



# BHIKKHU MANUAL

Handbook Edition

*Essential Chants and Vinaya Notes*



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Bhikkhu Manual  
Essential Chants and Vinaya Notes  
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*Namo tassa bhagavato arahato sammāsambuddhassa*  
*Namo tassa bhagavato arahato sammāsambuddhassa*  
*Namo tassa bhagavato arahato sammāsambuddhassa*

### Abbreviations used in the text

A	Aṅguttara Nikāya	Mv	Mahāvagga
Cv	Cullavagga	Pr	Pārājika
D	Dīgha Nikāya	Pv	Parivāra
Dhp	Dhammapada	Snp	Sutta Nipāta
DhpA	Dhammapada Aṭṭhakathā	Sp	Samantapāsādikā
		S	Samyutta Nikāya
It	Itivuttaka	Thī	Therīgāthā
Ja	Jātaka	Th	Theragāthā
Khp	Khuddakapāṭha	Ud	Udāna
Kv	Kaṅkhāvitaraṇī	Vin	Vinaya Piṭaka
M	Majjhima Nikāya	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-paṇṇākāra-bhūte paṭiggaṇhātu  
Amhākaṃ dīgharattaṃ hitāya sukhāya  
Arahaṃ sammāsambuddho bhagavā  
Buddhaṃ bhagavantaṃ abhivādemi  
[Svākkhāto] bhagavatā dhammo  
Dhammaṃ namassāmi  
[Supaṭipanno] bhagavato sāvakaśaṅgho  
Saṅghaṃ namāmi

**Preliminary Homage**

[Handa mayaṃ buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

**Homage to the Buddha**

[Handa mayaṃ buddhābhitthutiṃ karomase]

Yo so tathāgato arahamaṃ sammāsambuddho

Vijjācaraṇa-sampanno sugato lokavidū

Anuttaro purisadamma-sārathi

Satthā deva-manussānaṃ buddho bhagavā

Yo imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ

Sassamaṇa-brāhmaṇiṃ pajaṃ 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 Dhamma

[Handa mayaṃ dhammābhitthutiṃ karomase]

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

### Homage to the Saṅgha

[Handa mayaṃ saṅghābhitthutiṃ karomase]

Yo so supaṭipanno bhagavato 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

**Salutation to the Triple Gem**

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

Buddho susuddho karuṇā-mahaṇṇavo  
Yo'ccanta-suddhabbara-ñāṇa-locano  
Lokassa pāpūpakilesa-ghātako  
Vandāmi buddhaṃ aham-ādarena taṃ  
Dhammo padīpo viya tassa satthuno  
Yo magga-pākāmata-bheda-bhinnako  
Lokuttaro yo ca tad-attha-dīpano  
Vandāmi dhammaṃ aham-ādarena taṃ  
Saṅgho 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 honu ve  
tassa pabhāva-siddhiyā  
  
Idha tathāgato loke uppanno arahaṃ sammāsambuddho  
Dhammo ca desito niyyāniko upasamiko parinibbāniko  
sambodhagāmī sugatappavedito  
Mayan-taṃ dhammaṃ sutvā evaṃ jānāma

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

Seyyathīdaṃ  
 Rūpūpādānakkhandho  
 Vedanūpādānakkhandho  
 Saññūpādānakkhandho  
 Saṅkhārūpādānakkhandho  
 Viññāṇūpādānakkhandho

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

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā saṅkhārā  
 aniccā viññāṇaṃ aniccaṃ

Rūpaṃ anattā vedanā anattā saññā anattā saṅkhārā anattā  
 viññāṇaṃ anattā

Sabbe saṅkhārā aniccā  
 Sabbe dhammā anattā'ti

Te mayaṃ 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  
 Tasmīṃ bhagavati brahma-cariyaṃ carāma  
 Bhikkhūnaṃ/Sīladharānaṃ sikkhāsājīva-samāpannā  
 Taṃ no brahma-cariyaṃ imassa kevalassa  
 dukkha-kkhandhassa antakiriyāya saṃvattatu

### Closing Homage

[Arahaṃ] sammāsambuddho bhagavā  
 Buddhaṃ bhagavantaṃ abhivādehi

[Svākkhāto] bhagavatā dhammo  
 Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaśaṅho  
 Saṅghaṃ namāmi

## 2.

### EVENING CHANTING

#### **Dedication of Offerings**

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



**Preliminary Homage**

[Handa mayaṃ buddhassa bhagavato  
pubbabhāga-namakāraṃ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

**Recollection of the Buddha**

[Handa mayaṃ buddhānussatinayaṃ karomase]

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

**Supreme Praise of the Buddha**

[Handa mayaṃ buddhābhigītiṃ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto  
Suddhābhiñña-karuṇāhi samāgatatto  
Bodhesi yo sujanataṃ kamalaṃ va sūro  
Vandāmaṃ tam-araṇaṃ sirasā jinendaṃ

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

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 saṃvarituṃ va buddhe

### Recollection of the Dhamma

[Handa mayaṃ dhammānussatinayaṃ karomase]

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

### Supreme Praise of the Dhamma

[Handa mayaṃ dhammābhigītiṃ karomase]

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

(Bowing)

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

### Recollection of the Saṅgha

[Handa mayaṃ saṅghānussatinayaṃ karomase]

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

### Supreme Praise of the Saṅgha

[Handa mayaṃ saṅghābhigītiṃ karomase]

Saddhammajjo supaṭipatti-guṇādiyutto  
 Yo'tṭhabbidho ariyapuggala-saṅgha-seṭṭho  
 Sīlādidhamma-pavarāsaya-kāya-citto  
 Vandāma'ahaṃ tam-ariyāna-gaṇaṃ susuddhaṃ  
 Saṅgho yo sabba-pāṇīnaṃ saraṇaṃ khemaṃ-uttamaṃ  
 Tatiyānussatiṭṭhānaṃ vandāmi taṃ siren'ahaṃ  
 Saṅghassa'ahasmi dāso/dāsī va saṅgho me sāmi-kissaro  
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me  
 Saṅghassa'ahaṃ niyyādemi sarīraṅ-jīvitaṅ-cidaṃ

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

(Bowling)

Kāyena vācāya va cetasā vā  
 Saṅhe kukammaṃ pakataṃ mayā yaṃ  
 Saṅho paṭiggaṇhātu accayantaṃ  
 Kālantare saṃvarituṃ va saṅhe

### Closing Homage

[Arahaṃ] sammāsambuddho bhagavā  
 Buddhaṃ bhagavantaṃ abhivādemi

[Svākkhāto] bhagavatā dhammo  
 Dhammaṃ namassāmi

[Supaṭipanno] bhagavato sāvakaṃsaṅho  
 Saṅhaṃ namāmi

# 3.

## REFLECTIONS

### 3.1 Reflection on the Four Requisites

[Handa mayam taṅkhaṇika-  
paccavekkhaṇa-pāṭham bhaṇāmase]

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

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

[Paṭisaṅkhā] yoniso 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.*

### 3.2 Five Subjects for Frequent Recollection

[Handa mayaṃ abhiṅha-paccavekkhaṇa-pāṭhaṃ  
bhaṇāmaṣe]

(Men Chant)

[Jarā-dhammomhi] jaraṃ 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.*

Kammassakomhi kammaḍāyādo kammayoni

kammabandhu kammaṭṭisaṇaṇo

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

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



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

Evam amhehi abhiñhaṃ paccavekkhitabbaṃ

*Thus we should frequently recollect.*

(Women Chant)

[Jarā-dhammāmhi] jaraṃ anatitā

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

Byādhi-dhammāmhi byādhiṃ anatitā

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

Maraṇa-dhammāmhi maraṇaṃ anatitā

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

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

Kammassakāmhi kammaḍāyādā kammayoni

kammabandhu kammaṭṭisaraṇā

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

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

Evam amhehi abhiñham paccavekkhitabbaṃ

*Thus we should frequently recollect.*

A.III.71

### 3.3 Ten Subjects for Frequent Recollection

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

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

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

Vevaṇṇiyamhi ajjhūpagato'ti pabbajitena abhiñham  
paccavekkhitabbaṃ

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

Parapaṭibaddhā me jīvikā'ti pabbajitena abhiṇhaṃ  
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 silato 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 silato 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 abhiñhaṃ paccavekkhitabbaṃ

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

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

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

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

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

'Kathambhūtassa me rattindivā vītipatanti'ti pabbajitena  
abhiñhaṃ paccavekkhitabbaṃ

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

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

Kacci nu kho'haṃ suññāgāre abhiramāmi'ti pabbajitena  
abhiṇhaṃ paccavekkhitabbaṃ

*'Do I delight in solitude or not?'*

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

Atthi nu kho me uttari-manussa-dhammā  
alamariya-nāṇa-dassana-viseso adhigato, so'haṃ  
pacchime kāle sabrahmacārīhi puṭṭho na maṅku  
bhavissāmi'ti pabbajitena abhiṇhaṃ paccavekkhitabbaṃ

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

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

Ime kho bhikkhave dasa dhammā pabbajitena abhiṇhaṃ  
paccavekkhitabbā'ti

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

### 3.4 Caturappamaññā-obhāsana

[Handa mayaṃ caturappamaññā-obhāsanaṃ  
karomase]

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

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

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

*D.I.251*

*Suffusion With the Divine Abidings*

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

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

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

likewise the fourth;

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

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

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

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

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

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

I will abide pervading one quarter

with a heart imbued with equanimity;

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

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

I will abide pervading the all-encompassing



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

### 3.5 Recollection After Using the Requisites

[Handa mayam atīta-paccavekkhaṇa-pāṭham  
bhaṇāmase]

Ajja mayā apaccavekkhitvā yaṃ cīvaram paribhuttaṃ, taṃ  
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,  
ḍaṃsa-makasa-vātātapa-siriṃsapa-samphassānaṃ  
paṭighātāya, yāvadeva hirikopina paṭicchādan’attham.

