



BHIKKHU MANUAL

Reference Edition

*All Chants with English Translations
and Vinaya Notes*

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

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 Aṭṭhakathā	Snp	Sutta Nipāta
DhsA	Dhammasaṅgani Aṭṭhakathā	Sp	Samantapāsādikā
It	Itivuttaka	S	Samyutta Nikāya
Ja	Jātaka	Thī	Therīgāthā
Khp	Khuddakapāṭha	Th	Theragāthā
Kv	Kaṅkhāvitaraṇī	Ud	Udāna
		Vin	Vinaya Piṭaka
		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 arahaṃ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakaśaṅgho
Tam-mayaṃ bhagavantaṃ sadhammaṃ sasaṅghaṃ
Imehi sakkārehi yathārahaṃ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-pañṇākāra-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattaṃ hitāya sukhāya
Arahaṃ sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī
[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi
[Supaṭipanno] bhagavato sāvakaśaṅgho
Saṅghaṃ namāmi

Dedication of Offerings (English)

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

To these — the Buddha, the Dhamma, and the Saṅgha —
 We render with offerings our rightful homage.
 It is well for us that the Blessed One, having attained liberation,
 Still had compassion for later generations.
 May these simple offerings be accepted
 For our long-lasting benefit and for the happiness it gives us.
 The Lord, the Perfectly Enlightened and Blessed One —
 I render homage to the Buddha, the Blessed One.
 The Teaching so completely explained by him —
 I bow to the Dhamma.
 The Blessed One's disciples who have practised well —
 I bow to the Saṅgha.

Preliminary Homage

[Handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ
 karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

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

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

Homage to the Buddha

[Handa mayaṃ buddhābhitthutiṃ karomase]

Yo so tathāgato arahaṃ sammāsambuddho
 Vijjācaraṇa-sampanno sugato lokavidū
 Anuttaro purisadamma-sārathi
 Satthā deva-manussānaṃ buddho bhagavā
 Yo imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam
 Sassamaṇa-brāhmaṇiṃ paṇaṃ sadeva-manussaṃ sayamaṃ abhiññā
 sacchikatvā pavedesi
 Yo dhammaṃ desesi ādi-kalyāṇaṃ majjhe-kalyāṇaṃ
 pariyosāna-kalyāṇaṃ
 Sātthaṃ sabyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ
 brahma-cariyaṃ pakāsesi
 Tam-ahaṃ bhagavantaṃ abhipūjayāmi
 Tam-ahaṃ bhagavantaṃ sirasā namāmi

Homage to the Buddha (English)

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

The Tathāgata is the Pure One, the Perfectly Enlightened One.
 He is impeccable in conduct and understanding,
 The Accomplished One,
 The Knower of the Worlds.
 He trains perfectly those who wish to be trained.
 He is Teacher of gods and humans.
 He is awake and holy.

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

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

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

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

Homage to the Dhamma

[Handa mayaṃ dhammābhitthutiṃ karomase]

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

Homage to the Dhamma (English)

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

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

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

Homage to the Saṅgha

[Handa mayaṃ saṅghābhittutim karomase]

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

Homage to the Saṅgha (English)

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

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

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

Salutation to the Triple Gem

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

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

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

Jātipi dukkhā

Jarāpi dukkhā

Maraṇampi dukkhaṃ

Soka-parideva-dukkha-domanass'upāyāsāpi dukkhā

Appiyehi sampayogo dukkho

Piyehi vippayogo dukkho

Yamp'icchaṃ na labhati tampi dukkhaṃ

Saṅkhittena pañcupādānakkhandhā dukkhā

Seyyathīdaṃ

Rūpūpādānakkhandho

Vedanūpādānakkhandho

Saññūpādānakkhandho

Saṅkhārūpādānakkhandho

Viññāṇūpādānakkhandho

Yesaṃ pariññāya

Dharamāno so bhagavā evaṃ bahulaṃ sāvake vineti

Evaṃ bhāgā ca panassa bhagavato sāvakesu anusāsani bahulā
 pavattati

Rūpaṃ aniccaṃ

Vedanā aniccā

Saññā aniccā

Saṅkhārā aniccā

Viññāṇaṃ aniccaṃ

Rūpaṃ anattā

Vedanā anattā

Saññā anattā

Saṅkhārā anattā

Viññāṇaṃ anattā

Sabbe saṅkhārā aniccā

Sabbe dhammā anattā'ti

Te mayaṃ otiṇṇāma jātiyā jarā-maraṇena

Sokehi paridevehi dukkhehi domanassehi upāyāsehi

Dukkhotiṇṇā dukkha-paretā

Appeva nānimassa kevalassa dukkha-kkhandhassa

antakiriyā paññāyethā'ti

Cira-parinibbutampi taṃ bhagavantaṃ uddissa arahantaṃ

sammāsambuddhaṃ

Saddhā agāraṃ anagāriyaṃ pabbajitā

Tasmiṃ bhagavati brahma-cariyaṃ carāma

Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā

Taṃ no brahma-cariyaṃ imassa kevalassa dukkha-kkhandhassa

antakiriyāya saṃvattatu

Salutation to the Triple Gem (English)

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

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

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

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

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

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

In brief, the five focuses of identity are dukkha.

These are as follows:

Attachment to form,

Attachment to feeling,

Attachment to perception,

Attachment to mental formations,

Attachment to sense-consciousness.

For the complete understanding of this,

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

In addition, he further instructed:

Form is impermanent,

Feeling is impermanent,

Perception is impermanent,

Mental formations are impermanent,

Sense-consciousness is impermanent;

Form is not-self,

Feeling is not-self,

Perception is not-self,

Mental formations are not-self,

Sense-consciousness is not-self;

All conditions are transient,

There is no self in the created or the uncreated.

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

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

Bound by dukkha and obstructed by dukkha.

Let us all aspire to complete freedom from suffering.

The following is chanted only by the monks and nuns.

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

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

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

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī

[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaśaṅgho
Saṅghaṃ namāmi

Closing Homage (English)

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

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

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

2.

EVENING CHANTING

Dedication of Offerings

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

Dedication of Offerings (English)

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

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

Preliminary Homage

[Handa mayam buddhassa bhagavato pubbabhāga-namakāraṃ
 karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

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

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

Recollection of the Buddha

[Handa mayaṃ buddhānussatinayaṃ karomase]

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

Recollection of the Buddha (English)

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

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

Supreme Praise of the Buddha

[Handa mayaṃ buddhābhigītiṃ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto
 Sudhābhiñña-karuṇāhi samāgatatto
 Bodhesi yo sujanataṃ kamalaṃ va sūro
 Vandām'ahaṃ tam-araṇaṃ sirasā jinendaṃ

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

(Bowling)

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

Supreme Praise of the Buddha (English)

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

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

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

I venerate him with bowed head.

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

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

To the Buddha I dedicate this body and life,

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

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

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

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

By its power, may all obstacles be overcome.

(Bowing)

By body, speech, or mind,

For whatever wrong action I have committed towards the Buddha,

May my acknowledgement of fault be accepted,

That in future there may be restraint regarding the Buddha.

Recollection of the Dhamma

[Handa mayaṃ dhammānussatinayaṃ karomase]

Svākkhāto bhagavatā dhammo

Sandiṭṭhiko akāliko ehipassiko

Opanayiko paccattaṃ veditabbo viññūhī'ti

Recollection of the Dhamma (English)

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

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

Supreme Praise of the Dhamma

[Handa mayaṃ dhammābhigītiṃ karomase]

Svākkhātat'ādiguṇa-yoga-vasena seyyo
Yo magga-pāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tada-dhāri-dhāri
Vandām'ahaṃ tama-haraṃ vara-dhammam-etaṃ
Dhammo yo sabba-pāṇīnaṃ saraṇaṃ khemam-uttamaṃ
Dutiyānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ
Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammass'ahaṃ niyyādemī sarīrañ-jīvitañ-cidaṃ
Vandantoḥaṃ/Vandantīhaṃ 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 accayantaṃ
 Kālantare saṃvarituṃ va dhamme

Supreme Praise of the Dhamma (English)

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

It is excellent because it is ‘well expounded,’
 And it can be divided into Path and Fruit, Learning and Liberation.
 The Dhamma holds those who uphold it from falling into delusion.
 I revere the excellent Teaching, that which removes darkness —
 The Dhamma, which is the supreme, secure refuge of all beings —
 As the Second Object of Recollection,
 I venerate it with bowed head.
 I am indeed the Dhamma’s servant,
 the Dhamma is my Lord and Guide.
 The Dhamma is sorrow’s destroyer, and it bestows blessings on me.
 To the Dhamma I dedicate this body and life,
 And in devotion I will walk this excellent way of Truth.
 For me there is no other refuge,
 the Dhamma is my excellent refuge.
 By the utterance of this Truth, may I grow in the Master’s Way.
 By my devotion to the Dhamma, and the blessing of this practice —
 By its power, may all obstacles be overcome.

(Bowling)

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

Recollection of the Saṅgha

[Handa mayaṃ saṅghānussatinayaṃ karomase]

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

Recollection of the Saṅgha (English)

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

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

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

Supreme Praise of the Saṅgha

[Handa mayaṃ saṅghābhigītiṃ karomase]

Saddhammajo supatīpatti-guṇādiyutto
 Yo'ṭṭhabbidho ariyapuggala-saṅgha-seṭṭho
 Sīlādidhamma-pavarāsaya-kāya-citto
 Vandāmaṃ'ahaṃ tam-ariyāna-gaṇaṃ susuddhaṃ
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ siraṇaṃ'ahaṃ
 Saṅghassa'āhasmi dāso/dāsī va saṅgho me sāmi-kissaro
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghassa'ahaṃ niyyādemī sarīraṇī-jīvitaṇī-cidaṃ
 Vandanto'haṃ/Vandantī'haṃ carissāmi
 saṅghassopaṭipannaṃ
 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

Supreme Praise of the Saṅgha (English)

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

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

(Bowling)

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

Closing Homage

[Arahaṃ] sammāsambuddho bhagavā
Buddhaṃ bhagavantaṃ abhivādemī

[Svākkhāto] bhagavatā dhammo
Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaśaṅgho
Saṅghaṃ namāmi

Closing Homage (English)

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

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

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

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-siriṃsapa-samphassānaṃ
paṭighātāya, yāvadeva hirikopina-paṭicchādanatthaṃ

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

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

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

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

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

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

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

M.I.10

3.2 Five Subjects for Frequent Recollection

[Handa mayam abhiṅha-paccavekkhaṇa-pāṭham bhaṅāmase]

(Men Chant)

[Jarā-dhammomhi] jaram anatīto

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

Byādhi-dhammomhi byādhiṃ 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.*

Kammasakomhi kammadāyādo kammayoni kammabandhu
kammaṇṇisaṇṇo

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.*

Evaṃ amhehi abhiṇhaṃ paccavekkhitabbaṃ

Thus we should frequently recollect.

(Women Chant)

[Jarā-dhammāmhi] jaraṃ 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 maraṇaṃ anatītā

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

Parapaṭibaddhā me jīvikā'ti pabbajitena abhiṇhaṃ
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 abhiṇhaṃ
paccavekkhitabbaṃ

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

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

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

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

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo'ti pabbajitena
abhiṇhaṃ paccavekkhitabbaṃ

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

sabrahmacārīhi puṭṭho na mañku bhavissāmī'ti pabbajitena
abhiñhaṃ paccavekkhitabbaṃ

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

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

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ
paccavekkhitabbā'ti

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

A.V.87

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

Sabbāvantaṃ lokaṃ mettā-sahagatena cetasā

Vipulena mahaggatena appamaññena averena

abyāpajjhena pharitvā viharati

Karuṇā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati

Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya

Sabbāvantaṃ 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
Sabbāvantam lokam muditā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

Upekkhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati
Tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ
Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya
Sabbāvantam 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 mayaṃ atīta-paccavekkhaṇa-pāṭham bhaṇāmaṣe]

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, vihiṃsūparatiyā,
brahmacariyānuggahāya, iti purāṇaṅca vedanaṃ paṭihankhāmi,
navaṅca 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 senāsaṇaṃ paribhuttaṃ, taṃ
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṃsa-makasa-vātātapa-siriṃsapa-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 uppanānaṃ
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 mayaṃ dhātu-paṭikūla-
paccavekkhaṇa-pāṭhaṃ bhaṇāmaṣe]

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

Composed of only elements according to causes and conditions

Yad idaṃ cīvaraṃ tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-mattako, nissatto, nijjīvo, suñño

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

Sabbāni pana imāni cīvarāni ajigucchanīyāni

None of these robes are innately repulsive

Imaṃ pūti-kāyaṃ patvā, ativiya jigucchanīyāni 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 ajigucchanīyo

None of this almsfood is innately repulsive

Imaṃ pūti-kāyaṃ patvā, ativiya jigucchanīyo 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 ajigucchanīyāni

None of these dwellings are innately repulsive

Imaṃ pūti-kāyaṃ patvā, ativiya jigucchanīyāni 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 ajigucchanīyo

