariyānaṃ	sambojjhārahayoginaṃ
Yamādittapariyāyaṃ	desayanto manoharaṃ
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūṇaṃ sotumicchataṃ
Dukkhatālakkhaṇopāyaṃ	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.

Cakkhurū bhikkhave ādittaṃ, rūpā ādittā,
cakkhuviññāṇaṃ ādittaṃ, cakkhusamphasso āditto,
yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā taṃ pi
ādittaṃ. Kena ādittaṃ. Ādittaṃ rāgagginā dosagginā
mohagginā, ādittaṃ jātiyā jarāmaraṇena sokehi

paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

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

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

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

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

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

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

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

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

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

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

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

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

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato
 bhāsitaṃ abhinandun. Imasmiñca pana
 veyyākaraṇasmim bhaññamāne tassa bhikkhu-sahassassa
 anupādāya āsavehi cittāni vimuccimsū'ti.

Ādittapariyāya-suttaṃ niṭṭhitaṃ.

S.IV.19; Vin.I.34

7.4 Ānāpānassati-sutta

[Handa mayam ānāpānassati-sutta-pāṭham
bhaṇāmase]

Ānāpānassati bhikkhave bhāvitā bahulikatā

Mahapphalā hoti mahānisaṃsā

Ānāpānassati bhikkhave bhāvitā bahulikatā

Cattāro satipaṭṭhāne paripūreti

Cattāro satipaṭṭhānā bhāvitā bahulikatā

Satta-bojjhaṅge paripūrenti

Satta-bojjhaṅgā bhāvitā bahulikatā

Vijjā-vimuttiṃ paripūrenti

Kathaṃ bhāvitā ca bhikkhave ānāpānassati kathaṃ
bahulikatā

Mahapphalā hoti mahānisaṃsā

Idha bhikkhave bhikkhu

Arañña-gato vā

Rukkha-mūla-gato vā

Suññāgāra-gato vā

Nisīdati pallaṅkaṃ ābhujitvā

Ujurm kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā

So sato'va assasati sato'va passasati

Dīghaṃ vā assasanto dīghaṃ assasāmi'ti pajānāti

Dīghaṃ vā passasanto dīghaṃ passasāmi'ti pajānāti

Rassaṃ vā assasanto rassaṃ assasāmi'ti pajānāti

Rassaṃ vā passasanto rassaṃ passasāmi'ti pajānāti

Sabba-kāya-paṭisaṃvedī assasissāmi'ti sikkhati

Sabba-kāya-paṭisaṃvedī passasissāmi'ti sikkhati

Passambhayaṃ kāya-saṅkhāraṃ assasissāmi'ti sikkhati

Passambhayaṃ kāya-saṅkhāraṃ passasissāmi'ti sikkhati

Pīti-paṭisaṃvedī assasissāmi'ti sikkhati

Pīti-paṭisaṃvedī passasissāmi'ti sikkhati

Sukha-paṭisaṃvedī assasissāmi'ti sikkhati

Sukha-paṭisaṃvedī passasissāmi'ti sikkhati

Citta-saṅkhāra-paṭisaṃvedī assasissāmi'ti sikkhati

Citta-saṅkhāra-paṭisaṃvedī passasissāmi'ti sikkhati

Passambhayaṃ citta-saṅkhāraṃ assasissāmi'ti sikkhati

Passambhayaṃ citta-saṅkhāraṃ passasissāmi'ti sikkhati

Citta-paṭisaṃvedī assasissāmi'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
 Evaṃ bhāvitā kho bhikkhave ānāpānassati evaṃ
 bahulikatā
 Mahapphalā hoti mahānisaṃsā'ti

7.5 Girimānanda-sutta

[Evaṃ me sutarā] Ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālha-gilāno. Atha kho āyasmā Ānando yena bhagavā ten'upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho āyasmā Ānando bhagavantam etad-avoca:

Āyasmā bhante Girimānando ābādhiko hoti dukkhito bālha-gilāno. Sādhū bhante bhagavā yen'āyasmā Girimānando ten'upasaṅkamatu anukampaṃ upādāyā'ti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tñānaṃ kho pan'etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tñānaso paṭipassambheyya.

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

Katamā c'Ānanda anicca-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamaṇḍala-gato vā suññāgāra-gato vā iti paṭisaṅcikkhati: rūpaṃ aniccaṃ, vedanā aniccā, saññā

aniccā, saṅkhārā aniccā, viññāṇaṃ aniccan'ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat'Ānanda anicca-saññā.

Katamā c'Ānanda anatta-saññā? Idh'Ānanda, bhikkhu araṇña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: cakkhuṃ anattā, rūpā anattā, sotarṃ 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 uddhaṃ pāda-talā adho kesa-matthakā taca-pariyantaṃ pūraṃ nānāppakārassa asucino paccavekkhati: Atthi imasmim kāye kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nhāru, aṭṭhi, aṭṭhi-miñjaṃ, vakkhaṃ, hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ, papphāsāṃ, antaṃ, anta-guṇaṃ, udariyaṃ, karisaṃ, 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 araṇña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti

paṭisañcikkhati: Bahu-dukkho kho ayaṃ kāyo
 bahu-ādīnavo. Iti imasmiṃ kāye vividhā ābādhā
 uppajjanti, seyyathīdaṃ cakkhu-rogo, sota-rogo,
 ghāṇa-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, vāta-samuṭṭhānā
 ābādhā, sannipātikā ābādhā, utupariṇāma-jā ābādhā,
 visama-parihāra-jā ābādhā, opakkamikā ābādhā,
 kamma-vipāka-jā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā,
 uccāro, passāvo'ti. Iti imasmiṃ kāye ādīnavānupassī
 viharati. Ayaṃ vuccat'Ānanda ādīnava-saññā.

Katamā c'Ānanda pahāna-saññā? Idh'Ānanda, bhikkhu
 uppannaṃ kāma-vitakkaṃ nādhivāseti, pajahati, vinodeti,
 byantīkaroti, anabhāvaṃ gameti. Uppannaṃ
 byāpāda-vitakkaṃ nādhivāseti, pajahati, vinodeti,
 byantīkaroti, anabhāvaṃ gameti. Uppannaṃ
 vihirīṣā-vitakkaṃ nādhivāseti, pajahati, vinodeti,
 byantīkaroti, anabhāvaṃ gameti. Uppanna'uppanne
 pāpake akusale dhamme nādhivāseti, pajahati, vinodeti,
 byantīkaroti, anabhāvaṃ gameti. Ayaṃ vuccat'Ānanda
 pahāna-saññā.

Katamā c'Ānanda, virāga-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Etaṃ santam, etaṃ paṇītam, yad-idam sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbānan'ti. Ayaṃ vuccat'Ānanda virāgasaññā.

Katamā c'Ānanda, nirodha-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Etaṃ santam, etaṃ paṇītam, yad-idam sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbānan'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 anicchāsaññā? Idh'Ānanda bhikkhu sabba-saṅkhāresu aṭṭīyati, harāyati, jigucchati. Ayaṃ vuccat'Ānanda, sabba-saṅkhāresu anicchā-saññā.