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

Ajja mayā apaccavekkhitvā yo piṇḍapāto paribhutto, so  
n’eva davāya, na madāya, na maṇḍanāya, na vibhūsanāya,  
yāvad-eva imassa kāyassa ṭhitiyā, yāpanāya,  
vihimsūparatiyā, brahmacariyānuggahāya, iti purāṇaṅca  
vedanaṃ paṭihaṅkhāmi, 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 senāsanam paribhuttaṃ, taṃ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍamsa-makasa-vātātapa-siriṃsapa-samphassānam paṭighātāya, yāvadeva utuparissaya vinodanam 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 uppannānam veyyābādhikānam vedanānam paṭighātāya, abyāpajjha-paramatāyā'ti.

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

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

M.I.10

### 3.6 Reflection on the Off-Putting Qualities of the Requisites

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

[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 jigucchaniyo jāyati

*But touching this unclean body, it becomes disgusting indeed.*

### 3.7 Mettāpharaṇa

[Handa mayam mettāpharaṇaṃ karomase]

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

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

Sabbe sattā sabbadukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

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

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 cetāṃ bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ  
 asaṅkhataṃ

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

Na yidaṃ jātassa bhūtassa katassa saṅkhataṣṣa  
 nissaraṇaṃ paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ  
 asaṅkhataṃ

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



Tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ  
paññāyati

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

### 3.9 Reflection on the Thirty-Two Parts

[Handa mayaṃ dvattiṃsākāra-pāṭhaṃ bhaṇāmaṣe]

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

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

Atthi imasmiṃ kāye

*In this body there are:*

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

atthī	<i>bones</i>
atthimiñjaṃ	<i>bone marrow</i>
vakkaṃ	<i>kidneys</i>
hadayaṃ	<i>heart</i>
yakaṇaṃ	<i>liver</i>
kilomaṇaṃ	<i>membranes</i>
pihakaṃ	<i>spleen</i>
papphāsaṃ	<i>lungs</i>
antaṃ	<i>bowels</i>
antaḡuṇaṃ	<i>entrails</i>
udariyaṃ	<i>undigested food</i>
kaṛisaṃ	<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>
kheḷo	<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 bhaṇāmaṣe]

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

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

Ye piyā guṇavantā ca  
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,*

Ñātaṃ ye patti-dānam-me  
Anumodantu te sayam  
Ye c'imaṃ nappajānanti  
Devā tesam nivedayum

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

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

Khemappadañca pappontu  
Tesāsā sijjhatam 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-chedanaṃ  
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.*

# 4.

## PARITTA CHANTS

### 4.1 Thai Tradition

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

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

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

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



	first line		page
i1	Namo tassa		47
i2	Buddhaṃ saraṇaṃ gacchāmi		47
i3/a	Sambuddhe aṭṭhavisaṅca		47
i3/b	Yo cakkhumā		49
i4	Namo arahato		50
D1	Asevanā ca bālānaṃ	S1	51
D2	Yaṅkiñci vittaṃ	S2	55
D3	Karaṇīyam-attha-kusalena	S3	61
D4	Virūpakkhehi me mettaṃ	S4	65
	Vadhissamenanti parāmasanto		66
D5	Udet'ayaṅ-cakkhumā eka-rājā	S5	67
	Atthi loke sīla-guṇo	S6	68
D6	Iti pi so bhagavā	S7	68
D7	Vipassissa nam'atthu	S8	70
	Natthi me saraṇaṃ aṅṅaṃ		71
	Yaṅkiñci ratanaṃ loke		71
	Sakkatvā buddharatanaṃ		72
	Yato'haṃ bhagini	S9	73
	Bojjh'aṅgo sati-saṅkhāto	S10	73
	Yan-dunnimittaṃ	S11	74
	Dukkhappattā ca niddukkā		75
	Bāhuṃ sahasam-abhinimmita		76
	Mahā-kāruṇiko nātho	S12	78
	Te attha-laddhā sukhitā		79
	Bhavatu sabba-maṅgalaṃ		80

Notes for Particular Chants

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

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

- (1) *Namo Tassa,*
- (2) *Iti pi so bhagavā,*
- (3) *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. Pharitvāna mettaṃ samettā bhadantā  
Avikkhitta-cittā parittaṃ bhaṇantu
- C. Samantā cakka-vāḷesu  
Atr'āgacchantu devatā
- D. Sagge kāme ca rūpe  
Giri-sikhara-taṭṭe c'antalikkhe vimāne  
Dīpe raṭṭhe ca gāme  
Taru-vana-gahane geha-vatthumhi khette  
Bhummā c'āyantu devā  
Jala-thala-visame yakkha-gandhabba-nāgā  
Tiṭṭhantā santike yaṃ  
Muni-vara-vacanaṃ sādhave me suṇantu
- E. Dhammassavana-kālo ayam-bhadantā (×3)

Or, end with:

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

### 4.3 Introductory Chants

#### 4.3.1 Pubba-bhāga-nama-kāra-pāṭha

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

Namo tassa bhagavato arahato sammā-sambuddhassa

#### 4.3.2 Saraṇa-gamana-pāṭha

Buddhaṃ saraṇaṃ gacchāmi

Dhammaṃ saraṇaṃ gacchāmi

Saṅghaṃ saraṇaṃ gacchāmi

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi

Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi

Tatīyam pi buddhaṃ saraṇaṃ gacchāmi

Tatīyam pi dhammaṃ saraṇaṃ gacchāmi

Tatīyam pi saṅghaṃ saraṇaṃ gacchāmi

#### 4.3.3 Sambuddhe

Sambuddhe aṭṭhavisaṅca

Dvādasaṅca saḥassake

Pañca-sata-saḥassāni

Namāmi sirasā ahaṃ

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

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

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

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

Tesam dhammañca saṅghañca  
 Ādarena namāmihaṃ



Namakārānubhāvena  
 Hantvā sabbe upaddave  
 Anekā antarāyāpi  
 Vinassantu asesato

#### 4.3.4 Nama-kāra-siddhi-gāthā

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

Dhammo dhajo yo viya tassa satthu  
 Dassei lokassa visuddhi-maggaṃ  
 Niyyaniko dhamma-dharassa dhārī  
 Sāt'avaho 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 sayam̐ santi-niyojako ca  
 Svākkhāta-dhammam̐ viditam̐ karoti  
 Saṅgham̐ varan-tam̐ sirasā namāmi  
 Buddhānubuddham̐ sama-sīla-diṭṭhim̐  
 Tan-tejasā te jaya-siddhi hotu  
 Sabb'antarāyā ca vināsamentu

#### 4.3.5 Namo-kāra-atthaka

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

## 4.4 Core Sequence

### 4.4.1 Maṅgala-sutta

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

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

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

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

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

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

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

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

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

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

Etādisāni katvāna  
 Sabbattham-aparājitā

Sabbattha sotthiṃ gacchanti  
 Tan-tesaṃ maṅgalam-uttaman'ti

*Snp 2.4*

*The Thirty-Eight Highest Blessings*

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

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

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

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

Generosity and a righteous life,  
 Offering help to relatives and kin,

And acting in ways that leave no blame.  
These are the highest blessings.

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

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

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

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

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

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

*Snp 2.4*

#### 4.4.2 Ratana-sutta

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

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

1. Yaṅkiñci vittaṃ idha vā hurama 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 sakyamunī 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 satamaṃ pasatṭhā  
 Cattāri etāni yugāni honti  
 Te dakkhiṇeyyā sugatassa sāvakā  
 Etesu dinnāni mahapphalāni  
 Idam-pi saṅghe ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu

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

Yath'inda-khīlo paṭhaviṃ sito siyā  
 Catubbhi vātebhi asampakampiyo  
 Tathūpamaṃ sappurisaṃ vadāmi



Yo ariya-saccāni avecca passati  
 Idam-pi Saṅghe ratanaṃ paṇītaṃ  
 Etena saccena suvatthi hotu

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

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

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

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

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

6. Khīṇaṃ purāṇaṃ 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.

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

Yānidha 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 Sakyan Sage while in concentration:  
There is nothing equal to that Dhamma.  
This, too, is an exquisite treasure in the Dhamma.  
By this truth may there be well-being.
3. What the excellent Awakened One extolled as pure  
and called the concentration of unmediated knowing:  
No equal to that concentration can be found.