None of this medicinal requisite is innately repulsive

Imaṃ pūti-kāyaṃ patvā, ativiya jigucchanīyo 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 kammaṭṭisaraṇā, 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 mayaṃ nibbāna-sutta-pāṭhaṃ bhaṇāmaṣe]

Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhataṃ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetaṃ bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ
 asaṅkhataṃ

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

Na yidaṃ jātaṃ bhūtaṃ katassa saṅkhatassa nissaraṇaṃ
paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam

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

Tasmā jātaṃ bhūtaṃ katassa saṅkhatassa nissaraṇaṃ paññāyati

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

Ud.8.3

3.9 Reflection on the Thirty-Two Parts

[Handa mayaṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmaṃ]

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

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

Atthi imasmiṃ kāye

In this body there are:

kesā	hair of the head
lomā	hair of the body
nakhā	nails
dantā	teeth
taco	skin

mamsaṃ	<i>flesh</i>
nahārū	<i>sinews</i>
aṭṭhī	<i>bones</i>
aṭṭhimiñjaṃ	<i>bone marrow</i>
vakkaṃ	<i>kidneys</i>
hadayaṃ	<i>heart</i>
yakanāṃ	<i>liver</i>
kilomakaṃ	<i>membranes</i>
pihakaṃ	<i>spleen</i>
papphāsaṃ	<i>lungs</i>
antaṃ	<i>bowels</i>
antagaṇaṃ	<i>entrails</i>
udariyaṃ	<i>undigested food</i>
karīsaṃ	<i>excrement</i>
pittaṃ	<i>bile</i>
semhaṃ	<i>phlegm</i>
pubbo	<i>pus</i>
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>
matthaluṅgaṇ'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 bhaṇāmasē]

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

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

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

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

Sattā tiṭṭhanti lokasmiṃ
 Te bhummā catu-yonikā
 Pañc'eka-catu-vokārā
 Saṃsarantā bhavābhave

*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'imāṃ nappajānanti
 Devā tesāṃ nivedayaṃ

*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-jīvino
 Khemappadañca pappontu
 Tesāsā sijjhatāṃ 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 majjhattā verikāpi ca
 Sabbe sattā sukhī hontu puññāni pakatāni me
 Sukhañca tividhaṃ dentu khippaṃ pāpetha vomataṃ
 Iminā puññakammena iminā uddissena ca
 Khipp'āhaṃ sulabhe ceva taṇhūpādāna-chedanāṃ
 Ye santāne hīnā dhammā yāva nibbānato mamaṃ
 Nassantu sabbadā yeva yattha jāto bhava bhava
 Ujucittaṃ satipaññā sallekho viriyamhinā
 Mārā labhantu nokāsaṃ kātuñca viriyesu me
 Buddhādhipavaro 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 desires and attachments quickly cease
 And all harmful states of mind.

Until I realize Nibbāna,
 In every kind of birth, may I have an upright mind,
 With mindfulness and wisdom, austerity and vigour.
 May the forces of delusion not take hold
 nor weaken my resolve.

The Buddha is my excellent refuge,
 Unsurpassed is the protection of the Dhamma,
 The Solitary Buddha is my noble guide,
 The Saṅgha is my supreme support.

Through the supreme power of all these,
 May darkness and delusion be dispelled.
 [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 mayhaṃ
 Sabbe bhāgī bhavantu te

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

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

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

3.14 The Teaching on Striving According to Dhamma

[Handa mayaṃ dhamma-pahaṃsāna-pāṭham bhaṇāmaṣe]

Evamaṃ svākkhāto bhikkhave mayā dhammo

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

Uttāno

Elucidated,

Vivaṭo

Disclosed,

Pakāsito

Revealed,

Chinna-pilotiko

And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyaṃ ārabhituṃ

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

Kāmaṃ taco ca nahāru ca aṭṭhi ca avasissatu

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

Sarīre upasussatu maṃsa-lohitam

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

Yaṃ taṃ

As long as whatever is to be attained

Purisa-thāmena

By human strength,

Purisa-vīriyena

By human energy,

Purisa-parakkamena

By human effort,

Pattabbaṃ na taṃ apāpuṇitvā

Has not been attained,

Vīriyassa saṅṭhānaṃ bhavissatī'ti

Let not my efforts stand still.'

Dukkhaṃ bhikkhave kusīto viharati

Bhikkhus, the lazy person dwells in suffering,

Vokiṇṇo pāpakehi akusalehi dhammehi

Soiled by evil, unwholesome states

Mahantañca sadatthaṃ parihāpeti

And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukhaṃ viharati

The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahantañca sadatthaṃ paripūreti

And great is the personal good that he achieves.

Na bhikkhave hīnena aggassa patti hoti

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

Aggena ca kho bhikkhave aggassa patti hoti

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

Maṇḍapeyyam-idaṃ bhikkhave brahmacariyaṃ

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

Satthā sammukhī-bhūto

The Teacher is present,

Tasmātiha bhikkhave vīriyaṃ ārabhatha

Therefore, bhikkhus, start to arouse your energy

Appattassa pattiyā

For the attainment of the as yet unattained,

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya

For the realization of the as yet unrealized.

Evaṃ no ayaṃ amhākaṃ pabbajjā avaṅkatā avañjhā bhavissati

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

Saphalā sa-udrayā

But will become fruitful and fertile,

Yesaṃ mayāṃ paribhuñjāma cīvara-piṇḍapāta-senāsana-
gilānappaccaya-bhesajja-parikkhāraṃ tesāṃ te kārā amhesu

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

Mahapphalā bhavissanti mahānisaṃsā'ti

Will reward them with great fruit and great benefit.'

Evāṃ hi vo bhikkhave sikkhitabbāṃ

Bhikkhus, you should train yourselves thus:

Att'atthaṃ vā hi bhikkhave sampassamānena

Considering your own good,

Alam-eva appamādena sampādetuṃ

It is enough to strive for the goal without negligence;

Par'atthaṃ vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetuṃ

It is enough to strive for the goal without negligence;

Ubhay'atthaṃ vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of both,

Alam-eva appamādena sampādetun'ti

It is enough to strive for the goal without negligence.

3.15 Dedication of Merit to the Devas and Others

[Handa mayam patti-dāna-gāthāyo bhaṇāmasē]

Yā devatā santi vihāra-vāsinī

Thūpe ghare bodhi-ghare tahiṃ tahiṃ

Tā dhamma-dānena bhavantu pūjitā

Sotthiṃ karonte'dha vihāra-maṇḍale.

May the devas dwelling in the temple,

*the stupa, the buildings, the Bodhi-tree enclosure, here and there,
be honored with the gift of Dhamma.*

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

Therā ca majjhā navakā ca bhikkhavo

Sārāmikā dāna-patī upāsakā

Gāmā ca desā nigamā ca issarā

Sappāṇa-bhūtā sukhitā bhavantu te.

May elder, intermediat, and new monks,

*temple attendants, donors, lay followers;
towns, cities, and principalities,*

with their beings and spirits be happy.

Jalābu-jā ye pi ca aṇḍa-sambhavā

Samseda-jātā atha-v-opapātikā

Niyyānikaṃ dhamma-varaṃ paṭicca te
Sabbe pi dukkhassa karontu saṅkhayaṃ.

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

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

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

Pasannā hontu sabbe pi

Pasannā hontu sabbe pi
Pāṇino Buddha-sāsane.
Sammā-dhāraṃ paveccanto
Kāle devo pavassatu.

Vuḍḍhi-bhāvāya sattānaṃ
 Samiddhaṃ netu medaniṃ.
 Mātā-pitā ca atra-jaṃ
 Niccaṃ rakkhanti puttakaṃ.
 Evaṃ dhammena rājāno
 Pajaṃ rakkhantu sabbadā.

3.16 Verses on Friends

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

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

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

Etepi mitte cattāro iti viññāya paṇḍito.
 Sakkaccaṃ payirupāseyya,
 Mātā puttāṃ va orasaṃ.

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

3.17 Reflection on Impermanence

[Handa mayaṃ aniccānussati-pāṭhaṃ bhaṇāmaṣe]

[Sabbe saṅkhārā aniccā]

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhavaṃ jīvitaṃ

Life is not for sure;

Dhavaṃ maraṇaṃ

Death is for sure;

Avassaṃ mayā maritabbaṃ

It is inevitable that I'll die;

Maraṇa-pariyosānaṃ me jīvitaṃ

Death is the culmination of my life;

Jīvitaṃ me aniyataṃ

My life is uncertain;

Maraṇaṃ me niyataṃ

My death is certain.

Vata

Indeed,

Ayaṃ kāyo

This body

Aciraṃ

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away.

Adhisessati

It will lie

Paṭhaviṃ

On the ground

Kaliṅgaramṃ iva

Just like a rotten log,

Niratthamṃ

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesaṃ vūpasamo sukho

Their stilling is true happiness.

3.18 The Guardian Meditations

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

Buddhānussati mettā ca

Asubhamṃ maraṇassati

Iccimā catur'ārakkhā

Kātabbā ca vipassanā.

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

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

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

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

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

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

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

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

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

3.19 Yan-dāni me kataṃ puññaṃ

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

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

4.

PARITTA CHANTS

4.1 Thai Tradition

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

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

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

There is a shorter and longer traditional core sequence. The *jet tamnaan* (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.

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i1	Namo tassa		67
i2	Buddhaṃ saraṇaṃ gacchāmi		67
i3/a	Sambuddhe aṭṭhavīsaṅca		67
i3/b	Yo cakkhumā		69
i4	Namo arahato		72
D1	Asevanā ca bālānaṃ	S1	73
D2	Yaṅkiñci vittaṃ	S2	78
D3	Karaṇīyam-attha-kusalena	S3	83
D4	Virūpakkhehi me mettaṃ	S4	86
	Vadhissamenanti parāmasanto		88
D5	Udet'ayaṅ-cakkhumā eka-rāḷā	S5	89
	Atthi loke sīla-guṇo	S6	91
D6	Iti pi so bhagavā	S7	92
D7	Vipassissa nam'atthu	S8	93
	Natthi me saraṇaṃ aṅṅaṃ		95
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	Yato'haṃ bhagini	S9	96
	Bojjh'aṅgo sati-saṅkhāto	S10	97
	Yan-dunnimittaṃ	S11	99
	Dukkhappattā ca niddukkhā		100
	Bāhuṃ sahasam-abhinimmita		101
	Mahā-kāruṇiko nātho	S12	104
	Te attha-laddhā sukhitā		107
	Bhavatu sabba-maṅgalaṃ		107

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 vittaṃ: 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.

Bāhuṃ sahaṣsam-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) *Bāhuṃ,*
- (4) *Mahā-kāruṇiko nātho,* and
- (5) *Bhavatu sabba-maṅgalaṃ.*

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

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

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

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

(Bow three times)

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

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 sasenaṃ sabandhuṃ nar'indaṃ
Paritt'ānubhāvo sadā rakkhatū'ti
- B. Pharivāna mettaṃ samettā bhadantā
Avikkhitta-cittā parittaṃ bhaṇantu
- C. Samantā cakka-vāḷesu
Atr'āgacchantu devatā
Saddhammaṃ muni-rājassa
Suṇantu sagga-mokkha-daṃ
- D. Sagge kāme ca rūpe
Giri-sikhara-taṭṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geḥa-vatthumhi khetṭe
Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṃ
Muni-vara-vacanaṃ sādḥavo me suṇantu
- E. Dhammassavana-kālo ayam-bhadantā (×3)
- Or, end with:
- F. Buddha-dassana-kālo ayam-bhadantā
Dhammassavana-kālo ayam-bhadantā
Saṅgha-payirūpāsana-kālo ayam-bhadantā

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

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

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

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

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

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

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

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

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

4.3 Introductory Chants

4.3.1 Pubba-bhāga-nama-kāra-pāṭha

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

4.3.2 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 aṭṭhavāsaṅga

Dvādasaṅga saḥassake

Pañca-sata-saḥassāni

Namāmi sirasā ahaṃ

Tesaṃ dhammaṅga saṅghaṅga

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

The Buddhas

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

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

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

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

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

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

4.3.4 Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho
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 sayamaṃ santi-niyojako ca
 Svākkhāta-dhammaṃ veditaṃ karoti
 Saṅghaṃ varan-taṃ sirasā namāmi
 Buddhānubuddhaṃ sama-sīla-ditṭhiṃ
 Tan-tejasā te jaya-siddhi hotu
 Sabb'antarāyā ca vināsamentu

The Verses of Success through Homage

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

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

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

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

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

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

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

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

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

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

harmonious in virtue and view.

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

4.3.5 Namo-kāra-aṭṭhaka

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

The Homage Octet

Homage to the Great Seer, the Worthy One, Rightly Self-awakened.

Homage to the highest Dhamma, well-taught by him here.

And homage to the Great Saṅgha, pure in virtue and view.

Homage to the Triple Gem beginning auspiciously with AUM.

And homage to those three objects that have left base things behind.

By the potency of this homage, may misfortunes disappear.