Katamā c'Ānanda ānāpānassati? Idh'Ānanda, bhikkhu arañña-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 assasāmi'ti pajānāti.

Dīghaṃ vā passasanto: Dīghaṃ passasāmi'ti pajānāti.

Rassaṃ vā assasanto: Rassaṃ assasāmi'ti pajānāti. Rassaṃ
vā passasanto: Rassaṃ passasāmi'ti pajānāti.

Sabba-kāyapaṭisaṃvedī assasissāmi'ti sikkhati.

Sabbakāya-paṭisaṃvedī passasissāmi'ti sikkhati.

Passambhayaṃ kāya-saṅkhāraṃ assasissāmi'ti sikkhati.

Passambhayaṃ kāya-saṅkhāraṃ passasissāmi'ti sikkhati.

Pīti-paṭisaṃvedī assasissāmi'ti sikkhati. Pīti-paṭisaṃvedī
passasissāmi'ti sikkhati. Sukha-paṭisaṃvedī assasissāmi'ti
sikkhati. Sukha-paṭisaṃvedī passasissāmi'ti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī assasissāmi'ti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī passasissāmi'ti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ assasissāmi'ti sikkhati.

Passambhayaṃ citta-saṅkhāraṃ passasissāmi'ti sikkhati.

Citta-paṭisaṃvedī assasissāmi'ti sikkhati.

Citta-paṭisaṃvedī passasissāmi'ti sikkhati.

Abhippamodayaṃ cittaṃ assasissāmi'ti sikkhati.

Abhippamodayaṃ cittaṃ passasissāmi'ti sikkhati.

Samādahaṃ cittaṃ assasissāmi'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 paṇ'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. Vuṭṭhahi c'āyasmā Girimānando tamhā ābādhā. Tathā pahīno ca paṇ'āyasmato Girimānandassa so ābādho ahoṣī'ti.

Girimānanda-suttaṃ niṭṭhitaṃ.

A.V.108

8.

PĀṬIMOKKHA CHANTS

8.1 Ovāda-pāṭimokkha-gāthā

Verses on the Training Code

[Handa mayaṃ ovāda-pāṭimokkha-gāthāyo
bhaṇāmaṣe]

Sabba-pāpassa akaraṇaṃ

Not doing any evil;

Kusalassūpasampadā

To be committed to the good;

Sacitta-pariyodapanaṃ

To purify one's mind:

Etaṃ buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Khantī paramaṃ tapo tītikkhā

*Patient endurance is the highest practice,
burning out defilements;*

Nibbānaṃ paramaṃ vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo hoti paraṃ viheṭṭhayanto

Whoever troubles others can't be called a monk.

Anūpavādo anūpaghāto

Not to insult and not to injure;

Pāṭimokkhe ca saṃvaro

To live restrained by training rules;

Mattaññutā ca bhattasmiṃ

Knowing one's measure at the meal;

Pantañca sayan'āsaṇaṃ

Retreating to a lonely place;

Adhicitte ca āyogo

Devotion to the higher mind:

Etaṃ buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Dhp 183-185

8.2 Sacca-kiriya-gāthā

[Handa mayaṃ sacca-kiriya-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.*

8.3 Sīl'uddesa-pāṭha

[Handa mayaṃ sīl'uddesa-pāṭhaṃ 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

Tasmā-tih'amhehi sikkhitabbaṃ
 Sampanna-sīlā viharissāma sampanna-pāṭimokkhā
 Pāṭimokkha-saṃvara-saṃvutā viharissāma
 ācāra-gocara-sampannā

Aṇu-mattesu vajjesu bhaya-dassāvī
 samādāya sikkhissāma sikkhāpadesū'ti
 Evañ hi no sikkhitabbaṃ

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

*Therefore we should train ourselves thus: 'We will be perfect
 in the 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.*

8.4 Tāyana-gāthā

The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmaṣe]

Chinda sotaṃ parakkamma
Kāme panūda brāhmaṇa
Nappahāya muni kāme
N'ekattam-upapajjati

*Exert yourself and cut the stream.
Discard sense pleasures, brahmin;
Not letting sensual pleasures go,
A sage will not reach unity.*

Kayirā ce kayirāthenaṃ
Daḷham-eṇaṃ parakkame
Sithilo hi paribbājo
Bhiyyo ākirate rājaṃ

*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

*Better is not to do bad deeds
That afterwards would bring remorse;
It's rather good deeds one should do
Which having done one won't regret.*

Kuso yathā duggahito
Hattham-evānukantati
Sāmaññaṃ dupparāmaṭṭhaṃ
Nirayāyūpakaddhati

*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.*

Yaṃ kiñci sithilaṃ kammaṃ
Saṅkiliṭṭhañca yaṃ vataṃ
Saṅkassaraṃ brahma-cariyaṃ
Na taṃ hoti mahapphalan'ti

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

8.5 Sāmaṇera-sikkhā

Anuññāsi kho bhagavā

Sāmaṇerānaṃ dasa sikkhā-padāni

*Ten novice training rules
were established by the Blessed One.*

Tesu ca sāmaṇerehi sikkhitum

They are the things in which a novice should train:

Pāṇātipātā veramaṇī

Abstaining from killing living beings

Adinn'ādānā veramaṇī

Abstaining from taking what is not given

Abrahma-cariyā veramaṇī

Abstaining from unchastity

Musā-vādā veramaṇī

Abstaining from false speech

Surā-meraya-majja-pamādaṭṭhānā veramaṇī

Abstaining from intoxicants that dull the mind

Vikāla-bhojanā veramaṇī

Abstaining from eating at the wrong time

Nacca-gīta-vāḍita-visūka-dassanā veramaṇī

*Abstaining from dancing, singing, music and watching
shows*

Mālā-gandha-vilepana-dhāraṇa-
maṇḍana-vibhūsanatṭhānā veramaṇī

Abstaining from perfumes, beautification and adornment

Uccā-sayana-mahā-sayanā veramaṇī

Abstaining from lying on high or luxurious beds

Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī'ti.

Abstaining from using gold, silver or money. Vin.I.83f

Anuññāsi kho Bhagavā

Dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ

*Ten grounds for a novice to be dismissed
were established by the Blessed One.*

Katamehi dasahi

What are these ten?

Pāṇātipātī hoti

He is a killer of living beings

Adinn'ādāyī hoti

He is a taker of what is not given

Abrahma-cārī hoti

He is a practitioner of unchastity

Musā-vādī hoti

He is a speaker of falsity

Majja-pāyī hoti

He is a consumer of intoxicants

Buddhassa avaṇṇaṃ bhāsati

He speaks in dispraise of the Buddha

Dhammassa avaṇṇaṃ bhāsati

He speaks in dispraise of the Dhamma

Saṅghassa avaṇṇaṃ bhāsati

He speaks in dispraise of the Saṅgha

Micchā-diṭṭhiko hoti

He is a holder of wrong views

Bhikkhunī-dūsako hoti

He has corrupted a nun

Anuññāsi kho Bhagavā
Imehi dasahi aṅgehi samannāgataṃ sāmaṇeraṃ
nāsetun'ti.