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

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

4.4.3 Karaṇīya-metta-sutta

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

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

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

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

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

Na paro paraṃ nikubbetha  
 Nātimaññetha katthaci naṃ kiñci

Byārosanā paṭighasaññā  
Nāñnam-aññassa dukkham-iccheyya

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

Mettañ-ca sabba-lokasmim

(A shorter form is sometimes started here)

Mettañ-ca sabba-lokasmim  
Mānasam-bhāvaye aparimāṇam  
Uddham adho ca tiriyañ-ca  
Asambādham averam asapattam

Tiṭṭhañ-caram nisinno vā  
Sayāno vā yāvat'assa vigata-middho  
Etaṃ satim adhiṭṭheyya  
Brahmam-etaṃ vihāram idham-āhu

Diṭṭhiñca anupagamma  
Sīlavā dassanena sampanno  
Kāmesu vineyya gedham  
Na hi jātu gabbha-seyyam punaretī'ti

*Snp 1.8*

The Buddha's Words on Loving-Kindness

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

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

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

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

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

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

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

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

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

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



4.4.4 Khandha-paritta

Virūpakkhehi me mettaṃ  
     mettaṃ erāpathehi me  
 Chabyā-puttehi me mettaṃ  
     mettaṃ kaṇhā-gotamakehi ca  
 Apādakehi me mettaṃ  
     mettaṃ dipādakehi 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 pāṇā  
     sabbe bhūtā ca kevalā  
 Sabbe bhadrāni passantu  
     mā kiñci pāpam-āgamā

Appamāṇo buddho appamāṇo dhammo

(This part is sometimes chanted on its own)

Appamāṇo buddho  
     appamāṇo dhammo  
     appamāṇo saṅgho

Pamāṇavantāni siriṃsapāni  
 ahi-vicchikā sata-padī  
 Uṇṇā-nābhi sarabhū mūsikā  
 Katā me rakkhā katā me parittā  
 paṭikkamantu bhūtāni  
 So'haṃ namo bhagavato  
 namo sattannaṃ  
 sammā-sambuddhānaṃ

*A.II.72-73*

#### 4.4.5 Chaddanta-paritta

*The Great Elephant Protection*

Vadhissamenanti parāmasanto  
 Kāsāvamaddakkhi dhajaṃ isīnaṃ  
 Dukkheṇa phuṭṭhassudapādi saññā  
 Arahaddhajo sabbhi avajjharūpo  
 Sallena viddho byathitopi santo  
 Kāsāvavatthamhi manaṃ na dussayi  
 Sace imaṃ nāgavarena saccam  
 Mā maṃ vane bālamigā agañchunti

4.4.6 Mora-paritta*The Peacock's Protection*

(a.m.)

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

(p.m.)

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

#### 4.4.7 Vattaka-paritta

##### The Quail's Protection

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

*Cariyāpiṭaka vv.319-322*

#### 4.4.8 Buddha-dhamma-saṅgha-guṇā

Iti pi so bhagavā arahaṃ sammā-sambuddho  
 Vijjā-caraṇa-sampanno sugato loka-vidū  
 Anuttaro purisa-damma-sārathi  
 Sathā 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  
 Evam-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)

*Homage to the Seven Past Buddhas*

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

Te janā apisuṇā  
     mahantā vīta-sāradā  
 Hitam̐ deva-manussānam̐  
     yam̐ namassanti gotamam̐  
 Vijjā-caraṇa-sampannam̐  
     mahantam̐ vīta-sāradam̐  
 Vijjā-caraṇa-sampannam̐  
     buddham̐ vandāma gotaman'ti                      *D.III.195-196*

#### 4.4.11 Sacca-kiriyā-gāthā

Natthi me saraṇam̐ aññam̐ buddho me saraṇam̐ varam̐  
 Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇam̐ aññam̐ dhammo me saraṇam̐ varam̐  
 Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇam̐ aññam̐ saṅgho me saraṇam̐ varam̐  
 Etena sacca-vajjena sotthi te/me hotu sabbadā

#### 4.4.12 Yaṅkiñci ratanam̐ loke

Yaṅkiñci ratanam̐ loke  
     vijjati vividham̐ puthu  
 Ratanam̐ buddhasamam̐  
     natthi tasmā sotthī bhavantu te

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

#### 4.4.13 Sakkatvā buddharatanam

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

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



4.4.14 Aṅgulimāla-paritta

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

(Three times)

4.4.15 Bojjhaṅga-paritta

*The Factors of Awakening Protection*

Bojjhaṅgo sati-saṅkhāto	dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi	bojjhaṅgā ca tathā'pare
Samādh'upekkha-bojjhaṅgā	satt'ete sabba-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	gelaññenābhipīlito
Cundattherena tañ-ñeva	bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	tamhā vuṭṭhāsi ṭhānaso
Etena sacca-vajjena	sotthi te hotu sabbadā

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

*S.V.80f*

#### 4.4.16 Abhaya-paritta

*The Danger-free Protection*

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.

## 4.5 Closing Sequence

### 4.5.1 Devatā-uyyojana-gāthā

Verses on Sending Off the Devatā

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

### 4.5.2 Jaya-maṅgala-attha-gāthā

Verses on the Buddha's Victories

Bāhuṃ sahaṣṣam-abhinimmita sāvudhan-taṃ  
 Grīmekhalaṃ uḍita-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-manaṃ ati-andha-bhūtaṃ  
 Paññā-padīpa-jalito jitavā mun'indo  
 Tan-tejasā bhavatu te jaya-maṅgalāni

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

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

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

### 4.5.3 Jaya-paritta

The Victory Protection

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

#### 4.5.4 So attha-laddho

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

#### 4.5.5 Sā attha-laddhā

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

#### 4.5.6 Te attha-laddhā sukhitā

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

A.I.294

#### 4.5.7 Bhavatu sabba-maṅgalaṃ

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

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

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

#### **4.6 Mahā-kāruṇiko nātho'ti ādikā gāthā**

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

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



### 4.7 Āṭānāṭṭiya-paritta (long)

#### The Twenty-Eight Buddhas' Protection

(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 sattaśāro	sumedho appaṭṭipuggalo
Sujāto sabbalokaggo	piyadassī narāsabho
Atthadassī kāruṅiko	dhammadassī tamonudo
Siddhattho asamo loke	tisso ca vadataṃ varo
Phusso ca varado buddho	vipassī ca anūpamo
Sikhī sabbahito satthā	vessabhū sukhadāyako

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

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

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

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

Natthi me saraṇaṃ aññaṃ

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

Yaṅkiñci ratanaṃ loke

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

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

natthi tasmā sotthī bhavantu te  
 Yaṅkiñci ratanaṃ loke  
 vijjati vividhaṃ puthu  
 Ratanam 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
Abhivādanasilissa	niccaṃ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti	āyu vaṇṇo sukhaṃ balaṃ

#### 4.8 Pabbatopama-gāthā

Verses on Mountains

Yathā pi selā vipulā  
     nabhaṃ āhacca pabbatā  
 Samantā anupariyeyyūṃ  
     nipphothenā catuddisā  
 Evaṃ jarā ca maccu ca  
     adhivattanti pāṇino  
 Khattiye brāhmaṇe vesse  
     sudde caṇḍāla-pukkuse  
 Na kiñci parivajjeti  
     sabbam-evābhimaddati  
 Na tattha hatthīnaṃ bhūmi  
     na rathānaṃ na pattiyā  
 Na cāpi manta-yuddhena  
     sakkā jetuṃ dhanena vā  
 Tasmā hi paṇḍito poso  
     sampaṣsaṃ attham-attano  
 Buddhē dhamme ca saṅghe ca  
     dhīro saddhaṃ nivesaye  
 Yo dhamma-cārī kāyena  
     vācāya uda cetasā  
 Idh'eva naṃ pasaṃsanti  
     pecca sagge pamodati

S.I.102

### 4.9 Bhāra-sutta-gāthā

*Verses on the Burden*

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

*S.III.26*

### 4.10 Khemākhema-saraṇa-gamana-paridīpikā-gāthā

*True and False Refuges*

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

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

*Dhp 188-192*

#### 4.11 Bhadd'eka-ratta-gāthā

*Verses on a Shining Night of Prosperity*

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



Na hi no saṅgaran-tena  
 mahā-senena maccunā  
 Evaṃ vihārim-ātāpiṃ  
 aho-rattam-atanditaṃ  
 Taṃ ve bhadd'eka-ratto'ti  
 santo ācikkhate muni

*M.III.187*

#### 4.12 Ti-lakkhaṇ'ādi-gāthā

*Verses on the Three Characteristics*

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

*Dhp 277-279*

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

*Dhp 85-89*

### 4.13 Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

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

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

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

*S.I.140*

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

Dhammo have rakkhati dhamma-cāriṃ  
 Dhammo suciṅṅo sukham-āvahāti  
 Esānisaṃso dhamme suciṅṅe

*Thag 303-304*

#### 4.14 Paṭhama-buddha-bhāsita-gāthā

Verses on the Buddha's First Exclamation

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

*Dhp 153-154*

#### 4.15 Pacchima-ovāda-gāthā

Verses on the Last Instructions

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

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

*D.II.156*

**4.16 Ye dhammā hetuppabhavā**

Arising From a Cause

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

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

Mv.1.23.5

**4.17 Nakkhattayakkha**

The paritta chanting may be closed with the following:

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

(Three times)

# 5.

## ANUMODANĀ

### 5.1 Yathā vāri-vahā pūrā

Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaram

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

Evam-eva ito dinnaṃ petānaṃ upakappati

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

*Khṇ.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-maṅgalam

*May every blessing come to be*

Rakkhantu sabba-devatā

*And all good spirits guard you well.*

Sabba-buddhānubhāvena

*Through the power of all Buddhas*

Sadā sotthī bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalam

*May every blessing come to be*

Rakkhantu sabba-devatā

*And all good spirits guard you well.*

Sabba-dhammānubhāvena

*Through the power of all Dhammas*

Sadā sotthī bhavantu te

*May you always be at ease.*

Bhavatu sabba-maṅgalam

*May every blessing come to be*



Rakkhantu sabba-devatā

*And all good spirits guard you well.*

Sabba-saṅghānubhāvena

*Through the power of all Saṅghas*

Sadā sotthī bhavantu te

*May you always be at ease.*

Sabba-roga-vinimutto

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

Sabba-roga-vinimutto

sabba-santāpa-vajjito

Sabba-veram-atikkanto

nibbuto ca tuvam-bhava

Sabb'itīyo vivajjantu

sabba-rogo vinassatu

Mā te bhavatv-antarāyo

sukhī dīgh'āyuko bhava

Abhivādana-sīlissa

niccaṃ vuḍḍhāpacāyino

Cattāro dhammā vaḍḍhanti

āyu vaṇṇo sukhaṃ balaṃ

*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 adhiḡacchati
Āyuṃ datvā balaṃ vaṇṇaṃ	sukhañ-ca paṭibhāna-do
Dīgh'āyu yasavā hoti	yattha yatthūpapajjati'ti

A.III.42

## 5.3 Aggappasāda-sutta-gāthā

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

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

*A.II.35; A.III.36*

#### 5.4 Adāsi-me ādi-gāthā

Adāsi me akāsi me  
 ñāti-mittā sakhā ca me  
 Petānaṃ dakkhiṇaṃ dajjā  
 pubbe katam-anussaraṃ  
 Na hi ruṇṇaṃ vā soko vā  
 yā v'aññā paridevaṇā  
 Na taṃ petānam-atthāya  
 evaṃ tiṭṭhanti ñātayo  
  
 Ayañ-ca kho dakkhiṇā dinnā  
 saṅghamhi supatiṭṭhitā  
 Dīgha-rattaṃ hitāy'assa  
 ṭhānaso upakappati  
 So ñāti-dhammo ca ayaṃ nidassito  
 petāna'pūjā ca katā uḷārā  
 Balañ-ca bhikkhūnam-anuppadinnaṃ  
 tumhehi puññaṃ pasutaṃ anappakan'ti.