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

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

4.4 Core Sequence

4.4.1 *Maṅgala-sutta*

[Evam-me sutamaṃ: ekaṃ samayaṃ bhagavā, sāvatthiyaṃ viharati, jeta-vane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkanta-vaṇṇā kevala-kappaṃ jetavanaṃ obhāsetvā, yena bhagavā ten'upasaṅkami. Upasaṅkamtivā bhagavantam abhivādetvā ekam-antaṃ aṭṭhāsi. Ekam-antaṃ t̥hitā kho sā devatā bhagavantam gāthāya ajjhabhāsi:

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

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

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

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

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

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

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

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

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

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

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

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

Snp 2.4

The Thirty-Eight Highest Blessings

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

[Thus have I heard that the Blessed One]
 Was staying at Sāvattihī,
 Residing at the Jeta's Grove
 In Anāthapiṇḍika's Park.

Then in the dark of the night, a radiant deva
 Illuminated all Jeta's Grove.
 She bowed down low before the Blessed One
 Then standing to one side she said:

‘Devas are concerned for happiness
And ever long for peace.

The same is true for humankind.
What then are the highest blessings?’

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

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

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

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

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

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

And heedfulness in all things that arise.
These are the highest blessings.

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

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

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

Although in contact with the world,
Unshaken the mind remains
Beyond all sorrow, spotless, secure.
These are the highest blessings.

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

4.4.2 Ratana-sutta

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

Yānīdha bhūtāni samāgatāni
 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 balim
 Tasmā hi ne rakkhatha appamattā

1. Yaṅkiñci vittaṃ idha vā huraṃ vā
 Saggesu vā yaṃ ratanaṃ paṇītaṃ
 Na no samaṃ atthi tathāgatena
 Idam-pi buddhe ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
2. Khayaṃ virāgaṃ amataṃ paṇītaṃ
 Yad-ajjhagā sakya-munī samāhito
 Na tena dhammena sam'atthi kiñci
 Idam-pi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu
3. Yam buddha-seṭṭho parivaṇṇayī sucim
 Samādhim-ānantarikaññam-āhu
 Samādhinā tena samo na vijjati
 Idam-pi dhamme ratanaṃ paṇītaṃ
 Etena saccena suvatthi hotu

4. Ye puggalā aṭṭha satam pasatṭhā
 Cattāri etāni yugāni honti
 Te dakkhiṇeyyā sugatassa sāvakā
 Etesu dinnāni mahapphalāni
 Idam-pi saṅghe ratanam paṇītam
 Etena saccena suvatthi hotu
5. Ye suppayuttā manasā dalhena
 Nikkāmino gotama-sāsanamhi
 Te patti-pattā amataṃ vigayha
 Laddhā mudhā nibbutiṃ bhuñjamānā
 Idam-pi saṅghe ratanam paṇītam
 Etena saccena suvatthi hotu
- Yath'inda-khīlo paṭhaviṃ sito siyā
 Catubbhi vātebhi asampakampiyo
 Tathūpamaṃ sappurisaṃ vadāmi
 Yo ariya-saccāni avecca passati
 Idam-pi Saṅghe ratanam paṇītam
 Etena saccena suvatthi hotu
- Ye ariya-saccāni vibhāvayanti
 Gambhīra-paññena sudesitāni
 Kiñ-cāpi te honti bhusappamattā
 Na te bhavaṃ aṭṭhamam-ādiyanti
 Idam-pi Saṅghe ratanam paṇītam
 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 cābhiṭhānāni abhabbo kātum
 Idam-pi Saṅghe ratanam paṇītam
 Etena saccena suvatthi hotu

Kiñ-cāpi so kammaṃ karoti pāpakam
 Kāyena vācā uda cetasā vā
 Abhabbo so tassa paṭicchādāya
 Abhabbatā diṭṭha-padassa vuttā
 Idam-pi Saṅghe ratanam paṇītam
 Etena saccena suvatthi hotu

Vanappagumbe yathā phussitagge
 Gimhāna-māse paṭhamasmiṃ gimhe
 Tathūpamaṃ dhamma-varam adesayi
 Nibbāna-gāmiṃ paramaṃ hitāya
 Idam-pi Buddhē ratanam paṇītam
 Etena saccena suvatthi hotu

Varo varaññū varado var'āharo
 Anuttaro dhamma-varam adesayi
 Idam-pi Buddhē ratanam paṇītam
 Etena saccena suvatthi hotu

6. Khīṇaṃ purāṇaṃ navaṃ n'atthi sambhavaṃ
 Viratta-citt'āyatike bhavasmim
 Te khīṇa-bījā aviruḷhi-chandā
 Nibbanti dhīrā yathā'yam padīpo

Idam-pi saṅghe ratanaṃ paṇītaṃ
Etena saccena suvatthi hotu.

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

Yānīdha bhūtāni samāgatāni
Bhummāni 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 Sakyā 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-thulā

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

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

Mātā yathā niyaṃ puttaṃ
 Āyusā eka-puttam-anurakkhe
 Evaṃ'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

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 mettaṃ
mettaṃ erāpathehi me
Chabyā-puttehi me mettaṃ
mettaṃ kaṇhā-gotamakehi ca

Apātakehi me mettaṃ
 mettaṃ dipātakehi me
 Catuppadehi me mettaṃ
 mettaṃ bahuppadehi me
 Mā maṃ apādako hiṃsi
 mā maṃ hiṃsi dipādako
 Mā maṃ catuppado hiṃsi
 mā maṃ hiṃsi bahuppado
 Sabbe sattā sabbe paṇā
 sabbe bhūtā ca kevalā
 Sabbe bhadrāni passantu
 mā kiñci pāpam-āgamā

Appamāṇo buddho appamāṇo dhammo

(This part is sometimes chanted on its own)

Appamāṇo buddho
 appamāṇo dhammo
 appamāṇo saṅgho
 Pamāṇavantāni sirimṣapāni
 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

The Group Protection

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

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

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

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

May all creatures, all breathing things, all beings

– each and every one –

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

Limitless is the Buddha, limitless the Dhamma,

limitless the Saṅgha.

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

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

May the beings depart.

I pay homage to the Blessed One,

homage to the seven Rightly Self-awakened Ones.

4.4.5 Chaddanta-paritta

The Great Elephant Protection

Vadhissamenanti parāmasanto

Kāsāvamaddakkhi dhajaṃ isīnaṃ

Dukkheṇa phuṭṭhassudapādi saññā

Arahaddhajo sabbhi avajjharūpo

Sallena viddho byathitopi santo
 Kāsāvavatthamhi maṇaṃ na dussayi
 Sace imaṃ nāgavarena saccaṃ
 Mā maṃ vane bālamigā agañchunti

4.4.6 Mora-paritta

(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 rattiṃ
 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

The Peacock's Protection

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

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

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

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

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

Having made this protection, the peacock arranges his nest.

4.4.7 Vattaka-paritta

Atthi loke sīla-guṇo	saccaṃ soceyy'anuddayā
Tena saccena kāhāmi	sacca-kiriyam-anuttaraṃ
Āvajjitvā dhamma-balaṃ	sarivā 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

The Quail's Protection

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

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

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

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

My mother and father have left me.

Fire, go back!

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

4.4.8 Buddha-dhamma-saṅgha-guṇā

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

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

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

4.4.9 Araññe rukkha-mūle vā

Araññe rukkha-mūle vā
 Suññāgāre va bhikkhavo
 Anussaretha sambuddhaṃ
 Bhayaṃ tumhāka no siyā
 No ce buddhaṃ sareyyātha
 Loka-jetṭhaṃ nar'āsabhaṃ
 Atha dhammaṃ sareyyātha
 Niyyānikaṃ sudesitaṃ
 No ce dhammaṃ sareyyātha
 Niyyānikaṃ sudesitaṃ
 Atha saṅghaṃ sareyyātha
 Puññakkhettaṃ anuttaraṃ
 Evaṃ-buddhaṃ sarantānaṃ
 Dhammaṃ saṅghañ-ca bhikkhavo
 Bhayaṃ vā chambhitattaṃ vā
 Loma-haṃso na hessatī'ti.

S.I.219-220

4.4.10 Ātānāṭiya-paritta (short)

Vipassissa nam'atthu	cakkhumantassa sirīmato
Sikhissa pi nam'atthu	sabba-bhūtānukampino
Vessabhussa nam'atthu	nhātakassa tapassino
Nam'atthu kakusandhassa	māra-senappamaddino
Konāgamanassa nam'atthu	brāhmaṇassa vusīmato
Kassapassa nam'atthu	vippamuttassa sabbadhi
Aṅgīrasassa nam'atthu	sakya-puttassa sirīmato

Yo imaṃ dhammam-adesesi	sabba-dukkhāpanūdanam
Ye cāpi nibbutā loke	yathā-bhūtaṃ vipassisum
Te janā apisuṇā	mahantā vīta-sāradā
Hitam deva-manussānam	yaṃ namassanti gotamam
Vijjā-caraṇa-sampannam	mahantaṃ vīta-sāradam
Vijjā-caraṇa-sampannam	buddham vandāma gotaman'ti

D.III.195-196

Homage to the Seven Past Buddhas

Homage to Vipassī, possessed of vision and splendor.

Homage to Sikhī, sympathetic to all beings.

Homage to Vesabhū, cleansed, austere.

Homage to Kakusandha, crusher of Māra's host.

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

Homage to Kassapa, everywhere released.

Homage to Aṅgīrasa, splendid son of the Sakyans,

Who taught this Dhamma – the dispelling of all stress.

Those unbound in the world,

 who have seen things as they have come to be,

Great Ones of gentle speech, thoroughly mature:

Even they pay homage to Gotama,

 the benefit of human and heavenly beings,

consummate in knowledge and conduct,

 the Great One, thoroughly mature.

We revere the Buddha Gotama,

 consummate in knowledge and conduct.

4.4.11 Sacca-kiriyā-gāthā

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

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

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

4.4.12 Yaṅkiñci ratanaṃ loke

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

4.4.13 Sakkatvā buddharatanaṃ

Sakkatvā buddharatanaṃ	osadhaṃ uttamaṃ varaṃ
Hitaṃ devamanussānaṃ	buddhatejena sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanaṃ	osadhaṃ uttamaṃ varaṃ
Pariḷāhūpasamaṃ	dhammatejena sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te

Sakkatvā saṅgharatanam osadham uttamaṃ varaṃ
 Āhuneyyaṃ pāhuneyyaṃ saṅghatejena sotthinā
 Nassantupaddavā sabbe rogā vūpasamentu te

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

Having Revered

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

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

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

4.4.14 Aṅgulimāla-paritta

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

M.II.103

(Three times)

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

4.4.15 Bojjhaṅga-paritta

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

The Factors of Awakening Protection

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

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

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

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

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

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

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

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

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

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

4.4.16 Abhaya-paritta

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

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

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

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

The Danger-free Protection

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

By the Buddha's power may they be destroyed.

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

By the Dhamma's power may they be destroyed.

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

By the Saṅgha's power may they be destroyed.

4.5 Closing Sequence

4.5.1 Devatā-uyyojana-gāthā

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

Verses on Sending Off the Devatā

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

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

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

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

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

4.5.2 Jaya-maṅgala-atṭha-gāthā

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

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

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

Ukkhitta-khaggam-atihattha-sudāruṇan-taṃ
Dhāvan-ti-yojana-path'aṅguli- mālavantaṃ
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-manam ati-andha-bhūtaṃ
 Paññā-padīpa-jalito jitavā mun'indo
 Tan-tejasā bhavatu te jaya-maṅgalāni

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

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

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

Verses on the Buddha's Victories

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

Māra, on the elephant Girimekhala,

uttered a frightening roar together with his troops.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.5.3 Jaya-paritta

Mahā-kāruṇiko nātho
 Hitāya sabba-pāṇinaṃ
 Pūretvā pāramī sabbā
 Patto sambodhim-uttamaṃ
 Etena sacca-vajjena
 Hotu te jaya-maṅgalaṃ

Jayanto bodhiyā mūle

(This part is sometimes chanted on its own)

Jayanto bodhiyā mūle

Sakyānaṃ nandi-vaḍḍhano

Evaṃ tvaṃ vijayo hohi

Jayassu jaya-maṅgale

Aparājita-pallaṅke

Sīse paṭhavi-pokkhare

Abhiseke sabba-buddhānaṃ

Aggappatto pamodati

Sunakkhattaṃ sumaṅgalaṃ

Supabhātaṃ suhuṭṭhitaṃ

Sukhaṇo sumuhutto ca

Suyiṭṭhaṃ brahma-cārisu

Padakkhiṇaṃ kāya-kammaṃ

Vācā-kammaṃ padakkhiṇaṃ

Padakkhiṇaṃ mano-kammaṃ

Paṇidhi te padakkhiṇā

Padakkhiṇāni katvāna

Labhant'atthe padakkhiṇe

A.I.294

Victory Protection

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

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

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

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

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

4.5.4 So attha-laddho

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

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

4.5.5 Sā attha-laddhā

Sā attha-laddhā sukhitā 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)

(Solo introduction)