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

Anuññāsi kho Bhagavā
Pañcahi aṅgehi samannāgatassa sāmaṇerassa
daṇḍa-kammaṃ kātum

*Five grounds for a novice to be punished
were established by the Blessed One.*

Katamehi pañcahi

What are these five?

Bhikkhūnaṃ alābhāya parisakkati

He strives for the loss of the Bhikkhus

Bhikkhūnaṃ anattthāya parisakkati

He strives for the non-benefit of the Bhikkhus

Bhikkhūnaṃ anāvāsāya parisakkati

He strives for the non-residence of the Bhikkhus

Bhikkhū akkosati paribhāsati

He insults or abuses the Bhikkhus

Bhikkhū bhikkhūhi bhedeti

He causes a split between the Bhikkhus

Anuññāsi kho Bhagavā

Imehi pañcahi aṅgehi samannāgatassa

sāmaṇerassa daṇḍa-kammaṃ kātun'ti

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

Vin.I.84

PART II

VINAYA NOTES

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

Ud 5.5

9.

GUIDELINES

9.1 Ten Reasons for Establishing 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 well-behaved bhikkhus;
5. for the restraint of the taints in this present state;
6. for protection against the taints in a future state;
7. to give confidence to those of little faith;
8. to increase the confidence of the faithful;
9. to establish the True Dhamma;
10. to support the Vinaya.

Vin.III.20; A.V.70

9.2 Four Great Standards (Mahāpadesa)

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

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

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

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

Vin.I.250

9.3 Upholding the Principles

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

Entrance to the Vinaya, I.230

10.

REQUISITES

10.1 Bindu (Marking)

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

‘Imaṃ bindukappaṃ karomi.’ (×3)

‘I make this properly marked.’

Vin.IV.120

10.2 Adhiṭṭhāna (Determining)

‘Imaṃ saṅghāṭiṃ adhiṭṭhāmi.’

‘I determine this outer robe.’

For ‘saṅghāṭiṃ’ substitute item as appropriate:

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

- vassika-sāṭikaṃ (rains cloth)
- paccattharaṇaṃ (sleeping cloth)
- mukha-puñchana-colaṃ (handkerchief)
- parikkhāra-colaṃ (small requisite)

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

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

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

‘Imāni paccattharaṇāni adhiṭṭhāmi.’

‘I determine these sleeping cloths.’

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

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

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

10.3 Paccuddharaṇa (Relinquishing)

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

‘Imaṃ saṅghāṭiṃ paccuddharāmi.’

‘I relinquish this outer robe.’

Sp.III.643

Substitute the appropriate item for ‘saṅghāṭiṃ’.

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

10.4 Vikappana (Sharing Ownership)

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

10.4.1 Generally Addressing the Recipient

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

‘Imaṃ cīvaraṃ tuyhaṃ vikappemi.’

‘I share this robe with you.’

‘Imāni cīvarāni tuyhaṃ vikappemi.’

‘... *these robes ...*’

‘Imaṃ 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

10.4.2 Addressing the Recipient by Name

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

‘Imaṃ 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. 10.4.1 above.

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

Vin.IV.122

10.4.3 Receiving Bhikkhu is Absent

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

‘Imaṃ cīvaraṃ 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 tesaṃ dammi.’ *‘I give it to them.’*

or

‘Ahaṃ uttarassa bhikkhuno ca tissassa sāmaṇerassa dammi.’

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

Vin.IV.122

To share a bowl: ‘cīvaraṃ’ → ‘pattaṃ’

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

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

10.5 Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

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

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

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

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

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’

‘karoḥi’ → ‘karoṭha’

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

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

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

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

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

To rescind the shared ownership of a bowl:

‘cīvaram’ → ‘pattam’

and alter according to sec. 10.4.1 above.

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

11.

OFFENCES

11.1 Āpatti-paṭidesanā (Confession of Offences)

11.1.1 Six reasons for āpatti

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

11.1.2 Four conditions for exemption from āpatti

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

11.1.3 The kinds of āpatti

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

(b) Those that can be remedied:

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

Light offences, confessed to another bhikkhu: *thullaccaya* (grave offences), *pācittiya* (offences of expiation),

pāṭidesaniya (offences to be confessed), *dukkata* (offences of wrongdoing), and *dubbhāsita* (offences of wrong speech).

11.1.4 Method of confessing light offences

(Thai Formula)

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

Vin.IV.122

SB: Senior Bhikkhu

JB: Junior Bhikkhu

Junior bhikkhu is confessing:

JB: Ahaṃ bhante sambahulā nānā-vatthukāyo
thullaccayāyo āpattiyo āpanno tā paṭidesemi.

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

SB: Passasi āvuso.

Do you see, friend?

JB: Āma bhante passāmi.

Yes, ven. sir, I see.

SB: Āyatim āvuso saṃvareyyāsi.

In future, friend, you should be restrained.

JB: Sādhū suṭṭhu bhante saṁvarissāmi. (×3)

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

Senior bhikkhu is confessing:

SB: Ahaṁ āvuso sambahulā nānā-vatthukāyo
thullaccayāyo āpattiyo āpanno tā paṭidesemi.

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

JB: Passatha bhante.

Do you see, ven. sir?

SB: Āma āvuso passāmi.

Yes, friend, I see.

JB: Āyatim bhante saṁvareyyātha.

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

SB: Sādhū suṭṭhu āvuso saṁvarissāmi. (×3)

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

This formula is repeated replacing ‘thullaccayāyo’ 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 *thullaccayāyo* āpattiyo āpanno tā paṭidesemi.’

→ ‘Ekaṃ *thullaccayaṃ* āpattiṃ āpanno taṃ paṭidesemi.’

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

11.2 Nissaggiya Pācittiya

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

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

11.2.1 Nissaggiya Pācittiya 1 (‘extra robe’)

On the eleventh dawn of keeping one ‘extra robe’, 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' (<i>this</i>)	→	'etaṃ' (<i>that</i>)
'imāhaṃ'	→	'etāhaṃ'
'imāni' (<i>these</i>)	→	'etāni' (<i>those</i>)
'imānāhaṃ'	→	'etānāhaṃ'

Returning the robe

'Imaṃ cīvaraṃ āyasmato dammi.'

'I give this robe to you.'

Vin.III.197

For returning more than one robe:

'imaṃ' → 'imāni' ; 'cīvaraṃ' → 'cīvarāni'

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

11.2.2 Nissaggiya Pācittiya 2 ('separated from')

‘Idaṃ me bhante cīvaram ratti-vippavuttham aññatra bhikkhu-sammatiyā nissaggiyam. Imāham āyasmato nissajjāmi.’