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

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

*Khp.VII.v10-13*

### 5.5 Kāla-dāna-sutta-gāthā

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

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

*A.III.41*

### 5.6 Ratanattay'ānubhāv'ādi-gāthā

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

### 5.7 Culla-maṅgala-cakka-vāḷa

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

Buddha-ratanam dhamma-ratanam saṅgha-ratanam

Tiṇṇam ratanānam ānubhāvena

Catur-āsīti-sahassa-dhammakkhandh'ānubhāvena

Piṭakattay'ānubhāvena

Jina-sāvaka'ānubhāvena

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

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

Dukkha-roga-bhayā verā sokā sattu c'upaddavā

Anekā antarāyā pi vinassantu ca tejasā

Jaya-siddhi dhanam lābham

Sotthi bhāgyam sukham balam

Siri āyu ca vaṇṇo ca bhogam vuḍḍhī ca yasavā

Sata-vassā ca āyū ca jīva-siddhī bhavantu te

Bhavatu sabba-maṅgalam...

### 5.8 Mahā-maṅgala-cakka-vāḷa

Siri-dhiti-mati-tejo-jayasiddhi-mahiddhi-mahāguṇā-  
parimita-puññadhikarassa  
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  
sīla-samādhi-paññānubhāvena  
buddhānubhāvena  
dhammānubhāvena  
saṅghānubhāvena  
tejānubhāvena  
iddhānubhāvena  
balānubhāvena  
ñeyya-dhammānubhāvena  
caturāsīti-sahassa-dhamma-kkhandhānubhāvena  
nava-lokuttara-dhammānubhāvena  
aṭṭhaṅgika-maggānubhāvena

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

### 5.9 Vihāra-dāna-gāthā

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



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

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

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

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

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

*Vin.II.147*

## 6.

# FUNERAL CHANTS

### 6.1 Dhamma-saṅgaṇī-mātikā

Kusalā dhammā.

Akusalā dhammā.

Abyākatā dhammā.

Sukhāya vedanāya sampayuttā dhammā.

Dukkhāya vedanāya sampayuttā dhammā.

Adukkhamasukhāya vedanāya sampayuttā dhammā.

Vipākā dhammā.

Vipāka-dhamma-dhammā.

N'eva vipāka na vipāka-dhamma-dhammā.

Upādinn'upādāniyā dhammā.

Anupādinn'upādāniyā dhammā.

Anupādinnānupādāniyā dhammā.

Saṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭha-saṅkilesikā dhammā.

Asaṅkiliṭṭhāsaṅkilesikā dhammā.

Savitakka-savicārā dhammā.

Avitakka-vicāra-mattā dhammā.

Avitakkāvicārā dhammā.

Pīti-saha-gatā dhammā.

Sukha-saha-gatā dhammā.

Upekkhā-saha-gatā dhammā.

Dassanena pahātabbā dhammā.

Bhāvanāya pahātabbā dhammā.

N'eva dassanena na bhāvanāya pahātabbā dhammā.

Dassanena pahātabba-hetukā dhammā.

Bhāvanāya pahātabba-hetukā dhammā.

N'eva dassanena na bhāvanāya pahātabba-hetukā  
dhammā.

Ācaya-gāmino dhammā.

Apacaya-gāmino dhammā.

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

Sekkhā dhammā.

Asekkhā dhammā.

N'eva sekkhā nāsekkhā dhammā.

Parittā dhammā.

Mahaggatā dhammā.

Appamāṇā dhammā.

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

Hīnā dhammā.  
 Majjhimā dhammā.  
 Paṇītā dhammā.

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

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

Uppannā dhammā.  
 Anuppannā dhammā.  
 Uppādino dhammā.

Atītā dhammā.  
 Anāgatā dhammā.  
 Paccuppannā dhammā.

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

Ajjhattā dhammā.

Bahiddhā dhammā.

Ajjhatta-bahiddhā dhammā.

Ajjhatt'ārammaṇā dhammā.

Bahiddh'ārammaṇā dhammā.

Ajjhatta-bahiddh'ārammaṇā dhammā.

Sanidassana-sappaṭighā dhammā.

Anidassana-sappaṭighā dhammā.

Anidassanāppaṭighā dhammā.

*Dhammasaṅgaṇī 1f*

## 6.2 Dhammasaṅgaṇī

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Katame dhammā kusalā.

Yasmiṃ samaye kāmāvacaraṃ kusalaṃ cittaṃ uppannaṃ  
 hoti, somanassa-sahagataṃ ñāṇa-sampayuttaṃ,  
 rūpārammaṇaṃ vā saddārammaṇaṃ vā  
 gandhārammaṇaṃ vā rasārammaṇaṃ vā  
 phoṭṭhabbārammaṇaṃ vā dhammārammaṇaṃ vā, yaṃ  
 yaṃ vā panārabbha, 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  
abhisaṅkhipitvā, ayaṃ vuccati rūpakkhandho.

*Vibhaṅga 1*

### 6.4 Dhātukathā

Saṅgaho asaṅgaho,  
saṅgahitena asaṅgahitaṃ,  
asaṅgahitena saṅgahitaṃ,  
saṅgahitena saṅgahitaṃ,  
asaṅgahitena asaṅgahitaṃ,  
sampayogo vippayogo,  
sampayuttena vippayuttaṃ,  
vippayuttena sampayuttaṃ,  
asaṅgahitaṃ.

*Dhātukathā 1*

### 6.5 Puggalapaññatti

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

Kittāvatā puggalānaṃ puggalapaññatti.

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

*Puggalapaññatti 1*

### 6.6 Kathāvatthu

Puggalo upalabbhati saccikaṭṭha-paramatthenā'ti.

Āmantā.

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



Na h'evaṃ vattabbe.

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

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

*Kathāvatthu 1*

### 6.7 Yamaka

Ye keci kusalā dhammā, sabbe te kusalamūlā.

Ye vā pana kusalamūlā, sabbe te dhammā kusalā.

Ye keci kusalā dhammā, sabbe te kusalamūlena ekamūlā.

Ye vā pana kusalamūlena ekamūlā, sabbe te dhammā  
kusalā.

*Yamaka 1*

### 6.8 Paṭṭhāna-mātikā-pāṭha

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

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

*Tika Paṭṭhāna 1*

### 6.9 Vipassanā-bhūmi-pāṭha

Pañcakkhandhā:

Rūpakkhando, vedanākkhandho, saññākkhandho,  
 saṅkhārakkhandho, viññāṇakkhandho.

Dvā-das'āyatanāni:

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

Aṭṭhārasa dhātuyo:

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

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

Bā-vīsat'indriyāni:

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

Cattāri ariya-saccāni:

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

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

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

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

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

### 6.10 Paṃsukūla

The following verses are often repeated three times.

(For the dead)

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

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

*D.II.157; S.I.6*

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 kaliṅgaramaṃ.

*Dhp 41*

# 7.

## SUTTAS

### 7.1 Dhammacakkappavattana-sutta

Solo introduction

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

[Evaṃ me suttaṃ]

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

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

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathidaṃ:

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'yam 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 asesa-virāga-nirodho, cāgo,  
paṭinissaggo, mutti, anālayo.

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

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdam:  
sammā-diṭṭhi, sammā-saṅkappo, sammā-vācā,  
sammā-kammanto, sammā-ājīvo, sammā-vāyāmo,  
sammā-sati, sammā-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 ahosi, n'eva tāv'āhaṃ bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsim.

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

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

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

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

Imasmiṅca pana veyyākaraṇasmiṃ bhaññamāne  
 āyasmato koṇḍaññaassa virajaṃ vītamalaṃ  
 dhammacakkhuṃ udapādi: yaṃ kiñci  
 samudaya-dhammaṃ sabba-taṃ nirodha-dhamma'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, tāvatiṃsā  
devā saddamanussāvesuṃ...

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, yāmā devā  
saddamanussāvesuṃ...

Yāmānaṃ devānaṃ saddaṃ sutvā, tusitā devā  
saddamanussāvesuṃ...

Tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā  
saddamanussāvesuṃ...

Nimmānaratīnaṃ devānaṃ saddaṃ sutvā,  
paranimmitavasavattī devā saddamanussāvesuṃ...