Appasannehi nāthassa	sāsane sādhusammate
Amanussehi caṇḍehi	sadā kibbisakāribhi
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 janapāmokkho	maṅgalo purisāsabho
Sumano sumano dhīro	revato rativaḍḍhano
Sobhito guṇasampanno	anomadassī januttamo
Padumo lokapajjoto	nārado varasārathī
Padumuttaro sattasāro	sumedho appaṭipuggalo
Sujāto sabbalokaggo	piyadassī narāsabho
Atthadassī kāruṇiko	dhammadassī tamonudo
Siddhattho asamo loke	tisso ca vadataṃ varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako
Kakusandho satthavāho	koṇāgamano raṇaṅjaho
Kassapo sirisampanno	gotamo sakyapuṅgavo
Ete caññe ca sambuddhā	anekasatakoṭayo
Sabbe buddhā asamasamā	sabbe buddhā mahiddhikā
Sabbe dasabalūpetā	vesārajehupāgatā

Sabbe te paṭijānanti	āsabhaṅṭhānamuttamam
Sīhanādaṃ nadantete	parisāsu visāradā
Brahmacakkaṃ pavattenti	loke appaṭivattiyam
Upetā buddhadhammehi	aṭṭhārasahi nāyakā
Dvattiṃsa-lakkhaṇūpetā	sītyānubyañjanādharā
Byāmapabbhāya suppbhā	sabbe te munikuñjarā
Buddhā sabbañño ete	sabbe khīṇāsavā jinā
Mahappabhā mahātejā	mahāpaññā mahabbalā
Mahākāruṇikā dhīrā	sabbesānaṃ sukhāvahā
Dīpā nāthā paṭiṭṭhā	ca tāṇā leṇā ca pāṇinaṃ
Gatī bandhū mahassāsā	saraṇā ca hitesino
Sadevakassa lokassa	sabbe ete parāyanā
Tesāhaṃ sirasā pāde	vandāmi purisuttame
Vacasā manasā ceva	vandāmete tathāgate
Sayane āsane ṭhāne	gamane cāpi sabbadā
Sadā sukkena rakkhantu	buddhā santikarā tuvaṃ
Tehi tvaṃ rakkhito santo	mutto sabbabhayena ca
Sabba-rogavinimutto	sabba-santāpavajjito
Sabba-veramatikkanto	nibbuto ca tuvaṃ bhava
Tesaṃ saccena silena	khantimettābalena ca
Tepi tumhe* anurakkhantu	ārogyena sukkena ca
Purattthiṃsmiṃ disābhāge	santi bhūtā mahiddhikā
Tepi tumhe anurakkhantu	ārogyena sukkena ca

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

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

Natthi me saraṇam aññaṃ

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

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

Yaṅkiñci ratanaṃ loke

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

Sakkatvā

Sakkatvā buddharatanaṃ	osadhaṃ uttamaṃ varaṃ
Hitaṃ devamanussānaṃ	buddhatejena sotthinā
Nassantupaddavā sabbe	dukkhā vūpasamentu te
Sakkatvā dhammaratanaṃ	osadhaṃ uttamaṃ varaṃ
Pariḷāhūpasamaṃ	dhammatejena sotthinā
Nassantupaddavā sabbe	bhayā vūpasamentu te
Sakkatvā saṅgharatanaṃ	osadhaṃ uttamaṃ varaṃ
Āhuneyyaṃ pāhuneyyaṃ	saṅghatejena 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 The Twenty-Eight Buddhas' Protection

Solo introduction

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

Homage to all Buddhas, the mighty who have arisen:

Taṇhaṅkara, the great hero, Medhaṅkara, the renowned,
Saraṇaṅkara, who guarded the world, Dīpaṅkara, the light-bearer,
Koṇḍañña, liberator of people, Maṅgala, great leader of people,
Sumana, kindly and wise, Revata, increaser of joy,
Sobhita, perfected in virtues, Anomadassī, greatest of beings,
Paduma, illuminer of the world, Nārada, true charioteer,
Padumuttara, most excellent of beings, Sumedha,

the unequalled one,

Sujāta, summit of the world, Piyadassī, great leader of men,
Atthadassī, the compassionate, Dhammadassī,

destroyer of darkness,

Siddhattha, unequalled in the world, and Tissa, speaker of Truth,
Phussa, bestower of blessings, Vipassī, the incomparable,
Sikhī, the bliss-bestowing teacher, Vessabhū, giver of happiness,
Kakusandha, the caravan leader, Koṇāgamana, abandoner of ills,
Kassapa, perfect in glory, Gotama, chief of the Sakyans.

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

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

By the power of their truth, their virtue and love,
 May they protect and guard you in health and happiness.
 In the Eastern quarter are beings of great power,
 May they protect and guard you in health and happiness.
 In the Southern quarter are deities of great power,
 May they protect and guard you in health and happiness.

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

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

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

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

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

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

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

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

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

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

 therefore may you be blessed.

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

 therefore may you be blessed.

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

 therefore may you be blessed.

If you venerate the Buddha jewel, the supreme,

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

4.9 Pabbatopama-gāthā

Verses on Mountains

Yathā pi selā vipulā	nabhaṃ āhacca pabbatā
Samantā anupariyeyyūṃ	nippothenā 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 pattiya
Na cāpi manta-yuddhena	sakkā jetuṃ dhanena vā
Tasmā hi paṇḍito poso	sampassaṃ attham-attano
Buddhe dhamme ca saṅghe ca	dhīro saddhaṃ nivesaye
Yo dhamma-cārī kāyena	vācāya uda cetasā
Idh'eva naṃ pasamsanti	pecca sagge pamodati

S.I.102

4.10 Bhāra-sutta-gāthā

Verses on the Burden

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

The five aggregates indeed are burdens,

The beast of burden though is man.

In this world to take up burdens is dukkha.

Putting them down brings happiness.

Nikkhipitvā garuṃ bhāraṃ	aññaṃ bhāraṃ anādiya
Samūlaṃ taṇhaṃ abbuyha	nicchāto parinibbuto

A heavy burden cast away,

Not taking on another load,

With craving pulled out from the root,

Desires stilled, one is released.

S.III.26

4.11 Khemākhema-saraṇa-gamana-paridīpikā-gāthā

True and False Refuges

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

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

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

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

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

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

Dukkhaṃ dukkha-samuppādaṃ dukkhassa ca atikkamaṃ
 Ariyañ-c'aṭṭh'āṅgikaṃ maggaṃ dukkhūpasama-gāminam

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

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

Etam kho saraṇaṃ khemaṃ etaṃ saraṇaṃ-uttamaṃ
Etam saraṇaṃ-āgama sabba-dukkhā pamuccatī'ti.

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

Dhp 188-192

4.12 Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

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

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

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

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

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

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

Evamaṃ vihārim-ātāpiṃ aho-rattam-atanditaṃ
Taṃ ve bhadd'eka-ratto'ti santo ācikkhate muni

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

M.III.187

4.13 Ti-lakkhaṇ'ādi-gāthā

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

Dhp 277-279

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

Dhp 85-89

Verses on the Three Characteristics

‘Impermanent are all conditioned things’ —

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

‘Dukkha are all conditioned things’ —

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

‘There is no self in anything’ —

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

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

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

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

4.14 Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

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

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

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

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

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

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

S.I.140

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

*What is true Dhamma and what not
 Will never have the same results,
 While lack of Dhamma leads to hell-realms —
 True Dhamma takes one on a good course.*
 Dhammo have rakkhati dhamma-cāriṃ
 Dhammo suciṇṇo sukham-āvahāti
 Esānisaṃso dhamme suciṇṇe

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

Thag 303-304

4.15 Paṭhama-buddha-bhāsita-gāthā

Verses on the Buddha's First Exclamation

Aneka-jāti-saṃsāraṃ sandhāvissaṃ anibbisaṃ
Gaha-kāraṃ gavesanto dukkhā jāti punappunaṃ

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

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

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

Dhp 153-154

4.16 Pacchima-ovāda-gāthā

Verses on the Last Instructions

Handa dāni bhikkhave āmantayāmi vo
 Vaya-dhammā saṅkhārā
 Appamādena sampādeṭhā'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

4.17 Ye dhammā hetuppabhavā

Arising From a Cause

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

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

Mv.1.23.5

4.18 Nakkhattayakkha

The paritta chanting may be closed with the following:

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

(Three times)

4.19 Verses on Respect

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

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

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 dinnaṃ petānaṃ upakappati

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

Khp.VII.v8

Icchitaṃ patthitaṃ tumhaṃ

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 sotthī bhavantu te

May you always be at ease.

Sabba-roga-vinimutto

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

Sabba-roga-vinimutto

sabba-santāpa-vajjito

Sabba-veram-atikkanto
 nibbuto ca tuvam-bhava
 Sabb'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
Āyuṃ datvā balaṃ vaṇṇaṃ	sukhañ-ca paṭibhāṇa-do
Dīgh'āyu yasavā hoti	yattha yatthūpapajjati

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

5.3 Aggappasāda-sutta-gāthā

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

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

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

A.II.35; A.III.36

5.4 Adāsi-me ādi-gāthā

Adāsi me akāsi me	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 ulārā
 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.

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

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

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

A.III.41

5.6 Ratanattay'ānubhāv'ādi-gāthā

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

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

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

5.7 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-dhammakhandh'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...

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

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

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

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

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

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

5.8 Mahā-maṅgala-cakka-vāḷa

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

Dvattiṃsa-mahā-purisa-lakkhaṇānubhāvena
asītyānubyañjanānubhāvena

aṭṭhuttara-sata-maṅgalānubhāvena

chabbaṇṇa-raṃsiyānubhāvena ketumālānubhāvena

dasa-pāramitānubhāvena

dasa-upapāramitānubhāvena

dasa-paramattha-pāramitānubhāvena

silā-samādhi-paññānubhāvena

buddhānubhāvena

dhammānubhāvena

saṅghānubhāvena

tejānubhāvena

iddhānubhāvena

balānubhāvena

ñeyya-dhammānubhāvena

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

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

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

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

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

5.9 Vihāra-dāna-gāthā

Sītaṃ uṇhaṃ paṭihanti	tato vāḷamigāni ca
sariṃsape ca makase	sisire cāpi vuṭṭhiyo
Tato vātātapo ghorō	sañjāto paṭihaññati
Leṇatthañ ca sukhatthañ ca	jhāyituñ ca vipassitūṃ
Vihāradānaṃ saṅghassa	aggamaṃ buddhehi vaṇṇitaṃ
Tasmā hi paṇḍito poso	sampassaṃ attham attano
Vihāre kāraye ramme	vāsayettha bahu-ssute
Tesaṃ annañ ca pānañ ca	vattha-senāsanāni ca
Dadeyya uju-bhūtesu	vippasannena cetasā
Te tassa dhammaṃ desenti	sabbadukkhāpanūdanaṃ
Yaṃ so dhammaṃ idh'aññāya	parinibbātayanāsavo'ti

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

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

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

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

5.10 Saṅgaha-vatthu-gāthā

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

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

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

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

A.II.32

5.11 Ādiya-sutta-gāthā

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

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

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

A.III.46

5.12 Ariya-dhana-gāthā

Verses on the Riches of a Noble One

Yassa saddhā tathāgate acalā supatiṭṭhitā
Sīlañ-ca yassa kalyāṇaṃ ariya-kantaṃ pasamsitaṃ

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

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

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

Tasmā saddhañ-ca sīlañ-ca pasādaṃ dhamma-dassanaṃ
Anuyuñjetha medhāvī saraṃ buddhāna sāsanaṃ'ti

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

5.13 Devat'ādissa-dakkhiṇā'numodanā-gāthā

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

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

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

Vin.I.229

6.

FUNERAL CHANTS

6.1 Dhamma-saṅgaṇī-mātikā

Kusalā dhammā.

Akusalā dhammā.

Abyākatā dhammā.

*Skillful phenomena,
unskillful phenomena,
undeclared phenomena.*

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

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

Vipākā dhammā.

Vipāka-dhamma-dhammā.

N'eva vipāka na vipāka-dhamma-dhammā.

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

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

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

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

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

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

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

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

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

Dassanena pahātabbā dhammā.

Bhāvanāya pahātabbā dhammā.

N'eva dassanena na bhāvanāya pahātabbā dhammā.

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

Dassanena pahātabba-hetukā dhammā.

Bhāvanāya pahātabba-hetukā dhammā.

N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā.

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

Ācaya-gāmino dhammā.

Apacaya-gāmino dhammā.

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

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

Sekkhā dhammā.

Asekkhā dhammā.

N'eva sekkhā nāsekkhā dhammā.

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

Parittā dhammā.

Mahaggatā dhammā.

Appamāṇā dhammā.

*Limited phenomena,
expanded phenomena,
immeasurable phenomena.*

Paritt'ārammaṇā dhammā.

Mahaggat'ārammaṇā dhammā.

Appamāṇ'ārammaṇā dhammā.

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

Hīnā dhammā.

Majjhimā dhammā.

Paṇītā dhammā.

*Lowly phenomena,
middling phenomena,
exquisite phenomena.*

Micchatta-niyatā dhammā.

Sammatta-niyatā dhammā.

Aniyatā dhammā.

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

Magg'ārammaṇā dhammā.

Magga-hetukā dhammā.

Maggādhipatino dhammā.

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

Uppannā dhammā.

Anuppannā dhammā.

Uppādino dhammā.

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

Atītā dhammā.