‘This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus, is to be forfeited by me: I forfeit it to you.’
Vin.III.199–200

If multiple robes:

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

11.2.3 Nissaggiya Pācittiya 3 ('over-kept cloth')

‘Idaṃ me bhante akāla-cīvaram māsātikkantaṃ nissaggiyam. Imāham āyasmato nissajjāmi.’

‘This, ven. sir, ‘out of season’ robe, which has passed beyond the month (limit), is to be forfeited by me: I forfeit it to you.’
Vin.III.205

For more than one piece of cloth:

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

11.2.4 Nissaggiya Pācittiya 6 ('asked for')

‘Idaṃ me bhante cīvaram aññātakam gahapatikam
aññatra samayā viññāpitam nissaggiyam. Imāhaṃ
āyasmato nissajjāmi.’

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

For more than one piece of cloth:

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

11.2.5 Nissaggiya Pācittiya 7 ('beyond limit')

‘Idaṃ me bhante cīvaram aññātakam gahapatikam
upasaṃkamitvā tat’uttariṃ viññāpitam nissaggiyam.
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 aññātakam gahapatikam
tat’uttarim viññāpitāni nissaggiyāni. Imānāham āyasmato
nissajjāmi.’

11.2.6 Nissaggiya Pācittiya 8 (‘instructing’)

‘Idam me bhante cīvaram pubbe appavārīto aññātakam
gahapatikam upasaṅkamitvā cīvare vikappam āpannam
nissaggiyam. Imāham āyasmato nissajjāmi.’

*‘This robe, ven. sir, which has been instructed about after having
approached an unrelated householder without prior invitation is
to be forfeited by me: I forfeit it to you.’* Vin.III.217

11.2.7 Nissaggiya Pācittiya 9 (‘instructing’)

For a robe (robe-cloth) received after making instructions
to two or more householders. Use formula of sec.11.2.6
above but change:

‘aññātakam gahapatikam’ → ‘aññātake gahapatike’

For returning the robe(s) see sec.11.2.1 above.

Vin.III.219

11.2.8 Nissaggiya Pācittiya 10 ('reminding')

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

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

Vin.III.223

11.2.9 Nissaggiya Pācittiya 18 ('gold and silver')

‘Ahaṃ bhante rūpiyaṃ paṭiggahesiṃ, idaṃ me
nissaggiyam. Imāham saṅghassa nissajjāmi.’

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

To be forfeited to the Sangha only.

Vin.III.238

11.2.10 Nissaggiya Pācittiya 19 ('monetary exchange')

'Ahaṃ bhante nānappakāraṃ rūpiyaśaṃvohāraṃ samāpajjim, idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.'

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

To be forfeited to the Saṅgha only.

Vin.III.240

11.2.11 Nissaggiya Pācittiya 20 ('buying and selling')

'Ahaṃ bhante nānappakāraṃ kayavikkayaṃ samāpajjim, idaṃ me nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.'

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

Vin.III.242

If forfeiting to a Saṅgha: 'āyasmato' → 'saṅghassa'

If forfeiting to a group of bhikkhus:

'āyasmato' → 'āyasmantānaṃ'

11.2.12 Nissaggiya Pācittiya 21 ('extra bowl')

'Ayaṃ me bhante patto dasāhātikkanto nissaggiyo.
Imāhaṃ āyasmato nissajjāmi.'

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

For returning the bowl:

'Imaṃ pattaṃ āyasmato dammi.'
'I give this bowl to you.'

Vin.III.243-244

11.2.13 Nissaggiya Pācittiya 22 ('new bowl')

'Ayaṃ me bhante patto ūnapañca-bandhanena pattena
cetāpito nissaggiyo. Imāhaṃ saṅghassa nissajjāmi.'

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

To be forfeited to the Sangha only.

Vin.III.246

11.2.14 Nissaggiya Pācittiya 23 ('kept tonics')

'Idaṃ me bhante bhesajjaṃ sattāhātikkantaṃ nissaggiyaṃ.
Imāhaṃ āyasmato nissajjāmi.'

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

Tonics can be returned, but not for consumption:

‘Imaṃ bhesajjaṃ āyasmato dammi.’

‘I give this tonic to you.’

Vin.III.251

11.2.15 Nissaggiya Pācittiya 25 (‘snatched back’)

‘Idaṃ me bhante cīvaram bhikkhussa sāmaṃ datvā acchinnam nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.’

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

Vin.III.255

11.2.16 Nissaggiya Pācittiya 28 (‘urgent’)

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

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

Vin.III.262

11.2.17 Nissaggiya Pācittiya 29 ('wilderness abode')

‘Idaṃ me bhante cīvaram atireka-chā-rattam
vippavuttham aññatra bhikkhu-sammatiyā nissaggiyam.
Imāham āyasmato nissajjāmi.’

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

Vin.III.264

11.2.18 Nissaggiya Pācittiya 30 ('diverted gain')

‘Idaṃ me bhante jānam saṅghikam lābham pariṇatam
attano pariṇāmitam nissaggiyam. Imāham āyasmato
nissajjāmi.’

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

To return the article: ‘Imaṃ āyasmato dammi.’

Vin.III.266

11.3 Saṅghādisesa

(i) A bhikkhu who has committed *saṅghādisesa* must first inform one or more bhikkhus, and then inform a Sangha of at least four bhikkhus of his fault(s) and ask to observe *mānatta* (penance). When the Sangha has given *mānatta* to that bhikkhu, he recites the formula undertaking *mānatta* and then practises the appropriate duties for six days and nights. When the bhikkhu has completed practising *mānatta*, he requests rehabilitation (*abbhāna*) in the presence of a Sangha of at least twenty bhikkhus.

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

12.

UPOSATHA

12.1 Pārisuddhi-uposatha (Purity Uposatha)

12.1.1 Pārisuddhi Before Sangha

Declaring one's purity before the Sangha:

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

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

Vin.I.120–129

12.1.2 Pārisuddhi for Three Bhikkhus

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

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

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

When it is the 14th day:

‘paṇṇaraso’ → ‘cātuddaso’

If the announcing bhikkhu is the most senior:

‘bhante’ → ‘āvuso’

Then, starting with the senior bhikkhu:

‘Parisuddho ahaṃ āvuso,

parisuddho’ti maṃ dhāretha.’ (×3)

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

For each of the two junior bhikkhus:

‘āvuso’ → ‘bhante’

12.1.3 Pārisuddhi for Two Bhikkhus

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

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

For the junior:

‘āvuso’ → ‘bhante’

‘dhārehi’ → ‘dhāretha’

12.1.4 Adhitthānuposatha (For a lone bhikkhu)

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

‘Ajjā me uposatho.’

‘Today is an Observance day for me.’

12.2 Sick Bhikkhus12.2.1 Pārisuddhi

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

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

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

If the sick bhikkhu is the junior:

‘hara’ → ‘haratha’

‘ārocehi’ → ‘ārocetha’

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

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

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

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

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

12.2.2 Sending Consent (Chanda)

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

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

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

If the sick bhikkhu is the junior:

‘hara’ → ‘haratha’

‘ārocehi’ → ‘ārocetha’

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

‘Āyasmā bhante ‘uttaro’ mayhaṃ chandaṃ adāsi, tassa chando mayā 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’

12.2.3 Pārisuddhi and 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 āhaṭṭo, 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.’