Paranimmitavasavattīnaṃ devānaṃ saddaṃ sutvā,  
brahmakāyikā devā saddamanussāvesuṃ:

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

Iti'ha tena khaṇena, tena muhuttena, yāva brahmalokā  
saddo abbhuggacchi. Ayañca dasa-sahassī lokadhātu

saṅkampi sampakampi sampavedhi, appamāṇo ca oḷāro  
 obhāso loke pāturahosi atikkammeva devānaṃ  
 devānubhāvaṃ.

Atha kho bhagavā udānaṃ udānesi:

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

Dhammacakkappavattana-suttaṃ niṭṭhitaṃ.

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

## 7.2 Anatta-lakkhaṇa-sutta

Solo introduction

Yantaṃ sattehi dukkhena	ñeyyaṃ anattalakkhaṇaṃ
Attavādattasaññānaṃ	sammadeva vimocanaṃ
Sambuddho taṃ pakāsesi	diṭṭhasaccāna yoginaṃ
Uttariṃ paṭivedhāya	bhāvetuṃ ñāṇamuttamaṃ
Yantesaṃ diṭṭhadhammānam	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 hidaṃ bhikkhave attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe, evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī ti.

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

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

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

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

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

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

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

Viññāṇaṃ anattā, viññāṇaṃca hidaṃ bhikkhave attā abhavissa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya,

labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī ti.

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

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

Yam panāniccaṃ dukkhaṃ viparināma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ, etaṃ mama, esoham’asmi, eso me attā ti. No hetāṃ 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 hetāṃ 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, esoḥam’asmi, eso me attā ti. No hetāṃ 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, esoḥam’asmi, eso me attā ti. No hetāṃ 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, esoḥam’asmi, eso me attā ti. No hetāṃ 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 netāṃ mama, nesoham’asmi, na me so attā ti, evametāṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

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

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

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, evamevamaṃ yathābhūtaṃ  
 sammappaññāya daṭṭhabbamaṃ.

Yamaṃ kiñci viññāṇamaṃ atītānāgata-paccuppannamaṃ  
 ajjhattamaṃ vā bahiddhā vā oḷārikamaṃ vā sukhumaṃ vā  
 hīnamaṃ vā paṇītaṃ vā yandūre santike vā, sabbamaṃ  
 viññāṇamaṃ netamaṃ mama, nesohama'smi, na me so attā ti,  
 evamevamaṃ yathābhūtaṃ sammappaññāya daṭṭhabbamaṃ.

[Evamaṃ passaṃ bhikkhave] sutvā ariyasāvako rūpasmim pi  
 nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati,  
 saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati,

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

[Idam-avoca bhagavā.] Attamanā pañcavaggiyā bhikkhū  
 bhagavato bhāsitaṃ abhinanduṃ. Imasmiñca pana  
 veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ  
 bhikkhūnaṃ anupādāya āsavehi cittāni vimucchiṃsū ti.  
 Anattalakkhaṇa-suttaṃ niṭṭhitaṃ.

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

### 7.3 Āditta-pariyāya-sutta

Solo introduction

Veneyyadamanopāye	sabbaso pāramiṃ gato
Amoghavacano buddho	abhiññāyānusāsako
Ciṇṇānurūpato cāpi	dhammena vinayaṃ pajam
Ciṇṇāggipāricariyānaṃ	sambojjhārahayoginaṃ
Yamādittapariyāyaṃ	desayanto manoharam
Te sotāro vimocesi	asekkhāya vimuttiyā
Tathevopaparikkhāya	viññūnaṃ 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,  
cakkhuvīññānaṃ ādittaṃ, cakkhusamphasso āditto,  
yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam pi  
ādittaṃ. Kena ādittaṃ. Ādittaṃ rāgagginā dosagginā  
mohagginā, ādittaṃ jātiyā jarāmaraṇena sokehi

paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

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

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

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

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

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

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

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

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

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

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

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

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

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato  
 bhāsitaṃ abhinanduṃ. Imasmiñca pana  
 veyyākaraṇasmiṃ bhaññamāne tassa bhikkhu-sahassassa  
 anupādāya āsavehi cittāni vimuccisū ti.

Ādittapariyāya-suttaṃ niṭṭhitaṃ.

*S.IV.19; Vin.I.34*



#### 7.4 Ānāpānassati-sutta

[Handa mayam ānāpānassati-sutta-pāṭhaṃ  
bhaṇāmasē]

Ānāpānassati bhikkhave bhāvitā bahulikatā

Mahapphalā hoti mahānisaṃsā

Ānāpānassati bhikkhave bhāvitā bahulikatā

Cattāro satipaṭṭhāne paripūreti

Cattāro satipaṭṭhānā bhāvitā bahulikatā

Satta-bojjhaṅge paripūrenti

Satta-bojjhaṅgā bhāvitā bahulikatā

Vijjā-vimuttiṃ paripūrenti

Kathaṃ bhāvitā ca bhikkhave ānāpānassati kathaṃ  
bahulikatā

Mahapphalā hoti mahānisaṃsā

Idha bhikkhave bhikkhu

Arañña-gato vā

Rukkha-mūla-gato vā

Suññāgāra-gato vā

Nisīdati pallaṅkaṃ ābhujitvā

Ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā

So sato'va assasati sato'va passasati

Dīghaṃ vā assasanto dīghaṃ assasāmī'ti pajānāti

Dīghaṃ vā passasanto dīghaṃ passasāmī'ti pajānāti

Rassaṃ vā assasanto rassaṃ assasāmī'ti pajānāti

Rassaṃ vā passasanto rassaṃ passasāmī'ti pajānāti

Sabba-kāya-pañisaṃvedī assasissāmī'ti sikkhati

Sabba-kāya-pañisaṃvedī passasissāmī'ti sikkhati

Passambhayaṃ kāya-saṅkhāraṃ assasissāmī'ti sikkhati

Passambhayaṃ kāya-saṅkhāraṃ passasissāmī'ti sikkhati

Pīti-pañisaṃvedī assasissāmī'ti sikkhati

Pīti-pañisaṃvedī passasissāmī'ti sikkhati

Sukha-pañisaṃvedī assasissāmī'ti sikkhati

Sukha-pañisaṃvedī passasissāmī'ti sikkhati

Citta-saṅkhāra-pañisaṃvedī assasissāmī'ti sikkhati

Citta-saṅkhāra-pañisaṃvedī passasissāmī'ti sikkhati

Passambhayaṃ citta-saṅkhāraṃ assasissāmī'ti sikkhati

Passambhayaṃ citta-saṅkhāraṃ passasissāmī'ti sikkhati

Citta-pañisaṃvedī assasissāmī'ti sikkhati

Citta-paṭisaṃvedī passasissāmī'ti sikkhati  
 Abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati  
 Abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati  
 Samādahaṃ cittaṃ assasissāmī'ti sikkhati  
 Samādahaṃ cittaṃ passasissāmī'ti sikkhati  
 Vimocayaṃ cittaṃ assasissāmī'ti sikkhati  
 Vimocayaṃ cittaṃ passasissāmī'ti sikkhati  
 Aniccānupassī assasissāmī'ti sikkhati  
 Aniccānupassī passasissāmī'ti sikkhati  
 Virāgānupassī assasissāmī'ti sikkhati  
 Virāgānupassī passasissāmī'ti sikkhati  
 Nirodhānupassī assasissāmī'ti sikkhati  
 Nirodhānupassī passasissāmī'ti sikkhati  
 Paṭinissaggānupassī assasissāmī'ti sikkhati  
 Paṭinissaggānupassī passasissāmī'ti sikkhati  
 Evaṃ bhāvitā kho bhikkhave ānāpānassati evaṃ  
 bahulikatā  
 Mahapphalā hoti mahānisaṃsā'ti

### 7.5 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 Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdi. Ekam-antaṃ nisinno kho āyasmā Ānando bhagavantaṃ 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 rukkhamaṇḍala-gato vā suññāgāra-gato vā iti paṭisaṅcikkhati: rūpaṃ aniccaṃ, vedanā aniccā, saññā

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

Katamā c'Ānanda anatta-saññā? Idh'Ānanda, bhikkhu araṅṅa-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: 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 imasmim kāye kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nhāru, aṭṭhi, aṭṭhi-miñjaṃ, vakkhaṃ, hadayaṃ, yakanāṃ, kilomakāṃ, pihakāṃ, papphāsaṃ, antaṃ, anta-guṇaṃ, udariyaṃ, karisaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan'ti. Iti imasmim kāye asubhānupassī viharati. Ayaṃ vuccat'Ānanda asubha-saññā.

Katamā c'Ānanda ādīnava-saññā? Idh'Ānanda, bhikkhu araṅṅa-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti

paṭisañcikkhati: Bahu-dukkho kho ayaṃ kāyo  
 bahu-ādīnavo. Iti imasmim̐ kāye vividhā ābādhā  
 uppajjanti, seyyathīdaṃ 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,  
 visūcikā, kuṭṭhaṃ, gaṇḍo, kilāso, soso, apamāro, daddu,  
 kaṇḍu, kacchu, nakhasā, vitacchikā, lohitaṃ, pittaṃ,  
 madhu-meho, aṃsā, piḷakā, bhagandalā, pitta-samuṭṭhānā  
 ābādhā, semha-samuṭṭhānā ābādhā, vāta-samuṭṭhānā  
 ābādhā, sannipātikā ābādhā, utupariṇāma-jā ābādhā,  
 visama-parihāra-jā ābādhā, opakkamikā ābādhā,  
 kamma-vipāka-jā ābādhā, sītaṃ, uṇhaṃ, jighacchā, pipāsā,  
 uccāro, passāvo'ti. Iti imasmim̐ kāye ādīnavānupassī  
 viharati. Ayaṃ vuccat'Ānanda ādīnava-saññā.