Anāgatā dhammā.

Paccuppannā dhammā.

*Past phenomena,
future phenomena,
present phenomena.*

Atīt'ārammaṇā dhammā.

Anāgat'ārammaṇā dhammā.

Paccuppann'ārammaṇā dhammā.

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

Ajjhattā dhammā.

Bahiddhā dhammā.

Ajjhatta-bahiddhā dhammā.

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

Ajjhatt'ārammaṇā dhammā.

Bahiddh'ārammaṇā dhammā.

Ajjhatta-bahiddh'ārammaṇā dhammā.

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

Sanidassana-sappaṭighā dhammā.

Anidassana-sappaṭighā dhammā.

Anidassanāppaṭighā dhammā.

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

Dhammasaṅgani 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, tasmिṃ samaye phasso hoti, avikkhepo hoti, ye vā pana tasmिṃ 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 abhisankhipitvā, ayaṃ vuccati rūpakkhandho.

Vibhaṅga 1

6.4 Dhātukathā

Saṅgaho asaṅgaho,
 saṅgahitena asaṅgahitaṃ,
 asaṅgahitena saṅgahitaṃ,
 saṅgahitena saṅgahitaṃ,
 asaṅgahitena asaṅgahitaṃ,
 sampayogo vip̐payogo,
 sampayuttena vip̐payuttaṃ,
 vip̐payuttena sampayuttaṃ,
 asaṅgahitaṃ.

Dhātukathā 1

6.5 Puggalapaññatti

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

Kittāvata puggalānaṃ puggalapaññatti.

Samayavimutto, asamayavimutto,
 kuppadhammo, akuppadhammo,
 parihaṇadhammo, aparahaṇadhammo,
 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,

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

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

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

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

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

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

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

Tika Paṭṭhāna 1

6.9 Vipassanā-bhūmi-pāṭha

Pañcakkhandhā:

Rūpakkhandho, vedanākkhandho, saññākkhandho,
saṅkhārakkhandho, viññāṇakkhandho.

The five groups:

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

Dvā-das'āyatanāni:

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

The twelve spheres:

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

Aṭṭhārasa dhātuyo:

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

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

The eighteen elements:

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

Bā-vīsat'indriyāni:

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

The twenty two faculties:

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

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

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

*The Four Noble Truths:
 The noble truth of suffering,
 the noble truth of the cause of suffering,
 the noble truth of the cessation of suffering,
 the noble truth of the way of practice leading to the cessation of
 suffering.*

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

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

With ignorance as a condition there are fabrications.

With fabrications as a condition there is consciousness.

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

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

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

With contact as a condition there is feeling.

With feeling as a condition there is craving.

With craving as a condition there is clinging.

With clinging as a condition there is becoming.

With becoming as a condition there is birth.

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

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

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

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

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

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

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

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

6.10 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.

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

D.II.157; S.I.6

Addhavaṃ jīvitaṃ
 Dhavaṃ maraṇaṃ
 Avassaṃ mayā maritabbaṃ
 Maraṇapariyosānaṃ me jīvitaṃ
 Jīvitaṃ me aniyataṃ
 Maraṇaṃ me niyataṃ.

DhpA.III.170

(For the living)

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

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

Dhp 41

7. SUTTAS

7.1 Dhammacakkappavattana-sutta

Solo introduction

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

[Evaṃ me suttaṃ]

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

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

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdam:

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

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

Idaṃ kho pana, bhikkhave, dukkhaṃ ariya-saccaṃ:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[Pavattite ca bhagavatā] dhammacakke bhummā 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 isipātane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā
brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā
lokasmin'ti.

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

Atha kho bhagavā udānaṃ udānesi:

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

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

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

7.2 Setting in Motion the Wheel of Dhamma

Solo introduction

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

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

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

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

Thus have I heard.

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

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

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

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

‘It is just this Noble Eightfold Path, namely:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7.3 Anatta-lakkhaṇa-sutta

Solo introduction

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

[Evaṃ me suttaṃ]

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

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

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

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

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya
saṃvattati, na ca labbhati vedanāya, evaṃ me vedanā hotu, evaṃ
me vedanā mā ahoṣi 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, viññāṇaṅca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

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

[Taṃ kiṃ maññatha bhikkhave] rūpaṃ niccaṃ vā aniccaṃ vā ti. Aniccaṃ bhante. Yam paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti. Dukkhaṃ bhante.

Yam paṇāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoḥaṃ'asmi, eso me attā ti. No hetuṃ bhante.

Taṃ kiṃ maññatha bhikkhave, vedanā niccā vā aniccā vā ti.
Aniccā bhante. Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ
samanupassituṃ, etaṃ mama, esoham'asmi, eso me attā ti. No
hetam bhante.

Taṃ kiṃ maññatha bhikkhave, saññā niccā vā aniccā vā ti. Aniccā
bhante. Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ
samanupassituṃ, etaṃ mama, esoham'asmi, eso me attā ti. No
hetam bhante.

Taṃ kiṃ maññatha bhikkhave, saṅkhārā niccā vā aniccā vā ti.
Aniccā bhante. Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ
samanupassituṃ, etaṃ mama, esoham'asmi, eso me attā ti. No
hetam bhante.

Taṃ kiṃ maññatha bhikkhave, viññāṇaṃ niccaṃ vā aniccaṃ vā ti.
Aniccaṃ bhante. Yam panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā ti.
Dukkhaṃ bhante.

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ
samanupassituṃ etaṃ mama, esoham'asmi, eso me attā ti. No
hetam bhante.

[Tasmā tiha bhikkhave] yaṃ kiñci rūpaṃ
atītānāgata-paccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā
sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yandūre santike vā, sabbaṃ
rūpaṃ netamaṃ mama, nesohama'smi, na me so attā ti, evamevaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabba
vedanā netamaṃ mama, nesohama'smi, na me so attā ti, evamevaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabba
saññā netamaṃ mama, nesohama'smi, na me so attā ti, evamevaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā
oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe
saṅkhārā netamaṃ mama, nesohama'smi, na me so attā ti, evamevaṃ
yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

Yaṃ kiñci viññāṇaṃ atītānāgata-paccuppannaṃ ajjhattaṃ vā
bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā
yandūre santike vā, sabbaṃ viññāṇaṃ netamaṃ mama,
nesohama'smi, na me so attā ti, evamevaṃ yathābhūtaṃ
sammappaññāya daṭṭhabbaṃ.

[Evaṃ passaṃ bhikkhave] sutvā ariyasāvako rūpasmiṃ pi
nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati,
saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindamaṃ
virajjati, virāgā vimuccati, vimuttasmiṃ vimuttam iti ñāṇaṃ hoti,

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ
itthattāyā ti pajānātī ti.

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

Anattalakkhaṇa-suttaṃ niṭṭhitam.

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

7.4 The Characteristic of Not-Self

Solo introduction

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

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

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

Thus have I heard.

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

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

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

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

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

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

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

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

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

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

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

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

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

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

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

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

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

7.5 Āditta-pariyāya-sutta

Solo introduction

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

[Evaṃ me sutam]

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

Sabbaṃ bhikkhave ādittaṃ. Kiñca bhikkhave sabbaṃ ādittaṃ.

Cakkhuṃ bhikkhave ādittaṃ, rūpā ādittā, cakkhuvīññāṇaṃ ādittaṃ, cakkhusamphasso āditto, yampidaṃ

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

Ādittaṃ rāgagginā dosagginā mohagginā, ādittaṃ jātiyā jarāmaṇena 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 jarāmarañena 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 jarāmarañena 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 jarāmarañena 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.

Ghānasmiṃ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphasse pi nibbindati, yampidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

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

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

Manasmिṃ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphassepi nibbindati, yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmिṃ pi nibbindati.

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

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

S.IV.19; Vin.I.34

7.6 The Fire Sermon

Solo introduction

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

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

Thus have I heard.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus ends The Fire Sermon.

7.7 Ānāpānassati-sutta

[Handa mayam ānāpānassati-sutta-pāṭhaṃ bhaṇāmasē]

Ānāpānassati bhikkhave bhāvitā bahulikāṭā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisaṃsā

It is of great fruit and great benefit;

Ānāpānassati bhikkhave bhāvitā bahulikāṭā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness;

Cattāro satipaṭṭhānā bhāvitā bahulikāṭā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

Satta-bojjhaṅgā bhāvitā bahulikāṭā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṃ paripūrenti

They fulfill true knowledge and deliverance.

Kathaṃ bhāvitā ca bhikkhave ānāpānassati kathaṃ bahulikāṭā

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

Mahapphalā hoti mahānisamsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Arañña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisīdati pallaṅkaṃ ābhujitvā

Sits down having crossed his legs,

Ujuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā

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

So sato'va assasati sato'va passasati

Ever mindful he breathes in; mindful he breathes out.

Dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti

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

Dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti

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

Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti

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

Rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti

Breathing out short, he knows 'I breathe out short'.

Sabba-kāya-pañisaṃvedī assasissāmī'ti sikkhati

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

Sabba-kāya-pañisaṃvedī passasissāmī'ti sikkhati

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

Passambhayaṃ kāya-saṅkhāraṃ assasissāmī'ti sikkhati

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

Passambhayaṃ kāya-saṅkhāraṃ passasissāmī'ti sikkhati

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

Pīti-pañisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing rapture'.

Pīti-pañisaṃvedī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out experiencing rapture'.

Sukha-pañisaṃvedī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in experiencing pleasure'

Sukha-*paṭisaṃvedī passasissāmī*'ti sikkhati

He trains thus: 'I shall breathe out experiencing pleasure'

Citta-*saṅkhāra-*paṭisaṃvedī assasissāmī**'ti sikkhati

He trains thus: 'I shall breathe in experiencing the mental formations'

Citta-*saṅkhāra-*paṭisaṃvedī passasissāmī**'ti sikkhati

He trains thus: 'I shall breathe out experiencing the mental formations'

Passambhayaṃ citta-*saṅkhāraṃ assasissāmī*'ti sikkhati

He trains thus: 'I shall breathe in tranquillizing the mental formations'

Passambhayaṃ citta-*saṅkhāraṃ passasissāmī*'ti sikkhati

He trains thus: 'I shall breathe out tranquillizing the mental formations'

Citta-*paṭisaṃvedī assasissāmī*'ti sikkhati

He trains thus: 'I shall breathe in experiencing the mind'

Citta-*paṭisaṃvedī passasissāmī*'ti sikkhati

He trains thus: 'I shall breathe out experiencing the mind'

Abhippamodayaṃ cittaṃ *assasissāmī*'ti sikkhati

He trains thus: 'I shall breathe in gladdening the mind'

Abhippamodayaṃ cittaṃ *passasissāmī*'ti sikkhati

He trains thus: 'I shall breathe out gladdening the mind'.

Samādahaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in concentrating the mind'

Samādahaṃ cittaṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out concentrating the mind'.

Vimocayaṃ cittaṃ assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in liberating the mind'.

Vimocayaṃ cittaṃ passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out liberating the mind'.

Aniccānupassī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in contemplating impermanence'.

Aniccānupassī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out contemplating impermanence'.

Virāgānupassī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in contemplating the fading away of passions'.

Virāgānupassī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out contemplating the fading away of passions'.

Nirodhānupassī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in contemplating cessation'.

Nirodhānupassī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out contemplating cessation'.

Paṭinissaggānupassī assasissāmī'ti sikkhati

He trains thus: 'I shall breathe in contemplating relinquishment'.

Paṭinissaggānupassī passasissāmī'ti sikkhati

He trains thus: 'I shall breathe out contemplating relinquishment'.

Evam bhāvitā kho bhikkhave ānāpānassati evaṃ bahulīkatā

Bhikkhus, that is how mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisaṃsā'ti

So that it is of great fruit and great benefit.

M.III.78

7.8 Dhaj’agga Sutta

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

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

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

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

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

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

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

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

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

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

“No ce maṃ anussareyyātha, atha dhammaṃ anussareyyātha:

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

“No ce dhammaṃ anussareyyātha, atha saṅghaṃ anussareyyātha:

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

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

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

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

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

7.9 Girimānanda-suttaṃ

[Evaṃ me suttaṃ] 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. Sādhu bhante bhagavā yen'āyasmā Girimānando ten'upasaṅkamatu anukampaṃ upādāyā ti.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, tḥānaṃ kho pan'etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tḥānaso 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 rukkhamūla-gato vā suññāgāra-gato vā iti paṭisaṅcikkhati: rūpaṃ aniccaṃ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṃ aniccaṃ'ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṃ vuccat'Ānanda anicca-saññā.

Katamā c'Ānanda anatta-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisaṅcikkhati: cakkhuṃ anattā, rūpā anattā, soṭaṃ anattā, saddā anattā, ghānaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā,

phoṭṭhabbā anattā, mano anattā, dhammā anattā'ti. Iti imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayaṃ vuccat'Ānanda anatta-saññā.