12.3 Reciting the Pāṭimokkha in Brief

If there are four or more bhikkhus at the uposatha, but there is an obstruction to reciting the Pāṭimokkha in full, it may be recited in brief, abbreviating the recited text and announcing the remainder as ‘heard’ (*sutā*).

On the occasions when an abbreviated recitation is necessary, it is common practice to recite the Pubbakicca, Nidāna, followed by the Pārājika rules, and announce the rest as ‘heard’.

One may include the Saṅghādisesa and Aniyata rules as well, for a longer recitation, or if the situation demands it, there is allowance to abbreviate directly after the Nidāna for a shorter recitation.

If the abbreviation is after the Pārājika rules, the chanter concludes with:

‘Uddiṭṭhaṃ kho āyasmanto nidānam.
 Uddiṭṭhā cattāro pārājikā dhammā.
 Sutā terasa saṅghādisesā dhammā.
 Sutā dve aniyatā dhammā.
 Sutā tiṃsa nissaggiyā pācittiyā dhammā.
 Sutā dve-navuti pācittiyā dhammā.
 Sutā cattāro pāṭidesanīyā dhammā.

Sutā sekhiyā dhammā.

Sutā sattādhikaraṇa-samathā dhammā.

Ettakantassa bhagavato suttāgataṃ
sutta-pariyāpannaṃ anvaḍḍha-māsaṃ uddesaṃ
āgacchati. Tattha sabbeheva samaggehi
sammoda-mānehi avivada-mānehi sikkhitabban'ti.

Bhikkhu-pāṭimokkhaṃ niṭṭhitaṃ.'

Vinaya Mukha Vol 2., p.107

13.

RAINS AND KATHINA

13.1 Khamāpana-kamma (Asking for Forgiveness)

Setup

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

Asking for Forgiveness

All community members as a group kneel on toes before the Ācariya. The most senior of them is going to lead the ceremony. He moves in front of the group, with the offering tray to his side.

All members of the group bow three times together, and remain in a bowed posture for the chanting.

The leader may prompt the chanting, then all members of the group are chanting together.

Leader: ‘Na-’

All: ‘Namo tassa...’ (×3)

The leader picks up and holds the tray, still in a bowed posture.

Leader: ‘Ā-’

All: ‘Āyasmante pamādena, dvārattayena kataṃ,
sabbāṃ aparādhāṃ khamatu no bhante.’

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

The leader offers the tray to the Ācariya.

The Ācariya:

‘Ahaṃ khamāmi, tumhehi pi me khamitabbāṃ.’
(I forgive you. You should also forgive me.)

The group responds together:

‘Khamāma bhante.’
(We forgive you, ven. sir.)

The group stays in a bowed posture while the Ācariya gives his blessing:

‘Evaṃ hotu evaṃ hotu,
Yo ca pubbe pamajjitvā pacchā so nappamajjati,
So’maṃ lokāṃ pabhāseti abbhā mutto va candimā.’

‘Yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati,
So’maṃ lokaṃ pabhāseti abbhā mutto va candimā.’

‘Abhivādana sīlissa niccaṃ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti:
Āyu vaṇṇo sukhaṃ balaṃ.’

Dhp 172, 173, 109

At the end of the blessing the group, while still bowing,
responds:

All: ‘Sādhu bhante.’

Variations depending on the situation

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

When entering Rains, asking for forgiveness is followed by
taking dependence (*nissaya*), see p.206.

When a single community member is asking for
forgiveness:

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

13.2 Vassāvāsa (Rains-residence)

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

13.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

‘Imasmim āvāse imam te-māsaṃ vassaṃ upema.’ (×3)

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

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

Alternatively:

‘Imasmim vihāre imam te-māsaṃ vassaṃ upemi.’ (×3)

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

Alternatively:

‘Idha vassaṃ upemi.’ (×3)

‘I enter the Rains here.’

Sp.V.1067

13.2.2 Sattāha-karaṇīya (Seven-day leave)

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

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

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

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

Vin.I.139

13.2.3 Rains privileges

These last for one month following the Pavāraṇā day. One may: go wandering without taking leave; go without taking the complete set of robes; go taking any robes that have accrued; keep extra robes beyond ten days; eat a ‘group meal’, and ‘substitute an invitation to a meal’.

13.3 Pavāraṇā (Inviting Admonition)

13.3.1 For five or more bhikkhus

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

‘Suṇātu me *bhante* saṅgho.
 Ajja pavāraṇā *paṇṇarasī*.
 Yadi saṅghassa pattakallaṃ,
 Saṅgho *te-vācikaṃ* pavāreyya.’

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

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:

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

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

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

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

For the most senior bhikkhu:

‘Saṅghaṃ bhante’ → ‘Saṅghaṃ āvuso’

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

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

13.3.2 For four or three bhikkhus

Preliminary duties, then *ñatti*:

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

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

Vin.I.162

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

Then each bhikkhu in order of Rains:

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

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

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

For the most senior bhikkhu:

'bhante' → 'āvuso'

If there are three bhikkhus:

'āyasmanto' → 'āyasmantā'

13.3.3 For two bhikkhus

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

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

Dutīyam-pi bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena vā parisāṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya. Passanto paṭikkarissāmi.'

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

For the senior bhikkhu: 'bhante' → 'āvuso'

Vin.I.163

13.3.4 For one bhikkhu

Preliminary duties, then:

‘Ajjā me pavāraṇā.’

‘Today is my pavāraṇā.’

Vin.I.163

13.3.5 Pavāraṇā by a sick bhikkhu

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

‘I give my invitation. May you convey invitation for me.

May you invite on my behalf.’

Vin.I.161

If the sick bhikkhu is the junior one:

‘hara’ → ‘haratha’

‘pavārehi’ → ‘pavāretha’

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

‘Āyasmā bhante ‘uttaro’ gilāno saṅghaṃ pavāreti.

Diṭṭhena vā sutena vā parisāṅkāya vā, vadantu taṃ

āyasmanto anukampaṃ upādāya.

Passanto paṭikkarissati.

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

Passanto paṭikkarissati.

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

Passanto paṭikkarissati.’

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

If the conveying bhikkhu is senior to the sick bhikkhu:

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

Sp.V.1075

13.4 Kaṭhina

13.4.1 Procedure to Give the Kaṭhina-cloth

Before this procedure, during the public Kaṭhina ceremony with the lay supporters, the bhikkhus appoint who is going to receive the Kaṭhina-cloth. The wording of this *apalokana kamma* may be chosen by the resident community. The cloth is subsequently sewn into a robe.

When the sewing has been completed, the bhikkhus meet inside the *sīmā*.

After bowing to the shrine, chant the ‘Dedication of Offerings’ (*Yo so bhagavā...*), and ‘Preliminary Homage’ (*Namo tassa*).