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

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

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

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

Katamā c'Ānanda sabba-saṅkhāresu anicchāsaññā?  
Idh'Ānanda bhikkhu sabba-saṅkhāresu aṭṭiyati, harāyati, jigucchati. Ayaṃ vuccat'Ānanda, sabba-saṅkhāresu anicchā-saññā.

Katamā c'Ānanda ānāpānassati? Idh'Ānanda, bhikkhu arañña-gato vā rukkhamūla-gato vā suññāgāra-gato vā

nisīdati, pallaṅkam ābhujitvā ujum kāyaṃ paṇidhāya  
parimukhaṃ satim upaṭṭhapetvā. So sato'va assasati  
sato'va passasati.

Dīghaṃ vā assasanto: Dīghaṃ assasāmī'ti pajānāti.

Dīghaṃ vā passasanto: Dīghaṃ passasāmī'ti pajānāti.

Rassaṃ vā assasanto: Rassaṃ assasāmī'ti pajānāti. Rassaṃ  
vā passasanto: Rassaṃ passasāmī'ti pajānāti.

Sabba-kāyapaṭisaṃvedī assasissāmī'ti sikkhati.

Sabbakāya-paṭisaṃvedī passasissāmī'ti sikkhati.

Passambhayaṃ kāya-saṅkhāraṃ assasissāmī'ti sikkhati.

Passambhayaṃ kāya-saṅkhāraṃ passasissāmī'ti sikkhati.

Pīti-paṭisaṃvedī assasissāmī'ti sikkhati. Pīti-paṭisaṃvedī  
passasissāmī'ti sikkhati. Sukha-paṭisaṃvedī assasissāmī'ti  
sikkhati. Sukha-paṭisaṃvedī passasissāmī'ti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī assasissāmī'ti sikkhati.

Citta-saṅkhāra-paṭisaṃvedī passasissāmī'ti sikkhati.

Passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati.

Passambhayaṃ citta-saṅkhāraṃ passasissāmī'ti sikkhati.

Citta-paṭisaṃvedī assasissāmī'ti sikkhati.

Citta-paṭisaṃvedī passasissāmī'ti sikkhati.

Abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati.

Abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati.

Samādahaṃ cittaṃ assasissāmī'ti sikkhati. Samādahaṃ



cittaṃ 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 passasissāmi'ti sikkhati. Nirodhānupassī assasissāmi'ti sikkhati. Nirodhānupassī passasissāmi'ti sikkhati. Paṭinissaggānupassī assasissāmi'ti sikkhati. Paṭinissaggānupassī passasissāmi'ti sikkhati. Ayaṃ vuccat' Ānanda, ānāpānassati.

Sace kho tvaṃ Ānanda Girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, tḥānaṃ kho pan'etaṃ vijjati yaṃ Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho tḥānaso paṭippassambheyyā ti.

Atha kho āyasmā Ānando bhagavato santike imā dasa saññā uggahetvā yen'āyasmā Girimānando ten'upasaṅkami, upasaṅkamtvā āyasmato Girimānandassa imā dasa saññā abhāsi.

Atha kho āyasmato Girimānandassa dasa saññā sutvā so ābādho tḥānaso paṭippassambhi. Vuṭṭhahi c'āyasmā Girimānando tamhā ābādhā. Tathā pahīno ca pan'āyasmato Girimānandassa so ābādho ahoṣi ti.

Girimānanda-suttaṃ niṭṭhitam.

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-pariyodapanam

*To purify one's mind:*

Etaṃ buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

Khantī paramaṃ tapo tītikkhā

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

Nibbānaṃ paramaṃ vadanti buddhā

*The Buddhas say Nibbāna is supreme.*

Na hi pabbajito parūpaghātī

*Not a renunciant is one who injures others;*

Samaṇo hoti paraṃ viheṭṭhayanto

*Whoever troubles others can't be called a monk.*

Anūpavādo anūpaghāto

*Not to insult and not to injure;*

Pāṭimokkhe ca saṃvaro

*To live restrained by training rules;*

Mattaññutā ca bhattasmiṃ

*Knowing one's measure at the meal;*

Pantañca sayan'āsaṇaṃ

*Retreating to a lonely place;*

Adhicitte ca āyogo

*Devotion to the higher mind:*

Etaṃ buddhāna sāsanaṃ

*These are the teachings of all Buddhas.*

*Dhp 183-185*

## 8.2 Sacca-kiriya-gāthā

[Handa mayaṃ sacca-kiriya-gāthāyo bhaṇāmaṣe]

Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ  
Etena sacca-vaḷḷena sotthi me hotu sabbadā

Natthi me saraṇaṃ aññaṃ dhammo me saraṇaṃ varaṃ  
Etena sacca-vaḷḷena sotthi me hotu sabbadā

Natthi me saraṇaṃ aññaṃ saṅgho me saraṇaṃ varaṃ  
Etena sacca-vaḷḷena sotthi me hotu sabbadā

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

## 8.3 Sīl'uddesa-pāṭha

[Handa mayaṃ sīl'uddesa-pāṭhaṃ bhaṇāmaṣe]

Bhāsitam idaṃ tena bhagavatā jānatā passatā  
arahatā sammā-sambuddhena

Sampanna-sīlā bhikkhave viharatha  
sampanna-pāṭimokkhā

Pāṭimokkha-saṃvara-saṃvutā viharatha  
ācāra-gocara-sampannā

Aṇu-mattesu vajjesu bhaya-dassāvī  
 samādāya sikkhatha sikkhāpadesū'ti

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

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

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

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

### 8.4 Tāyana-gāthā

The Verses of Tāyana

[Handa mayaṃ tāyana-gāthāyo bhaṇāmaṣe]

Chinda soṭaṃ 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.*

Akataṃ dukkaṭaṃ seyyo  
 Pacchā tappati dukkaṭaṃ

Katañca sukataṃ seyyo  
Yaṃ katvā nānutappati

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

Kuso yathā duggahito  
Hattham-evānukantati  
Sāmaññaṃ dupparāmaṭṭhaṃ  
Nirayāyūpakaḍḍhati

*As Kusa-grass, when wrongly grasped,  
Will only cut into one's hand  
So does the monk's life wrongly led  
Indeed drag one to hellish states.*

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

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

### 8.5 Sāmaṇera-sikkhā

Anuññāsi kho bhagavā

Sāmaṇerānaṃ dasa sikkhā-padāni

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

Tesu ca sāmaṇerehi 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-pamādaṭṭhānā veramaṇī

*Abstaining from intoxicants that dull the mind*

Vikāla-bhojanā veramaṇī



*Abstaining from eating at the wrong time*

Nacca-gīta-vādita-visūka-dassanā veramaṇī

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

Mālā-gandha-vilepana-dhāraṇa-

maṇḍana-vibhūsanatṭhānā veramaṇī

*Abstaining from perfumes, beautification and adornment*

Uccā-sayana-mahā-sayanā veramaṇī

*Abstaining from lying on high or luxurious beds*

Jāta-rūpa-rajata-paṭiggahaṇā veramaṇī'ti.

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

Anuññāsi kho Bhagavā

Dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ

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

Katamehi dasahi

*What are these ten?*

Pāṇātipātī hoti

*He is a killer of living beings*

Adinn'ādāyī hoti

*He is a taker of what is not given*

Abrahma-cārī hoti

*He is a practitioner of unchastity*

Musā-vādī hoti

*He is a speaker of falsity*

Majja-pāyī hoti

*He is a consumer of intoxicants*

Buddhassa avaṇṇaṃ bhāsati

*He speaks in dispraise of the Buddha*

Dhammassa avaṇṇaṃ bhāsati

*He speaks in dispraise of the Dhamma*

Saṅghassa avaṇṇaṃ bhāsati

*He speaks in dispraise of the Saṅgha*

Micchā-diṭṭhiko hoti

*He is a holder of wrong views*

Bhikkhunī-dūsako hoti

*He has corrupted a nun*

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

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

Anuññāsi kho Bhagavā  
Pañcahi aṅgehi samannāgataṃ sāmaṇeraṃ  
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 anattāya 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.*

*Vin.I.84*

PART II

VINAYA NOTES

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

*Ud 5.5*

# 9.

## GUIDELINES

### 9.1 Ten Reasons for Establishing the Pāṭimokkha

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

*Vin.III.20; A.V.70*

## 9.2 Four Great Standards (Mahāpadesa)

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

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

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

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

*Vin.I.250*

## 9.3 Upholding the Principles

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

*Entrance to the Vinaya, I.230*



# 10.

## REQUISITES

### 10.1 Bindu (Marking)

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

‘Imaṃ bindukappaṃ karomi.’ (×3)

‘I make this properly marked.’

Vin.IV.120

### 10.2 Adhiṭṭhāna (Determining)

‘Imaṃ saṅghāṭiṃ adhiṭṭhāmi.’

‘I determine this outer robe.’

For ‘saṅghāṭiṃ’ substitute item as appropriate:

- uttarā-saṅgaṃ (upper robe)
- antara-vāsakaṃ (lower robe)
- 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)

### 10.3 Paccuddharaṇa (Relinquishing)

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

‘Imaṃ saṅghāṭiṃ paccuddharāmi.’

‘I relinquish this outer robe.’

Sp.III.643

Substitute the appropriate item for ‘saṅghāṭiṃ’.

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

### 10.4 Vikappana (Sharing Ownership)

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

#### 10.4.1 Generally Addressing the Recipient

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

‘Imaṃ cīvaraṃ tuyhaṃ vikappemi.’