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

Katamā c'Ānanda ādīnava-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Bahu-dukkho kho ayaṃ kāyo bahu-ādīnavo. Iti imasmiṃ kāye vividhā ābādhā uppajjanti, seyyathidaṃ cakkhu-rogo, sota-rogo, ghāna-rogo, jivhā-rogo, kāya-rogo, sīsa-rogo, kaṇṇa-rogo, mukha-rogo, dantarogo, oṭṭha-rogo, kāso, sāso, pināso, ḍāho, jaro, kucchi-rogo, mucchā, pakkhandikā, sūlā, visūcīkā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, nakhasā, vitacchikā, lohitaṃ, pittaṃ, madhu-meho, aṃsā, piḷakā, bhagandalā, pitta-samuṭṭhānā ābādhā, semha-samuṭṭhānā ābādhā, vāta-samuṭṭhānā ābādhā, sannipātīkā 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, byantikaroti, anabhāvaṃ gameti. Uppannaṃ byāpāda-vitakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Uppannaṃ vihiṃsā-vitakkaṃ nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Uppannaṃ uppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantikaroti, anabhāvaṃ gameti. Ayaṃ vuccat'Ānanda pahāna-saññā.

Katamā c'Ānanda, virāga-saññā? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Etaṃ santaṃ, etaṃ paṇītaṃ, yad-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 santaṃ, etaṃ paṇītaṃ, 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 aṭṭiyati, harāyati, jigucchati. Ayaṃ vuccat'Ānanda, sabba-saṅkhāresu anicchā-saññā.

Katamā c'Ānanda ānāpānassati? Idh'Ānanda, bhikkhu araṅṅa-gato vā rukkhāmūla-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 citta-saṅkhāraṃ 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. Samādaḥaṃ cittaṃ assasissāmi'ti sikkhati. Samādaḥaṃ cittaṃ passasissāmi'ti sikkhati. Vimocayaṃ cittaṃ assasissāmi'ti sikkhati. Vimocayaṃ cittaṃ passasissāmi'ti sikkhati.

Aniccānupassī assasissāmi'ti sikkhati. Aniccānupassī passasissāmi'ti sikkhati. Virāgānupassī assasissāmi'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:

Etam buddhāna sāsanaṃ

These are the teachings of all Buddhas.

Dhp 183-185

8.2 Sacca-kiriyā-gāthā

[Handa mayaṃ sacca-kiriyā-gāthāyo bhaṇāmaṃse]

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.

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

8.4 Tāyana-gāthā

The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmaṣe]

Chinda sotamaṃ parakkamma
 Kāme paṇūda 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-enaṃ parakkame
 Sithilo hi paribbājo
 Bhiyyo ākirate rajaṃ

*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.*

Akatam dukkaṭam seyyo
Pacchā tappati dukkaṭam
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 dupparāmaṭṭham
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.*

S.I.49f

8.5 Sāmaṇera-sikkhā

Anuññāsi kho bhagavā
 Sāmaṇerānaṃ dasa sikkhā-padāni

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

Tesu ca sāmaṇerehi sikkhituṃ

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-pamādatṭhānā veramaṇī

Abstaining from intoxicants that dull the mind

Vikāla-bhojanā veramaṇī

Abstaining from eating at the wrong time

Nacca-gīta-vādita-visūka-dassanā veramaṇī

Abstaining from dancing, singing, music and watching shows

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

Abstaining from perfumes, beautification and adornment

Uccā-sayana-mahā-sayanā veramaṇī

Abstaining from lying on high or luxurious beds

Jāta-rūpa-rajata-ṭṭiggahaṇā 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?

Pāṇātīpātī 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-ditṭhiko 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
kātuṃ

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

9.

CHANTS USED IN SRI LANKA

9.1 Devotional Chants

9.1.1 Salutation to the Three Main Objects of Venerations

Vandāmi cetiyaṃ sabbam
Sabba-ṭhānesu patitṭhitam
Sārīrika-dhātu-Mahā-bodhiṃ
Buddha-rūpaṃ sakalam sadā.

9.1.2 Salutation to the Bodhi-Tree

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

9.1.3 Offering of Lights

Ghana-sārappadittena
Dīpena tama-dhaṃsinā
Tīloka-dīpam sambuddham
Pūjayāmi tamo-nudaṃ.

9.1.4 Offering of Incense

Gandha-sambhāra-yuttena
 Dhūpenāhaṃ sugandhinā
 Pūjaye pūjaneyyan-taṃ
 Pūjā-bhājanam-uttamaṃ.

9.1.5 Offering of Flowers

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

9.1.6 Transference of Merit to Devas

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

9.1.7 Blessing to the World

Devo vassatu kālena
 Sassa-sampatti-hetu ca
 Phīto bhavatu loko ca
 Rajā bhavatu dhammiko.

9.1.8 Transference of Merits to Departed Ones

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

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

9.1.9 The Aspirations

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

9.1.10 Blessing and Protection

Sabb'ītiyo vivajjantu
 Mā me/no bhavatvantarāyo
 Bhavatu sabba-maṅgalaṃ
 Sabba-buddhānubhāvena
 Bhavatu sabba-maṅgalaṃ
 Sabba-dhammānubhāvena
 Bhavatu sabba-maṅgalaṃ.
 Sabba-saṅghānubhāvena,
 Nakkhatta-yakkha-bhūtānaṃ
 Parittassānubhāvena
 Devo vassatu kālena.
 Phīto bhavatu loko ca.
 Sabbe buddhā balappattā,
 Arahantānañca tejena,

sabba-rogo vinassatu;
 sukhī dīghāyuko/ā bhava/homa.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 rakkhantu sabba-devatā.
 sadā sotthi bhavantu me.
 pāpaggaha-nivāraṇā
 hantvā mayhaṃ/amhe upaddave.
 sassa-sampatti-hetu ca.
 rājā bhavatu dhammiko.
 paccekānañca yaṃ balaṃ
 rakkhaṃ bandhāmi sabbaso.

9.1.11 Mettā Bhāvanā

Attūpamāya sabbesaṃ
 Passivā kamato mettaṃ
 Sukhi bhaveyyaṃ niddukkho
 Hitā ca me sukhī hontu
 Imamhi gāmakkhettamhi
 Tato parañ ca-rajjesu

sattānaṃ sukhakāmatam,
 sabbasattesu bhāvaye.
 ahaṃ niccaṃ ahaṃ viya,
 majjhatthā c'atha verino.
 sattā hontu sukhī sadā,
 cakkavāḷesu jantuno.

Samantā cakkavāḷesu	sattānan-tesu pāṇino,
Sukhino puggala bhūtā	attabhāvagatā siyuṃ.
Tathā itthī pumā ce'va	ariya anariya' pi ca,
Devā narā apāyaṭṭhā	tathā dasa disāsu cā-ti.

9.1.12 Pattanumodana (Sharing Merits)

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

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

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

9.2 Offences

9.2.1 Āpatti-paṭidesanā (Confession of Offences)

Method of confessing light offences

JCB: Junior Confessing Bhikkhu

SAB: Senior Acknowledging Bhikkhu

JCB: Okāsa, ahaṃ bhante, sabbā āpattiyo ārocemi.

Dutiyam-pi ahaṃ bhante, sabbā āpattiyo ārocemi.

Tatīyam-pi ahaṃ bhante, sabbā āpattiyo ārocemi.

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

SAB: Sādhu, sādhu.

It is good, it is good.

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

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

SAB: Passasi āvuso tā āpattiyo?

Do you see, friend, those offences?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatīṃ āvuso saṃvareyyāsi.

In the future, friend, you should be restrained.

JCB: Sādhu suṭṭhu bhante āyatīṃ saṃvarissāmi.

Dutiyam-pi sādhu suṭṭhu bhante āyatīṃ saṃvarissāmi.

Tatīyam-pi sādhu suṭṭhu bhante āyatīṃ saṃvarissāmi.

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

SAB: Sādhu, sādhu.

It is good, it is good.

JCB: Okāsa ahaṃ bhante,
sabbā tā garukāpattiyo āvikaromi.

Dutiyam-pi okāsa ahaṃ bhante,
sabbā tā garukāpattiyo āvikaromi.

Tatīyam-pi okāsa ahaṃ bhante,
sabbā tā garukāpattiyo āvikaromi.

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

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

Formula for same base offences

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

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

SAB: Passasi āvuso taṃ āpaṭṭiṃ?

Do you see, friend, that offence?

JCB: Āma bhante passāmi.

Yes, ven. sir, I see.

SAB: Āyatim āvuso saṃvareyyāsi.

In the future, friend, you should be restrained.

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

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

SAB: Sādhu, sādhu.

It is good, it is good.

Vin.II.102

9.3 Rains and Kathina

9.3.1 Entering the Rains

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

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

9.4 Uposatha-day for Lay-followers

9.4.1 Eight Precepts

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

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

Bhk: ‘Yaṃ ahaṃ vadāmi taṃ vadetha.’

Laypeople: ‘Āma, bhante.’

Bhk: ‘Namo...’ (×3)

Laypeople: repeat.

Bhk:

‘Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Saṅghaṃ saraṇaṃ gacchāmi.’

Laypeople: repeat line by line.

Bhk: ‘Saraṇagamanam sampuṇṇam.’

Laypeople: ‘Āma, bhante.’

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

- Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.
- Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.
- Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.
- Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.
- Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.
- Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.

- Nacca-gīta vādita visūka-dassana mālāgandha vilepana dhāraṇa maṇḍana vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.
- Uccā-sayana mahā-sayanā veramaṇī sikkhā-padaṃ samādiyāmi.

A.IV.248-250

I undertake the precept to refrain from:

- destroying living beings.
- taking that which is not given.
- any kind of intentional sexual behaviour.
- false speech.
- intoxicating drinks and drugs that lead to carelessness.
- eating at wrong times.
- dancing, singing, music and going to entertainments, perfumes, beautification and adornment.
- lying on a high or luxurious sleeping place.

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

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

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

Laypeople: 'Āma, bhante.'

Bhk:

'Sīlena sugatiṃ yanti,
Sīlena bhoga-sampadā,

Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.’

‘These Eight Precepts

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

The Laypeople may respond with:

‘Sādhu, sādhu, sādhu!’

9.4.2 Five Precepts

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

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

Bhikkhu: ‘Yaṃ ahaṃ vadāmi taṃ vadetha.’

Laypeople: ‘Āma, bhante.’

Bhk: ‘Namo...’ (×3)

Laypeople: repeat.

Bhk: ‘Saraṇagamaṇaṃ sampuṇṇaṃ.’

Laypeople: ‘Āma, bhante.’

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

- Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

- Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.
- Kāmesu micchā-cārā veramaṇī sikkhā-padaṃ samādiyāmi.
- Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi.
- Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.

A.IV.248-250

Bhk:

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

Laypeople: ‘Āma, bhante.’

Bhk:

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

PART II

VINAYA NOTES

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

Ud 5.5

10.

GUIDELINES

10.1 Ten Reasons for Establishing the 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

10.2 Four Great Standards (Mahāpadesa)

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

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

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

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

Vin.I.250

10.3 Upholding the Principles

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

Entrance to the Vinaya, I.230

11.

REQUISITES

11.1 Bindu (Marking)

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

‘*Imaṃ bindukappaṃ karomi.*’ (×3)

‘*I make this properly marked.*’

Vin.IV.120

11.2 Adhiṭṭhāna (Determining)

‘*Imaṃ saṅghāṭiṃ adhiṭṭhāmi.*’

‘*I determine this outer robe.*’

For ‘*saṅghāṭiṃ*’ substitute item as appropriate:

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

- parikkhāra-colaṃ (small requisite)

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

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

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

‘Imāni paccattharaṇāni adhiṭṭhāmi.’

‘I determine these sleeping cloths.’

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

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

‘imaṃ’ (this) → ‘etaṃ’ (that)

‘imāni’ (these) → ‘etāni’ (those)

Sp.III.643-644

11.3 Paccuddharaṇa (Relinquishing)

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

‘Imaṃ saṅghāṭiṃ paccuddharāmi.’

'I relinquish this outer robe.'

Sp.III.643

Substitute the appropriate item for *'saṅghāṭim'*.

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

11.4 Vikappana (Sharing Ownership)

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

11.4.1 Generally Addressing the Recipient

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

'Imaṃ 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’ → ‘tumhākam’

When the article is beyond forearm’s length:

‘imaṃ’ → ‘etaṃ’;

‘imāni’ → ‘etāni’;

‘ime’ → ‘ete’

Vin.IV.122

11.4.2 Addressing the Recipient by Name

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

‘Imaṃ cīvaraṃ uttarassa bhikkhuno vikappemi.’

‘I share this robe with Uttaro Bhikkhu.’

When the receiving bhikkhu is the senior:

‘uttarassa bhikkhuno’ → ‘āyasmato uttarassa’

If it is shared with a novice:

‘uttarassa bhikkhuno’ → ‘uttarassa sāmaṇerassa’

To share a bowl: ‘cīvaraṃ’ → ‘pattam’

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

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

Vin.IV.122

11.4.3 Receiving Bhikkhu is Absent

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

‘Imaṃ cīvaraṃ vikappanathāya tuyhaṃ dammi.’

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

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

‘Ko te mitto vā sandiṭṭho vā.’

‘Who is your friend or acquaintance?’

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

‘Uttaro bhikkhu ca tisso sāmaṇero ca.’