The chanting bhikkhu announces the motion and decision to give the *Kaṭhina-cloth* to a particular bhikkhu (sec.13.4.2).

The bhikkhu receiving the robe, in front of everyone, relinquishes the robe he will replace, usually the *antaravāsaka*. He marks the robe he has received with a *bindu*, either when receiving it, or after having changed into it, before determining it.

He leaves the room and changes into the new robe. He returns to the gathered bhikkhus, determines the new robe and completes the *Kaṭhina* by chanting *Spreading the Kaṭhina* (sec.13.4.3).

Together, the other bhikkhus chant their anumodanā (sec.13.4.4).

13.4.2 Kathina Saṅghakamma

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

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

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

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

Mv.VII.1.4

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

*Venerable sirs, may the Community listen to me. This
Kathina-cloth has arisen for the Community.*

The Community is giving this Kaṭhina-cloth to Venerable Amaro to spread the Kaṭhina. He to whom the giving of this Kaṭhina-cloth to Venerable Amaro to spread the Kaṭhina is agreeable should remain silent. He to whom it is not agreeable should speak.

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

13.4.3 Spreading the Kathina

After the Kaṭhina robe has been sewn and dyed, and the old robe relinquished (p.163), the new robe should be marked and determined (p.161). Then the recipient chants one of the following:

‘Namo....’ (×3)

(a) ‘Imāya saṅghāṭiyā kaṭhinaṃ attharāmi.’

(b) ‘Iminā uttarāsaṅgena kaṭhinaṃ attharāmi.’

(c) ‘Iminā antaravāsakena kaṭhinaṃ attharāmi.’

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

13.4.4 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 (p.194) extend for a further four months until the end of the cold season, unless the Sangha unanimously decides to revoke them. The Rains privileges also lapse automatically with the ending of the two constraints: with regard to the residence and with regard to making a robe.

Vin.III.261

14.

OTHER PROCEDURES

14.1 Nissaya (Dependence)

Taking dependence happens either individually or with the whole community before the Rains Retreat and Winter Retreat. It is frequently preceded by *Asking for Forgiveness*, see p.190 for preparation.

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:

‘Sādhū bhante. Ajja-t-agge-dāni therō mayham bhāro,
aham-pi therassa bhāro.’ (×3)

*(It is good, ven. sir. From this day onwards the Elder will be my
burden and I shall be the burden of the Elder.)* Sp.V.977

At the end, bow three times and sit with feet folded on one side. The senior monk may offer advice and encouragement in the practice.

14.2 Kappiya-karaṇa (Making Fruit Allowable)

For fruit with seeds or vegetables that can grow again, the bhikkhu says:

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

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

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

14.3 Entering Town after Midday

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

‘Vikāle gāmapavesanaṃ āpucchāmi.’

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

14.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)

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

‘Yagghe bhante saṅgho jānātu.

Ayaṃ paṭhama-bhāgo *therassa* pāpuṇāti.

Avasesā bhāgā amhākañc’eva pāpuṇanti.

Bhikkhūnañca sīladharānaṃ sāmaṇeraṇaṃ gahaṭṭhānaṃ

Te yathāsukhaṃ paribhuñjantu.’

‘*therassa*’ → ‘*mahātherassa*’

‘May the Saṅgha hear me. The first portion (of this offering) goes to the Elder. The remainder is for the rest of us here: for the bhikkhus, sīladharās, sāmaṇeras and lay people. May they partake of it as they please.’

The Sangha responds: ‘Sādhu.’

Sp.VII.1405–1409

14.5 Paṃsukūla-cīvara (Taking Rag-cloth)

‘Imaṃ paṃsukūla-cīvaraṃ assāmikaṃ mayhaṃ pāpuṇāti.’

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

14.6 Desanā

14.6.1 Requesting permission to speak on Vinaya

After bowing three times, with hands joined in añjali,
addressing the senior elder:

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

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

‘Vinayo sāsanaṃ āyū’ti. Karotu me āyasmā okāsaṃ
ahan-taṃ vattukāmo.’

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

Reply: ‘Karomi āyasmato okāsaṃ.’

‘I give you the opportunity, venerable.’

Vin.I.113

14.6.2 Requesting permission 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.’

‘Ven. sir, please give permission to speak on Dhamma.’

‘Namo... (×3); Buddhāṃ Dhammāṃ Saṅghāṃ namassāmi.’

One may recite a sutta quote before beginning the talk, such as:

‘Apārutā tesāṃ amatassa dvārā ye sotavantā pamuñcantu saddham.’

‘Open are the doors to the Deathless. May all those who have ears release their faith.’

‘Iti param sakkaccaṃ dhammo sotabbo’ti.’

‘After this you should attentively listen to the Dhamma.’

14.7 Añjali

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

14.8 Requesting a Dhamma Talk

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

Brahmā ca lokādhīpati sahaṃpati
Katañjali anadhivaraṃ ayācatha

Santīdha sattāpparajakkha-jātikā
Desetu dhammaṃ anukampimaṃ paṇaṃ

(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.’*

Buddhavaṃsa 1

14.9 Acknowledging the Teaching

After the talk, the person next in seniority after the speaker, chants:

‘Handa mayaṃ dhamma-kathāya / ovāda-kathāya
sādhukāraṃ dadāmaṣe.’

*Now let us express our approval of this Dhamma teaching /
exhortation.*

If an exhortation, use *ovāda-kathāya* instead of
dhamma-kathāya.

The listeners, together:

‘Sādhū, sādhū, sādhū. Anumodāmi.’
It is well, I appreciate it.

14.9.1 After the talk on Vinaya or Dhamma

When the talk is concluded, the speaker chants:

‘Ayaṃ dhamma- / vinaya- / dhammavinaya-kathā
sādh’āyasmantehi saṃrakkhetabbā’ti.’

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

The person next in seniority after the speaker:

‘Handa mayaṃ dhamma- / vinaya- /
dhammavinaya-kathāya sādhu-kāraṃ dadāmaṃse.’

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

The listeners, together:

‘Sādhu, sādhu, sādhu. Anumodāmi.’

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

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

For a group from a monk

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

Tatiyampi mayam ayye tisaraṇena saha
pañca sīlāni yācāma

For oneself from a nun

Aham ayye tisaraṇena saha
pañca sīlāni yācāmi

Dutiyampi aham ayye tisaraṇena saha
pañca sīlāni yācāmi

Tatiyampi aham ayye tisaraṇena saha
pañca sīlāni yācāmi

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

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

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddhaṃ saraṇaṃ gacchāmi
 Dhammaṃ saraṇaṃ gacchāmi
 Saṅghaṃ saraṇaṃ gacchāmi

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

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

For the second time...

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

For the third time...

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]
This completes the going to the Three Refuges.

Response:

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

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 sugatim yanti
Sīlena bhogasampadā
Sīlena nibbutim yanti
Tasmā sīlaṃ visodhaye]

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

Response:

Sādhu, sādhu, sādhu.