‘I share this robe with you.’

‘Imāni cīvarāni tuyhaṃ vikappemi.’

‘... these robes ...’

‘Imaṃ pattaṃ tuyhaṃ vikappemi.’

‘... this bowl ...’

‘Ime patte tuyhaṃ vikappemi.’

‘... these bowls ...’

When the receiving bhikkhu is the senior:

‘tuyhaṃ’ → ‘āyasmato’

When it is shared with more than one bhikkhu:

‘tuyhaṃ’ → ‘tumhākaṃ’

When the article is beyond forearm’s length:

‘imaṃ’ → ‘etaṃ’;

‘imāni’ → ‘etāni’;

‘ime’ → ‘ete’

*Vin.IV.122*

#### 10.4.2 Addressing the Recipient by Name

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

‘Imaṃ cīvaraṃ uttarassa bhikkhuno vikappemi.’

‘I share this robe with Uttaro Bhikkhu.’

When the receiving bhikkhu is the senior:

‘uttarassa bhikkhuno’ → ‘āyasmato uttarassa’

If it is shared with a novice:

‘uttarassa bhikkhuno’ → ‘uttarassa sāmaṇerassa’

To share a bowl: ‘cīvaraṃ’ → ‘pattaṃ’

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

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

Vin.IV.122

### 10.4.3 Receiving Bhikkhu is Absent

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

‘Imaṃ cīvaraṃ vikappanattāya tuyhaṃ dammi.’

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

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

‘Ko te mitto vā sandiṭṭho vā.’

‘Who is your friend or acquaintance?’

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

*‘Uttaro bhikkhu ca tisso sāmaṇero ca.’*

*‘Bhikkhu Uttaro and Sāmaṇera Tisso.’*

The witness then says:

*‘Ahaṃ 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.10.4.1 above.

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

### 10.5 Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

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

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

‘Imaṃ cīvaraṃ mayhaṃ santakaṃ paribhuñja vā visajjehi vā yathāpaccayaṃ vā 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. 10.4.3), the witness says:

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

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

To rescind the shared ownership of a bowl:  
 ‘cīvaraṃ’ → ‘pattaṃ’

and alter according to sec. 10.4.1 above.

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



# 11.

## OFFENCES

### 11.1 Āpatti-paṭidesanā (Confession of Offences)

#### 11.1.1 Six reasons for āpatti

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

#### 11.1.2 Four conditions for exemption from āpatti

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

#### 11.1.3 The kinds of āpatti

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

**(b)** Those that can be remedied:

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

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

*pāṭidesanīya* (offences to be confessed), *dukkāṭa* (offences of wrongdoing), and *dubbhāsita* (offences of wrong speech).

#### 11.1.4 Method of confessing light offences

(Thai Formula)

Before the general confession any known offences should be specified. Two bhikkhus with the same offence should not confess that offence together. To do so is a *dukkāṭa* offence. Vin.IV.122

SB: Senior Bhikkhu

JB: Junior Bhikkhu

Junior bhikkhu is confessing:

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

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

SB: Passasi āvuso.

*Do you see, friend?*

JB: Āma bhante passāmi.

*Yes, ven. sir, I see.*

SB: Āyatim āvuso saṃvareyyāsi.

*In future, friend, you should be restrained.*

**JB:** 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:** Āyatim 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.’

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

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

## 11.2 Nissaggiya Pācittiya

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

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

### 11.2.1 Nissaggiya Pācittiya 1 (‘extra robe’)

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

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

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

More than one robe, within forearm's length:

'Imāni me bhante cīvarāni dasāhātikkantāni nissaggiyāni.  
Imānāhaṃ āyasmato nissajjāmi.'

If forfeiting to a Sangha: 'āyasamato' → 'saṅghassa'

If forfeiting to a group of bhikkhus:

'āyasamato' → 'āysamantānaṃ'

If senior bhikkhu: 'bhante' → 'āvuso'

If beyond forearm's length:

'idaṃ' (*this*) → 'etaṃ' (*that*)

'imāhaṃ' → 'etāhaṃ'

'imāni' (*these*) → 'etāni' (*those*)

'imānāhaṃ' → 'etānāhaṃ'

### Returning the robe

'Imaṃ cīvaraṃ āyasmato dammi.'

'I give this robe to you.'

Vin.III.197

For returning more than one robe:

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

This formula for returning the article(s) also applies in NP.

2, 3, 6, 7, 8, 9, 10 below.

### 11.2.2 Nissaggiya Pācittiya 2 ('separated from')

'Idaṃ me bhante 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)

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

'Idaṃ me bhante akāla-cīvaraṃ māsātikkantaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.'

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

For more than one piece of cloth:

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

#### 11.2.4 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.'

#### 11.2.5 Nissaggiya Pācittiya 7 ('beyond limit')

'Idaṃ me bhante cīvaraṃ aññātaṃ gahapatikaṃ  
upasaṃkamitvā tat'uttariṃ viññāpitaṃ nissaggiyaṃ.  
Imāhaṃ āyasmato nissajjāmi.'

*'This robe, ven. sir, which has been asked for beyond the  
limitation from an unrelated householder, is to be forfeited by  
me: I forfeit it to you.'* Vin.III.214-215

For more than one piece of cloth:

‘Imāni me bhante cīvarāni aññātakam gahapatikam  
tat’uttariṃ viññāpitāni nissaggiyāni. Imānāham āyasmato  
nissajjāmi.’

#### 11.2.6 Nissaggiya Pācittiya 8 (‘instructing’)

‘Idaṃ 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

#### 11.2.7 Nissaggiya Pācittiya 9 (‘instructing’)

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

‘aññātakam gahapatikam’ → ‘aññātake gahapatike’

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

Vin.III.219



11.2.8 Nissaggiya Pācittiya 10 ('reminding')

'Idaṃ me bhante cīvaraṃ atireka-tikkhattuṃ codanāya  
atireka-chakkhattuṃ ṭhānena abhinipphāditaṃ  
nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.'

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

Vin.III.223

11.2.9 Nissaggiya Pācittiya 18 ('gold and silver')

'Ahaṃ bhante rūpiyaṃ paṭiggahesiṃ, idaṃ me  
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

11.2.10 Nissaggiya Pācittiya 19 ('monetary exchange')

'Ahaṃ bhante nānappakāraṃ rūpiyaṣaṃvohāraṃ samāpajjiṃ, idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.'

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

To be forfeited to the Saṅgha only.

*Vin.III.240*

11.2.11 Nissaggiya Pācittiya 20 ('buying and selling')

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

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

*Vin.III.242*

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

If forfeiting to a group of bhikkhus:

'āyasmato' → 'āyasmantānaṃ'

11.2.12 Nissaggiya Pācittiya 21 ('extra bowl')

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

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

For returning the bowl:

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

*Vin.III.243-244*

11.2.13 Nissaggiya Pācittiya 22 ('new bowl')

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

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

To be forfeited to the Sangha only.

*Vin.III.246*

11.2.14 Nissaggiya Pācittiya 23 ('kept tonics')

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

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

Tonics can be returned, but not for consumption:

*'Imaṃ bhesajjaṃ āyasmato dammi.'*

*'I give this tonic to you.'*

*Vin.III.251*

11.2.15 Nissaggiya Pācittiya 25 ('snatched back')

*'Idaṃ me bhante 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*

11.2.16 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*

11.2.17 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

11.2.18 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

### 11.3 Saṅghādisesa

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

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

# 12.

## UPOSATHA

### 12.1 Pārisuddhi-uposatha (Purity Uposatha)

#### 12.1.1 Pārisuddhi Before Sangha

Declaring one's purity before the Sangha:

'Parisuddho ahaṃ bhante, parisuddho'ti maṃ saṅgho dhāretu.'

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

Vin.I.120-129

#### 12.1.2 Pārisuddhi for Three Bhikkhus

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

'Suṇantu me bhante āyasmantā ajj'uposatho paṇṇaraso, yad'āyasmantānaṃ pattakallaṃ, mayaṃ 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'

### 12.1.3 Pārisuddhi for Two Bhikkhus

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

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

For the junior:

'āvuso' → 'bhante'

'dhārehi' → 'dhāretha'



12.1.4 Adhitthānuposatha (For a lone bhikkhu)

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

‘Ajjā me uposatho.’

*‘Today is an Observance day for me.’*

**12.2 Sick Bhikkhus**12.2.1 Pārisuddhi

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

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

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

If the sick bhikkhu is the junior:

‘hara’ → ‘haratha’

‘ārocehi’ → ‘ārocetha’

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

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

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

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

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

### 12.2.2 Sending Consent (Chanda)

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

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

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

If the sick bhikkhu is the junior:

‘hara’ → ‘haratha’

‘ārocehi’ → ‘ārocetha’

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

'Āyasmā bhante 'uttaro' mayhaṃ chandaṃ adāsi, tassa chando mayā āhaṭṭo, sādhu bhante saṅgho dhāretu.'

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

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

'Āyasmā bhante uttaro' → 'Uttaro bhante bhikkhu'

### 12.2.3 Pārisuddhi + 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 Saṅgha holds it to be so.'*

### 12.2.4 Reciting the Pāṭimokkha in Brief

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

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

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

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

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

Sutā sekhiyā dhammā.

Sutā sattādhikaraṇa-samathā dhammā.

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

Bhikkhu-pāṭimokkhaṃ niṭṭhitaṃ.'