‘Bhikkhu Uttaro and Sāmaṇera Tisso.’

The witness then says:

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

or

‘Ahaṃ uttarassa bhikkhuno ca tissassa sāmaṇerassa dammi.’

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

Vin.IV.122

To share a bowl: ‘cīvaraṃ’ → ‘pattaṃ’

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

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

11.5 Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

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

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

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

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

Kv.122

When more than one robe is being relinquished:

‘imaṃ cīvaraṃ’ → ‘imāni cīvarāni’

‘santakaṃ’ → ‘santakāni’

When the second owner is junior:

‘paribhuñja’ → ‘paribhuñjatha’

‘visajjehi’ → ‘visajjetha’

‘karohi’ → ‘karotha’

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

‘imaṃ’ (this) → ‘etaṃ’ (that)

‘imāni’ (these) → ‘etāni’ (those)

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

‘Tesam santakam paribhujja va vissajjehi va yathapaccayam va karohi.’

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

To rescind the shared ownership of a bowl:

‘civaram’ → ‘pattam’

and alter according to sec. [11.4.1](#) above.

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

12.

OFFENCES

12.1 Āpatti-paṭidesanā (Confession of Offences)

12.1.1 Six reasons for āpatti

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

12.1.2 Four conditions for exemption from āpatti

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

12.1.3 The kinds of āpatti

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

(b) Those that can be remedied:

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

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

12.1.4 Method of confessing light offences

(Thai Formula)

Before the general confession any known offences should be specified. Two bhikkhus with the same offence should not confess that offence together. To do so is a *dukkata* offence. Vin.IV.122

SB: Senior Bhikkhu

JB: Junior Bhikkhu

Junior bhikkhu is confessing:

JB: 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: Āyatiṃ āvuso saṃvareyyāsi.

In future, friend, you should be restrained.

JB: Sādhu suṭṭhu bhante saṃvarissāmi. (×3)

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

Senior bhikkhu is confessing:

SB: Ahaṃ 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: Āyatiṃ bhante saṃvareyyātha.

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

SB: Sādhu suṭṭhu āvuso saṃvarissāmi. (×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.*’

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

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

12.2 Nissaggiya Pācittiya

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

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

12.2.1 Nissaggiya Pācittiya 1 ('extra robe')

On the eleventh dawn of keeping one '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' → 'āysamantaṇaṃ'

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.

12.2.2 Nissaggiya Pācittiya 2 (‘separated from’)

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

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

Vin.III.199-200

If multiple robes:

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

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

‘Idaṃ me bhante akāla-cīvaraṃ māsātikantaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.’

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

For more than one piece of cloth:

'Imāni me bhante akāla-cīvarāni māsātikantāni nissaggiyāni. Imānāhaṃ āyasmato nissajjāmi.'

12.2.4 Nissaggiya Pācittiya 6 ('asked for')

'Idaṃ me bhante cīvaraṃ aññātaṃ gahapatikaṃ aññatra samayā viññāpitaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.'

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

For more than one piece of cloth:

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

12.2.5 Nissaggiya Pācittiya 7 ('beyond limit')

'Idaṃ me bhante cīvaraṃ aññātaṃ gahapatikaṃ upasaṃkamtivā tat'uttariṃ viññāpitaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.'

'This robe, ven. sir, which has been asked for beyond the limitation from an unrelated householder, is to be forfeited by me: I forfeit it to you.'

Vin.III.214-215

For more than one piece of cloth:

‘Imāni me bhante cīvarāni aññātakam gahapatikam tat’uttariṃ viññāpitāni nissaggiyāni. Imānāham āyasmato nissajjāmi.’

12.2.6 Nissaggiya Pācittiya 8 (‘instructing’)

‘Idam me bhante cīvaram pubbe appavārito 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

12.2.7 Nissaggiya Pācittiya 9 (‘instructing’)

For a robe (robe-cloth) received after making instructions to two or more householders. Use formula of sec.12.2.6 above but change:

‘aññātakam gahapatikam’ → ‘aññātake gahapatike’

For returning the robe(s) see sec.12.2.1 above.

Vin.III.219

12.2.8 Nissaggiya Pācittiya 10 (‘reminding’)

‘Idam me bhante cīvaram atireka-tikkhattum codanāya atireka-chakkhattum 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

12.2.9 Nissaggiya Pācittiya 18 ('gold and silver')

'Ahaṃ bhante rūpiyaṃ paṭiggahesiṃ, idaṃ me nissaggiyaṃ.
Imāhaṃ saṅghassa nissajjāmi.'

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

To be forfeited to the Saṅgha only.

Vin.III.238

12.2.10 Nissaggiya Pācittiya 19 ('monetary exchange')

'Ahaṃ bhante nānappakāraṃ rūpiyaṣaṃvohāraṃ samāpajjīṃ,
idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.'

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

To be forfeited to the Saṅgha only.

Vin.III.240

12.2.11 Nissaggiya Pācittiya 20 ('buying and selling')

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

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

Vin.III.242

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

If forfeiting to a group of bhikkhus:

'āyasmato' → 'āyasmantaṇaṃ'

12.2.12 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 pattam āyasmato dammi.'

'I give this bowl to you.'

Vin.III.243-244

12.2.13 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

12.2.14 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

12.2.15 Nissaggiya Pācittiya 25 ('snatched back')

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

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

Vin.III.255

12.2.16 Nissaggiya Pācittiya 28 ('urgent')

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

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

Vin.III.262

12.2.17 Nissaggiya Pācittiya 29 ('wilderness abode')

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

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

Vin.III.264

12.2.18 Nissaggiya Pācittiya 30 ('diverted gain')

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

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

To return the article: ‘Imaṃ āyasmato dammi.’

Vin.III.266

12.3 Saṅghādisesa

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

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

13.

UPOSATHA

13.1 Pārisuddhi-uposatha (Purity Uposatha)

13.1.1 Pārisuddhi Before Sangha

Declaring one's purity before the Sangha:

'Parisuddho 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

13.1.2 Pārisuddhi for Three Bhikkhus

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

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

'Let the ven. ones listen to me. Today is an 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’

13.1.3 Pārisuddhi for Two Bhikkhus

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

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

For the junior:

‘āvuso’ → ‘bhante’

‘dhārehi’ → ‘dhāretha’

13.1.4 Adhitthānuposatha (For a lone bhikkhu)

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

‘Ajja me uposatho.’

‘Today is an Observance day for me.’

13.2 Sick Bhikkhus

13.2.1 Pārisuddhi

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

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

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

If the sick bhikkhu is the junior:

‘hara’ → ‘haratha’

‘ārocehi’ → ‘ārocetha’

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

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

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

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

‘Āyasmā bhante uttaro’ → ‘Uttaro bhante bhikkhu’

13.2.2 Sending Consent (Chanda)

(a) The sick bhikkhu sends his consent to the 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 Sangha holds it to be so.’

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

‘Āyasmā bhante uttaro’ → ‘Uttaro bhante bhikkhu’

13.2.3 Pārisuddhi and Chanda

When both purity and consent are conveyed to the Sangha:

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

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

13.3 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 sammōda-mānehi avivada-mānehi sikkhitabban’ti.

Bhikkhu-pāṭimokkhaṃ niṭṭhitaṃ.’

Vinaya Mukha Vol 2., p.107

14.

RAINS AND KATHINA

14.1 Khamāpana-kamma (Asking for Forgiveness)

Setup

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

Asking for Forgiveness

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

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

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

Leader: ‘Na-’

All: ‘Namo tassa...’ (×3)

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

Leader: ‘Ā-’

All: ‘Āyasmante pamādena, dvārattayena kataṃ,
sabbaṃ aparādhaṃ 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 khamitabbaṃ.’
(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 lokaṃ 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.267.

When a single community member is asking for forgiveness:

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

14.2 Vassāvāsa (Rains-residence)

The Rains begins the day after the full-moon day of July (*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.

14.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

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

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

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

Alternatively:

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

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

Alternatively:

‘Idha vassaṃ upemi.’ (×3)

‘I enter the Rains here.’

Sp.V.1067

14.2.2 Sattāha-karaṇīya (Seven-day leave)

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

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

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

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

Vin.I.139

14.2.3 Rains privileges

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

14.3 Pavāraṇā (Inviting Admonition)

14.3.1 For five or more bhikkhus

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

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

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

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 pariśaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkariṣāmi.*

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

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

‘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*’

14.3.2 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
parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ
upādāya. Passanto paṭikkarissāmi.

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

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

For the most senior bhikkhu:

‘bhante’ → ‘āvuso’

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

14.3.3 For two bhikkhus

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

‘Ahaṃ bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena vā
parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya.
Passanto paṭikkariṣāmi.

Dutiyam-pi bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena
vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya.
Passanto paṭikkariṣāmi.

Tatīyam-pi bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena
vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya.
Passanto paṭikkariṣāmi.’

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

Vin.I.163

14.3.4 For one bhikkhu

Preliminary duties, then:

‘Ajja me pavāraṇā.’

‘Today is my pavāraṇā.’

Vin.I.163

14.3.5 Pavāraṇā by a sick bhikkhu

‘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

14.4 Kaṭhina

14.4.1 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.14.4.2).

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

He leaves the room and changes into the new robe. He returns to the gathered bhikkhus, determines the new robe and completes the *Kaṭhina* by chanting *Spreading the Kaṭhina* (sec.14.4.3).

Together, the other bhikkhus chant their *anumodanā* (sec.14.4.4).

14.4.2 Kathina Saṅghakamma

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

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

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

Dinnaṃ idaṃ saṅghena kaṭhina-dussaṃ āyasmato Amarassa, kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasmā tuṅhī. Evam-etaṃ 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 Kathina-cloth to Venerable Amaro to spread the Kathina. He to whom the giving of this Kathina-cloth to Venerable Amaro to spread the Kathina is agreeable should remain silent. He to whom it is not agreeable should speak.

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

14.4.3 Spreading the Kaṭhina

After the Kaṭhina robe has been sewn and dyed, and the old robe relinquished (p.232), the new robe should be marked and determined (p.231). Then the recipient chants *one* of the following:

‘Namo...’ (×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.’

Sp.V.1109; Pv.XIV.4

14.4.4 Kaṭhina Anumodanā

The recipient of the Kaṭhina:

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

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

If the recipient is senior to all the other bhikkhus:

‘bhante’ → ‘āvuso’

The rest of the Sangha, chanting together:

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

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

Sp.V.1109; Pv.XIV.4

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

If approving one by one:

‘anumodāma’ → ‘anumodāmi’

For bhikkhus senior to the recipient:

‘bhante’ → ‘āvuso’.

For a bhikkhu who completes the *Kaṭhina* ceremony, the Rains privileges (p.257) extend for a further four months until the end of the cold season, unless the Sangha unanimously decides to revoke them. The Rains privileges also lapse automatically with the ending of the two constraints: with regard to the residence and with regard to making a robe.

Vin.III.261

15.

OTHER PROCEDURES

15.1 Nissaya (Dependence)

Taking dependence happens either individually or with the whole community before the Rains Retreat and Winter Retreat. It is frequently preceded by *Asking for Forgiveness*, see p.254 for preparation.

The bhikkhu:

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

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

The Ācariya:

‘Sādhu, lahu, opāyikaṃ, paṭirūpaṃ,
pāsādikena sampādehi.’

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

Vin.I.60-61

The bhikkhu:

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

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

Sp.V.977

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

15.2 Kappiya-karaṇa (Making Fruit Allowable)

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

‘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

15.3 Entering Town after Midday

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

‘Vikāle gāmappavesanaṃ āpucchāmi.’

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

Kv.140

15.4 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 siladharānaṃ sāmaṇerānaṃ 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 Saṅgha responds: ‘Sādhu.’

Sp.VII.1405–1409

15.5 Paṃsukūla-cīvara (Taking Rag-cloth)

‘Imaṃ paṃsukūla-cīvaraṃ assāmikaṃ mayhaṃ pāpuṇāti.’

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

15.6 Desanā

15.6.1 Requesting permission to speak on Vinaya

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

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

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

‘Vinayo sāsanassa 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

15.6.2 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); Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi.*’

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

‘*Apārutā tesāṃ amatassa dvārā ye sotavantā pamuñcantu saddhaṃ.*’

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

‘*Iti paraṃ sakkaccaṃ dhammo sotabbo’ti.*’

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

15.7 Añjali

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

15.8 Requesting a Dhamma Talk

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

Brahmā ca lokādhīpatī sahaṃpati
Katañjali anadhivaraṃ ayācatha

Santīdha sattāpparajakkha-jātikā
Desetu dhammaṃ anukampimaṃ pajam

(Bow three times again)

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

Buddhavaṃsa 1

15.9 Acknowledging the Teaching

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

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

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

If an exhortation, use *ovāda-kathāya* instead of *dhamma-kathāya*.

The listeners, together:

‘Sādhu, sādhu, sādhu. Anumodāmi.’

It is well, I appreciate it.

15.9.1 After the talk on Vinaya or Dhamma

When the talk is concluded, the speaker chants:

‘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 dadāmaṣe.’

‘Now let us make the act of acknowledging this Dhamma / Vinaya / Dhammavinaya talk.’