(Bow three times)

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

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

For a group from a monk

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

For oneself from a monk

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

For a group from a nun

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

Tatīyampi mayāṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāma

For oneself from a nun

Ahaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi

Tatīyampi ahaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi

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

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

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddhaṃ saraṇaṃ gacchāmi
 Dhammaṃ saraṇaṃ gacchāmi
 Saṅghaṃ saraṇaṃ gacchāmi

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

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

For the second time...

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

For the third time...

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]
This completes the going to the Three Refuges.

Response:

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

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 sikkhāpadāni samādiyāmi.

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

8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadāni samādiyāmi.

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

A.IV.248–250

Leader:

[Imāni aṭṭha sikkhāpadāni samādiyāmi]

Response:

Imāni aṭṭha sikkhāpadāni samādiyāmi (×3)

I undertake these Eight Precepts.

Leader:

[Imāni aṭṭha sikkhāpadāni

Sīlena sugatim yanti

Sīlena bhogasampadā

Sīlena nibbutim yanti

Tasmā 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)

Alternative ending for undertaking Uposatha precepts

The laypeople may chant:

‘Imaṃ aṭṭh’aṅga-samannāgataṃ
buddhapaññattaṃ uposathaṃ, imañca rattin
imañca divasaṃ, samma-deva abhirakkhituṃ
samādiyāmi.’

Leader:

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

Response:

‘Āma bhante.’

Leader:

‘Sīlena sugatim yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutim yanti,
Tasmā sīlam visodhaye.’

14.11.1 Asking Forgiveness of 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 assaṃ anāgate.

w. dukkha-nissaraṇass’ eva bhāginissaṃ anāgate.

Kāyena vācāya va cetasā vā
buddhe kukammaṃ pakataṃ mayā yaṃ

buddho paṭigghañhātu accayantam
kālantare saṁvaritum va buddhe

Kāyena vācāya va cetasā vā
dhamme kukammaṁ pakataṁ mayā yaṁ
dhammo paṭigghañhātu accayantam
kālantare saṁvaritum va dhamme

Kāyena vācāya va cetasā vā
saṅghe kukammaṁ pakataṁ mayā yaṁ
saṅgho paṭigghañhātu accayantam
kālantare saṁvaritum va sanghe

14.11.2 Taking Leave after Uposatha

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

Laypeople:

Handa dāni mayaṁ bhante āpucchāma
bahukiccā mayaṁ bahukaraṇīyā

Senior monk:

‘Yassa dāni tumhe kālaṁ maññatha.’

‘Please do what is appropriate at this time.’

14.12 Disrobing

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

Bow three times.

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

Optionally, one may chant *Recollection After Using the Requisites* (p.25).

Bow three times.

Recite in Pali and in his own language:

‘Sikkhaṃ paccakkhāmi. Gihī’ti maṃ dhāretha.’

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

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

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

15.

USEFUL NOTES

Invitation to Request

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

Vin.IV.101-104

Hatthapāsa Distance

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

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

Other interpretations consider that the distance between the bodies of two bhikkhus should not be greater than the

length from the elbow to the tip of the fingers. For example, a forearm's distance between the knees of two seated bhikkhus.

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

Days and Dawns

The Vinaya definition 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 (assuming the sky is clear), the dawnrise *has already passed*.

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

Seven-day Allowable Period

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

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

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

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

Mixing Allowables

The day on which food, one-day, seven-day and lifetime allowables are received should be kept in mind when mixing them, or consuming a mixture. Such a mistake can be made for example when receiving biscuits at the meal time, and mixing it with tea or coffee made with allowables offered on a previous day.

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

- a. 1d juice, received that morning
+ food, received that morning
→ is allowable that morning

- b. 7d tonic, received that morning
+ food, received that morning
→ is allowable that morning

- c. lifetime medicine, received that morning
+ food, received that morning
→ is allowable that morning

- d. 7d tonic, received sometime
+ juice, received that day
→ is allowable until dawn

- e. lifetime medicine, received sometime
+ juice, received that day
→ is allowable until dawn

- f. lifetime medicine, received sometime
+ 7d tonic, received sometime
→ is allowable for 7 days

Consuming the mixture outside its allowable period is a *pācittiya* offence under *Pc 38 (Stored food)*, even through lack of mindfulness. Perception is not a factor.

Mv. VI.40.3.

The Eight Utensils (aṭṭha-parikkhārā)

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

Ja.I.65

Unallowable Meats

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

Vin.I.218-219

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

Vin.I.218-219

Abusive Speech

The bases of abuse are rank of birth, personal name, clan name, work, art, disease, physical appearance, mental stains, faults, and other bases. There are both direct abuse and sarcasm and ridicule. Abusive speech may be a base

for either expiation (or wrong-doing) or, when only teasing, for *dubbhāsita*.

Vin.IV.4-11

Lighting a Fire

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

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

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

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

PART III

APPENDIX

APPENDIX A.

PĀLI PHONETICS AND PRONUNCIATION

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

Vowels

Short

a as in about

i as in hit

u as in put

Long

ā as in father

ī as in machine

ū as in rule

e as in grey

o as in more

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

Consonants

c as in ancient (like ch but unaspirated)

m̐, ñ as ng in sang

ñ as ny in canyon

v rather softer than the English v; near w

cc is a double c as in Fibonacci, never pronounced as in account

A.0.1 Aspirated consonants

bh ch dh ðh 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 ‘jivhā’ or ‘mulho’).

A.0.2 Examples

th as t in tongue. (Never pronounced as in ‘the’.)

ph as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. **th** as in ‘Thomas’ (not as in ‘thin’) or **ph** as in ‘puff’ (not as in ‘phone’).

A.0.3 Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

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

Chanting technique

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

Unstressed syllables end in a short **a**, **i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a

bar of music compared to one. This is what gives the chanting its particular rhythm.

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

Two details that are important when separating the syllables:

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

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

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

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

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

An example to illustrate this:

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

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

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

APPENDIX B.

QUOTATIONS

Admonishing Another Bhikkhu

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

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

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

A.V.78

Wrong Livelihood for a Layperson

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

A.III.207

Dealing with Doubtful Matters (Kālāma-sutta)

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

A.I.189

The Gradual Teaching

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

D.I.148

The Three Cravings and the Four Attachments

Craving for sensuality, craving for becoming, craving for non-becoming.

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

D.III.230; M.I.66

The Three Universal Characteristics of Existence

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

S.IV.1; Dh.p.277-9

The Three Kinds of Suffering

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

D.III.216; S.IV.259

The Three Characteristics of Conditioned Experience

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

A.I.152

The Four Nutriment

‘All beings are maintained by nutriment.’ The Four Nutriment are coarse, material food; sense-contact food; mental-intention food; and consciousness food.

D.III.228; M.I.48; S.II.101

The Four Bases of Judgement

Judging and basing faith on form and outward appearance, on reputation and beauty of speech, on ascetic and self-denying practices, on teaching and righteous behaviour.

A.II.71

The Five Facts to be Frequently Contemplated

I am subject to decay and I cannot escape it. I am subject to disease and I cannot escape it. I am subject to death and I cannot escape it. There will be division and separation from all that I love and hold dear. I am the owner of my actions – whatever I do, whether good or bad, I must be heir to it.