The listeners, together:

‘Sādhu, sādhu, sādhu. Anumodāmi.’

15.10 Requesting the Three Refuges & the Five Precepts (Thai Tradition)

After bowing three times, with hands joined in añjali, recite the appropriate request.

For a group from a monk

Mayaṃ bhante tisaraṇena saha
pañca sīlāni yācāma

Dutiyampi mayaṃ bhante tisaraṇena saha
pañca sīlāni yācāma

Tatiyampi mayaṃ bhante tisaraṇena saha
pañca sīlāni yācāma

For oneself from a monk

Ahaṃ bhante tisaraṇena saha
pañca sīlāni yācāmi

Dutiyampi ahaṃ bhante tisaraṇena saha

pañca sīlāni yācāmi

Tatiyampi ahaṃ bhante tisaraṇena saha

pañca sīlāni yācāmi

For a group from a nun

Mayaṃ ayye tisaraṇena saha

pañca sīlāni yācāma

Dutiyampi mayaṃ ayye tisaraṇena saha

pañca sīlāni yācāma

Tatiyampi mayaṃ ayye tisaraṇena saha

pañca sīlāni yācāma

For oneself from a nun

Ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

Tatiyampi ahaṃ ayye tisaraṇena saha

pañca sīlāni yācāmi

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:

[Tisarāṇa-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 sugatiṃ yanti

Sīlena bhogasampadā

Sīlena nibbutiṃ yanti

Tasmā sīlaṃ visodhaye]

*These are the Five Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness —
Therefore let virtue be purified.*

Response:

Sādhu, sādhu, sādhu.

(Bow three times)

15.11 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

Dutiyaṃpi mayaṃ bhante tisaraṇena saha

aṭṭha sīlāni yācāma

Tatiyaṃpi mayaṃ bhante tisaraṇena saha

aṭṭha sīlāni yācāma

For oneself from a monk

Ahaṃ bhante tisaraṇena saha

aṭṭha sīlāni yācāmi

Dutiyaṃpi ahaṃ bhante tisaraṇena saha

aṭṭha sīlāni yācāmi

Tatiyaṃpi ahaṃ bhante tisaraṇena saha

aṭṭha sīlāni yācāmi

For a group from a nun

Mayaṃ ayye tisaraṇena saha

aṭṭha sīlāni yācāma

Dutiyampi mayaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāma

Tatīyampi mayaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāma

For oneself from a nun

Ahaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi

Dutiyampi ahaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi

Tatīyampi ahaṃ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi

*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...

Tatīyampi buddhaṃ saraṇaṃ gacchāmi

Tatīyampi dhammaṃ saraṇaṃ gacchāmi

Tatīyampi saṅghaṃ saraṇaṃ gacchāmi

For the third time...

Leader:

[Tisarāṇa-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-mañḍana-vibhūsanāṭṭhānā
veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the precept to refrain from entertainment, beautification, and adornment.
8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi.
I undertake the precept to refrain from lying on a high or luxurious sleeping place.

A.IV.248–250

Leader:

[Imāni aṭṭha sikkhāpadāni samādiyāmi]

Response:

Imāni aṭṭha sikkhāpadāni samādiyāmi (×3)

I undertake these Eight Precepts.

Leader:

[Imāni aṭṭha sikkhāpadāni
Sīlena sugatiṃ yanti
Sīlena bhogasampadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visodhaye]

*These are the Eight Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness —
Therefore let virtue be purified.*

Response:

Sādhu, sādhu, sādhu.

(Bow three times)

Alternative ending for undertaking Uposatha precepts

The laypeople may chant:

‘Imaṃ aṭṭh’āṅga-samannāgataṃ
buddhapaññattaṃ uposathaṃ, imañca rattiṃ
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 sugatiṃ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.’

15.11.1 Asking Forgiveness of The Triple Gem

(Men Chant)

Ahaṃ buddhañ ca dhammañ ca saṅghañ ca saraṇaṃ gato
upāsakattaṃ desesiṃ bhikkhu-saṅghassa sammukhā.

(Women Chant)

Ahaṃ buddhañ ca dhammañ ca saṅghañ 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 accayantaṃ
kālantare saṃvarituṃ va buddhe

Kāyena vācāya va cetasā vā
 dhamme kukammaṃ pakataṃ mayā yaṃ
 dhammo paṭigghañhātu accayantaṃ
 kālantare saṃvarituṃ va dhamme

Kāyena vācāya va cetasā vā
 saṅghe kukammaṃ pakataṃ mayā yaṃ
 saṅgho paṭigghañhātu accayantaṃ
 kālantare saṃvarituṃ va saṅghe

15.11.2 Taking Leave after Uposatha

Having undertaken the Eight Precepts, lay followers may stay overnight at the monastery. The next morning they will take their leave from the senior monk:

Laypeople:

Handa dāni mayaṃ bhante āpucchāma
 bahukiccā mayaṃ bahukaraṇīyā

Senior monk:

‘Yassa dāni tumhe kālaṃ maññatha.’

‘Please do what is appropriate at this time.’

15.12 Disrobing

After the bhikkhus who are to witness the disrobing have assembled, the bhikkhu who will disrobe should first confess his offences and ask for forgiveness. Wearing all his three robes, with his *saṅghāti* on his left shoulder:

Bow three times.

‘Namo tassa bhagavato arahato
sammā-sambuddhassa’ (×3)

Optionally, one may chant *Recollection After Using the Requisites* (p.34).

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*.

16.

USEFUL NOTES

Invitation to Request

An invitation to request (*pavāraṇā*), unless otherwise specified, lasts at most four months. One may make requests of blood-relatives (but not in-laws) without receiving an invitation. One may give special help to one's parents as well as to one's steward and to anyone preparing to become a bhikkhu.

Vin.IV.101-104

Hatthapāsa Distance

The *hatthapāsa* generally means a distance within arm's reach, or forearm's length. There are variations in the specific way of measuring it.

It may be measured from the trunk of the body, until the tip of the fingers of one's extended hands, about 1.25 metres. That is, one bhikkhu should be able to reach the other.

Other interpretations consider that the distance between the bodies of two bhikkhus should not be greater than the length from the elbow to the tip of the fingers. For example, a forearm's distance between the knees of two seated bhikkhus.

The distance is measured horizontally, the vertical elevation is not taken into account.

Days and Dawns

The Vinaya definition for *one day* is the period of time between two 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	Long
a as in <u>a</u> bout	ā as in f <u>a</u> ther
i as in h <u>i</u> t	ī as in mach <u>i</u> ne
u as in p <u>u</u> t	ū as in r <u>u</u> le
	e as in gr <u>e</u> y
	o as in m <u>o</u> re

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in ‘get’ and ‘ox’, respectively.

Consonants

c as in ancient (like ch but unaspirated)

m̐, ṅ̐ as ng in sang

ñ as ny in canyon

v rather softer than the English v; near w

A.0.1 Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

These two-lettered notations with h denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit.

However, the other combinations with **h**, i.e., **lh**, **mh**, **ñh**, and **vh**, do count as two consonants (for example in the Pāli words ‘jivhā’ or ‘mulho’).

A.0.2 Examples

th as t in tongue. (Never pronounced as in ‘the’.)

ph as p in palate. (Never pronounced as in ‘photo’.)

These are distinct from the hard, crisp sound of the single consonant, e.g. **th** as in ‘Thomas’ (not as in ‘thin’) or **ph** as in ‘puff’ (not as in ‘phone’).

A.0.3 Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

These retroflex consonants have no English equivalents. They are sounded by curling the tip of the tongue back against the palate.

Chanting technique

Once you have grasped the system of Pāli pronunciation and the following chanting technique, it allows you to chant a text in Pāli from sight with the correct rhythm.

Unstressed syllables end in a short **a**, **i** or **u**. All other syllables are stressed. Stressed syllables take twice the time of unstressed syllables — rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

BUD · DHO SU · SUD · DHO KA · RU · ṆĀ MA · HAṆ · ṆA · VO
 1 1 ½ 1 1 ½ ½ 1 ½ 1 ½ 1

Two details that are important when separating the syllables:

1. Syllables with double letters get divided in this way:

A · NIC · CA	PUG · GA · LĀ
½ 1 ½	1 ½ 1
(not A · NI · CCA)	(not PU · GGA · LĀ)
½ ½ ½	½ ½ 1

They are always enunciated separately, e.g. **dd** in ‘uddeso’ as in ‘mad dog’, or **gg** in ‘maggo’ as in ‘big gun’.

2. **Aspirated consonants** like **bh**, **dh** etc. count as single consonant and don’t get divided (Therefore **am·hā·kaṃ**, but **sa·dham·maṃ**, not **sad·ham·maṃ** or, another example: **Bud·dho** and not **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; Dhṛp.277–9

The Three Kinds of Suffering

The suffering of pain (*dukkha-dukkhatā*). The suffering of conditioned phenomena (*sāṅkhāra-dukkhatā*). The suffering of change (*vipariṇāma-dukkhatā*).

D.III.216; S.IV.259

The Three Characteristics of Conditioned Experience

Its arising is apparent. Its passing away is apparent. While it persists, alteration is apparent.

A.I.152

The Four Nutriments

‘All beings are maintained by nutriment.’ The Four Nutriments are coarse, material food; sense-contact food; mental-intention food; and consciousness food.

D.III.228; M.I.48; S.II.101

The Four Bases of Judgement

Judging and basing faith on form and outward appearance, on reputation and beauty of speech, on ascetic and self-denying practices, on teaching and righteous behaviour.

A.II.71

The Five Facts to be Frequently Contemplated

I am subject to decay and I cannot escape it. I am subject to disease and I cannot escape it. I am subject to death and I cannot escape it. There will be division and separation from all that I love and hold dear. I am the owner of my actions – whatever I do, whether good or bad, I must be heir to it.

A.III.71

The Five Qualities for a New Bhikkhu to Establish

Restraint in accordance with the Pāṭimokkha; restraint of the senses; restraint as regards talking; love of solitude; cultivation of right views.

A.III.138

The Five Ways of Restraint (Saṃvara)

Restraint by the Monastic Code of Discipline, by mindfulness, by knowledge, by patience, by energy and effort.

Vism. 7

The Six Attributes of Dhamma

The Dhamma is well expounded by the Blessed One, apparent here and now, timeless, encouraging investigation, leading inwards, to be experienced individually by the wise.

M.I.37; A.III.285

The Seven Qualities of a Wholesome Friend

That individual is endearing; worthy of respect; cultured and worthy of emulation; a good counsellor; a patient listener; capable of discussing profound subjects; and is one who never exhorts groundlessly, not leading or spurring one on to a useless end.

A.IV.31

The Seven Things Favourable to Mental Development (Sappāya)

Suitable abode, location, speech, companion, food, climate, and posture.

Vism. 127

The Seven Conditions Leading to the Welfare of the Sangha

(The Mahā Parinibbāna Sutta introduces five sets of seven conditions on this topic. The first two are listed below.)

- (1) To hold regular and frequent meetings.
- (2) To meet in harmony, to do the duties of the Sangha in harmony, and to disperse in harmony.
- (3) To introduce no revolutionary rules, break up no established rules, but to train oneself in accordance with the prescribed training rules.
- (4) To honour and respect those elders of long experience, the fathers and leaders of the Sangha, and to deem them worthy of listening to.

(5) Not to fall under the influence of craving.

(6) To delight in forest dwelling.

(7) To establish oneself in mindfulness, with this thought: ‘May disciplined monks who have not yet come, come here; and may those who have already come live in comfort’.

Seven further conditions that lead to no decline:

(1) Not to be fond of activities;

(2) not to be fond of gossip;

(3) not to be fond of sleeping;

(4) not to be fond of socializing;

(5) not to have evil desires;

(6) not to have evil friends;

(7) not to be prematurely satisfied and rest content with early success.

D.II.77–78

The Eight Worldly Conditions (Loka-dhammā)

Gain and loss, fame and obscurity, praise and blame, happiness and suffering.

A.IV.157

The Eight Gifts of a Good Person (Sappurisa-dāna)

To give clean things; to give well-chosen things; to give at the appropriate time; to give proper things; to give with discretion; to

give regularly; to calm one's mind on giving; to be joyful after giving.

A.IV.243

The Ten Perfections (Pāramī)

- (1) *Dāna*: generosity;
- (2) *Sīla*: morality;
- (3) *Nekkhamma*: renunciation;
- (4) *Paññā*: wisdom;
- (5) *Viriya*: energy;
- (6) *Khanti*: patience;
- (7) *Sacca*: truthfulness;
- (8) *Adhiṭṭhāna*: determination;
- (9) *Mettā*: loving-kindness;
- (10) *Upekkhā*: equanimity.

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 (Dhutāṅgā)

(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.

Vedanāsamosaraṇā: Converging on feeling are all things.

Samādhippamukhā: Headed by concentration are all things.

Satādhipateyyā: Dominated by mindfulness are all things.

Paññuttarā: Surmountable by wisdom are all things.

Vimuttisārā: Yielding deliverance as essence are all things.

Amatogadhā: Merging in the Deathless are all things.

Nibbānapariyosānā: Terminating in Nibbāna are all things.

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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



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