A.III.71

The Five Qualities for a New Bhikkhu to Establish

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

A.III.138

The Five Ways of Restraint (Saṁvara)

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

Vism. 7

The Six Attributes of Dhamma

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

M.I.37; A.III.285

The Seven Qualities of a Wholesome Friend

That individual is endearing; worthy of respect; cultured and worthy of emulation; a good counsellor; a patient listener; capable of discussing profound subjects; and is

one who never exhorts groundlessly, not leading or spurring one on to a useless end.

A.IV.31

The Seven Things Favourable to Mental Development (Sappāya)

Suitable abode, location, speech, companion, food, climate, and posture.

Vism. 127

The Seven Conditions Leading to the Welfare of the Sangha

(The Mahā Parinibbāna Sutta introduces five sets of seven conditions on this topic. The first two are listed below.)

- (1) To hold regular and frequent meetings.
- (2) To meet in harmony, to do the duties of the Sangha in harmony, and to disperse in harmony.
- (3) To introduce no revolutionary rules, break up no established rules, but to train oneself in accordance with the prescribed training rules.

(4) To honour and respect those elders of long experience, the fathers and leaders of the Sangha, and to deem them worthy of listening to.

(5) Not to fall under the influence of craving.

(6) To delight in forest dwelling.

(7) To establish oneself in mindfulness, with this thought: 'May disciplined monks who have not yet come, come here; and may those who have already come live in comfort'.

Seven further conditions that lead to no decline:

(1) Not to be fond of activities;

(2) not to be fond of gossip;

(3) not to be fond of sleeping;

(4) not to be fond of socializing;

(5) not to have evil desires;

(6) not to have evil friends;

(7) not to be prematurely satisfied and rest content with early success.

The Eight Worldly Conditions (Loka-dhammā)

Gain and loss, fame and obscurity, praise and blame, happiness and suffering.

A.IV.157

The Eight Gifts of a Good Person (Sappurisa-dāna)

To give clean things; to give well-chosen things; to give at the appropriate time; to give proper things; to give with discretion; to give regularly; to calm one's mind on giving; to be joyful after giving.

A.IV.243

The Ten Perfections (Pāramī)

- (1) *Dāna*: generosity;
- (2) *Sīla*: morality;
- (3) *Nekkhamma*: renunciation;
- (4) *Paññā*: wisdom;
- (5) *Viriya*: energy;
- (6) *Khanti*: patience;
- (7) *Sacca*: truthfulness;
- (8) *Adhiṭṭhāna*: determination;
- (9) *Mettā*: loving-kindness;
- (10) *Upekkhā*: equanimity.

Buddhavaṃsa v.6

The Ten Wholesome Courses of Action

- (1) To avoid the destruction of life and aim for the welfare of all lives.
- (2) To avoid taking what belongs to others.
- (3) To avoid sexual misconduct.
- (4) To avoid lying, not knowingly speaking a lie for the sake of any advantage.
- (5) To avoid malicious speech, to unite the discordant, to encourage the united, and to utter speech that makes for harmony.
- (6) To avoid harsh language and speak gentle, courteous and agreeable words.
- (7) To avoid frivolous talk; to speak at the right time, in accordance with facts, what is useful, moderate and full of sense.
- (8) To be without covetousness.
- (9) To be free from ill-will, thinking, 'Oh, that these beings were free from hatred and ill-will, and would lead a happy life free from trouble'.

(10) To possess right view, such as that gifts and offerings are not fruitless and that there are results of wholesome and unwholesome actions.

M.I.287; A.V.266; 275-278

The Ten Topics for Talk among Bhikkhus

(1) Talk favourable to wanting little; (2) to contentment; (3) to seclusion; (4) to not mingling together; (5) to strenuousness; (6) to good conduct; (7) to concentration; (8) to understanding and insight; (9) to deliverance; (10) and talk favourable to the knowledge and vision of deliverance.

M.I.145; M.III.113; A.V.129

The Thirteen Austerities (Dhutaṅgā)

(1) Wearing rag-robles; (2) possessing only 3 robes; (3) eating only alms-food; (4) collecting alms-food house-to-house; (5) eating only at one sitting; (6) eating only from the bowl; (7) not accepting late-come food; (8) living in the forest; (9) living at the foot of a tree; (10) living in the open; (11) living in a cemetery; (12) being satisfied with whatever dwelling is offered; (13) abstaining from lying down to sleep.

Vism. 59-83

The Ten Bases of Merit

(*Puññakiriyā-vatthu*)

- (1) *Dāna*: meritorious action based in generosity, merit acquired by giving;
- (2) *Sīla*: by observing the precepts or moral behaviour;
- (3) *Bhāvanā*: by mental development or meditation;
- (4) *Apacāyana*: by humility or reverence;
- (5) *Veyyāvacca*: by rendering services;
- (6) *Pattidāna*: by sharing or giving out merit;
- (7) *Pattānumodanā*: by rejoicing in others' merit;
- (8) *Dhammassavana*: by listening to the Doctrine or right teaching;
- (9) *Dhammadesanā*: by teaching the Doctrine or showing truth;
- (10) *Diṭṭhujukamma*: by straightening one's views or forming correct views.

DhsA.157

The Root of All Things

Chandamūlakā: Rooted in desire are all things.

Manasikārasambhavā: Born of attention are all things.

Phassasamudayā: Arising from contact are all things.

Vedanāsamosaṇā: Converging on feeling are all things.

Samādhippamukhā: Headed by concentration are all things.

Satādhīpateyyā: Dominated by mindfulness are all things.

Paññuttarā: Surmountable by wisdom are all things.

Vimuttisārā: Yielding deliverance as essence are all things.

Amatogadhā: Merging in the Deathless are all things.

Nibbānapariyosānā: Terminating in Nibbāna are all things.

A.V.106

APPENDIX C.

METHODS OF CHANTING NAMO TASSA

Single bar | = short pause

Double bar || = medium pause

Method 1

- Regular Morning and Evening Chanting
- Giving Precepts

Namo tassa bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato arahato sammāsambuddhassa

Method 2

- Funeral Chanting (*Matika*)

Namo tas ||

sa bhagavato arahato sammāsambud || dhas || sa Namō tas ||

sa bhagavato arahato sammāsambud || dhas || sa Namō tas ||

sa bhagavato arahato sammāsambud || dhas || sa

Method 3

- Saṅghakamma (including Pāṭimokkha)
- When giving Dhamma Talks

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa || bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato || arahato sammā || sambuddhassa

Method 4

- Paritta Chanting

Namo tassa bhagavato ||

arahato | sammā | sambud | dhas || sa Namō tas || sa bhagavato |

arahato | sammā | sambud | dhas || sa Namō tas || sa bhagavato |

arahato | sammā | sambud | dhas || sa

NOTE

The Pali chanting and translation in this book is presented in the form being used in the Ajahn Chah lineage of the Mahānikāya sect.



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