*Vinaya Mukha Vol 2., p.107*

# 13.

## RAINS AND KATHINA

### 13.1 Khamāpana-kamma (Asking for Forgiveness)

#### Setup

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

#### Asking for Forgiveness

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

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

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

*Leader:* ‘Na-’

*All:* ‘Namo tassa...’ (×3)

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

*Leader:* ‘Ā-’

*All:* ‘Āyasmante pamādena, dvārattayena kataṃ,  
sabbam̐ aparādham̐ 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:

‘Aham̐ 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 lokam pabhāseti abbhā mutto va candimā.’

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

*Dhp 172, 173, 109*

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

*All:* ‘Sādhu bhante.’

#### Variations depending on the situation

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

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

When a single community member is asking for forgiveness:

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



### 13.2 Vassāvāsa (Rains-residence)

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

#### 13.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

‘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

### 13.2.2 Sattāha-karaṇīya (Seven-day leave)

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

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

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

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

Vin.I.139

### 13.2.3 Rains privileges

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

### 13.3 Pavāraṇā (Inviting Admonition)

#### 13.3.1 For five or more bhikkhus

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

‘Suṇātu me *bhante* saṅgho.  
 Ajja pavāraṇā *paṇṇarasī*.  
 Yadi saṅghassa patta<sup>ḥ</sup>kallaṃ,  
 Saṅgho *te-vācikaṃ* pavāreyya.’

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

Vin.I.159

When it is the 14th day:

‘*paṇṇarasī*’ → ‘*cātuddasī*’

If the announcing bhikkhu is the most senior:

‘*bhante*’ → ‘*āvuso*’

If each bhikkhu is to state his invitation twice:

‘*te-vācikaṃ*’ → ‘*dve-vācikaṃ*’

If each bhikkhu is to state his invitation once:

‘*te-vācikaṃ*’ → ‘*eka-vācikaṃ*’

If bhikkhus of equal rains are to invite in unison:

‘Saṅgho te-vācikaṃ pavāreyya’ → ‘Saṅgho  
samāna-vassikaṃ pavāreyya’

‘*The Community should invite in the manner of equal Rains.*’

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

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

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

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

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

For the most senior bhikkhu:

‘Saṅghaṃ bhante’ → ‘Saṅghaṃ āvuso’

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

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

### 13.3.2 For four or three bhikkhus

Preliminary duties, then *ñatti*:

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

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

Vin.I.162

If there are three bhikkhus:

‘āyasmanto’ → ‘āyasmantā’

Then each bhikkhu in order of Rains:

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

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

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

For the most senior bhikkhu:

'bhante' → 'āvuso'

If there are three bhikkhus:

'āyasmanto' → 'āyasmantā'

### 13.3.3 For two bhikkhus

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

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

Dutīyam-pi bhante āyasmantaṃ pavāremi. Diṭṭhena vā sutena vā pariśaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya. Passanto paṭikkariśāmi.

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

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

*Vin.I.163*

13.3.4 For one bhikkhu

Preliminary duties, then:

‘Aja me pavāraṇā.’

‘Today is my pavāraṇā.’

Vin.I.163

13.3.5 Pavāraṇā by a sick bhikkhu

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

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

Vin.I.161

If the sick bhikkhu is the junior one:

‘hara’ → ‘haratha’

‘pavārehi’ → ‘pavāretha’

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

‘Āyasmā bhante ‘uttaro’ gilāno saṅghaṃ pavāreti.

Diṭṭhena vā sutena vā parisāṅkāya vā, vadantu taṃ

āyasmanto anukampaṃ upādāya.

Passanto paṭikkarissati.

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

Passanto paṭikkariṣṣati.

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

Passanto paṭikkariṣṣati.’

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

If the conveying bhikkhu is senior to the sick bhikkhu:

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

Sp.V.1075

## 13.4 Kaṭhina

### 13.4.1 Procedure to Give the Kaṭhina-cloth

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



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

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

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

The bhikkhu receiving the robe, in front of everyone, relinquishes the robe he will replace, usually the *antaravāsaka*. He marks the robe he has received with a *bindu*.

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

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

### 13.4.2 Kathina Saṅghakamma

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

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

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

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

Mv.VII.1.4

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

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

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

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

#### 13.4.3 Spreading the Kathina

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

‘Namo....’ (×3)

(a) ‘Imāya saṅghāṭiyā kaṭhinaṃ attharāmi.’

(b) ‘Iminā uttarāsaṅgena kaṭhinaṃ attharāmi.’

(c) ‘Iminā antaravāsakena kaṭhinaṃ attharāmi.’

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

#### 13.4.4 Kaṭhina Anumodanā

The recipient of the Kaṭhina:

‘Atthataṃ bhante saṅghassa kaṭhinaṃ, dhammiko  
kaṭhinatthāro, anumodatha.’ (×3)

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

If the recipient is senior to all the other bhikkhus:

‘bhante’ → ‘āvuso’

The rest of the Sangha, chanting together:

‘Atthataṃ bhante saṅghassa kaṭhinaṃ, dhammiko  
kaṭhinatthāro, anumodāma.’ (×3)

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

*Sp.V.1109; Pv.XIV.4*

Bhikkhus senior to the recipient omit ‘bhante’.

If approving one by one:

‘anumodāma’ → ‘anumodāmi’

For bhikkhus senior to the recipient:

‘bhante’ → ‘āvuso’.

For a bhikkhu who completes the *Kaṭhina* ceremony, the Rains privileges extend for a further four months until the end of the cold season, unless the Sangha unanimously decides to revoke them. The Rains privileges also lapse automatically with the ending of the two constraints: with regard to the residence and with regard to making a robe.

*Vin.III.261*

# 14.

## OTHER PROCEDURES

### 14.1 Nissaya (Dependence)

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

The bhikkhu:

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

*(Ven. sir, may you be my teacher. I shall stay dependent on the ven. one.)*

The Ācariya:

‘Sādhu, lahu, opāyikaṃ, paṭirūpaṃ,  
pāsādikena sampādehi.’

*(It is good; ...convenient; ...suitable; ...proper; ... you should endeavour to conduct yourself in a good manner.)* Vin.I.60-61

The bhikkhu:

‘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.

#### 14.2 Kappiya-karaṇa (Making Fruit Allowable)

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

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

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

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

#### 14.3 Entering Town after Midday

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

‘Vikāle gāmapavesanaṃ āpucchāmi.’

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

#### 14.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)

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

‘Yagghe bhante saṅgho jānātu.  
 Ayaṃ paṭhama-bhāgo *therassa* pāpuṇāti.  
 Avasesā bhāgā amhākañc’eva pāpuṇanti.  
 Bhikkhūnañca sīladharānaṃ sāmaṇerānaṃ gahaṭṭhānaṃ  
 Te yathāsukhaṃ paribhuñjantu.’ (×3)

‘*therassa*’ → ‘*mahātherassa*’

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

The Sangha responds: ‘Sādhu.’

*Sp.VII.1405–1409*

#### 14.5 Paṃsukūla-cīvara (Taking Rag-cloth)

‘*Imaṃ paṃsukūla-cīvaraṃ assāmikaṃ mayhaṃ pāpuṇāti.*  
*‘This rag-cloth, which is ownerless, has reached me.’*



## 14.6 Desanā

### 14.6.1 Requesting permission to speak on Vinaya

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

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

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

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

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

Reply: ‘Karomi āyasmato okāsaṃ.’

‘I give you the opportunity, venerable.’

Vin.I.113

### 14.6.2 Requesting permission to speak on Dhamma

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

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

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

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

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

‘Apārutā tesam amatassa dvārā ye sotavantā pamuñcantu saddham.’

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

‘Ito paraṃ sakkaccaṃ dhammo sotabbo’ti.’

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

### 14.7 Añjali

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

### 14.8 Requesting a Dhamma Talk

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

Brahmā ca lokādhipatī sahampati  
Katañjali anadhivaraṃ ayācatha

Santīdha sattāpparajakkha-jātikā  
Desetu dhammaṃ anukampimaṃ pajaṃ

(Bow three times again)

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

*Buddhavaṃsa 1*

#### **14.9 Acknowledging the Teaching**

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

*'Handa mayaṃ dhamma-kathāya / ovāda-kathāya  
sādhukāraṃ dadāmasē.'*

*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.*

### 14.9.1 After the talk on Vinaya or Dhamma

When the talk is concluded, the speaker chants:

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

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

The person next in seniority after the speaker:

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

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

The listeners, together:

‘Sādhu, sādhu, sādhu. Anumodāmi.’

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

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

#### For a group from a monk

Mayaṃ bhante tisaraṇena saha  
pañca sīlāni yācāma

Dutiyampi mayaṃ bhante tisaraṇena saha  
pañca sīlāni yācāma

Tatīyampi mayaṃ bhante tisaraṇena saha  
pañca sīlāni yācāma

#### For oneself from a monk

Ahaṃ bhante tisaraṇena saha  
pañca sīlāni yācāmi

Dutiyampi ahaṃ bhante tisaraṇena saha  
pañca sīlāni yācāmi

Tatīyampi ahaṃ bhante tisaraṇena saha  
pañca sīlāni yācāmi

#### For a group from a nun

Mayaṃ ayye tisaraṇena saha  
pañca sīlāni yācāma

Dutiyampi mayaṃ ayye tisaraṇena saha  
pañca sīlāni yācāma

Tatiyampi mayam ayye tisaraṇena saha  
pañca sīlāni yācāma

For oneself from a nun

Aham ayye tisaraṇena saha  
pañca sīlāni yācāmi

Dutiyampi aham ayye tisaraṇena saha  
pañca sīlāni yācāmi

Tatiyampi aham ayye tisaraṇena saha  
pañca sīlāni yācāmi

*We/I, Venerable Sir/Sister,*

*request the Three Refuges and the Five Precepts.*

*For the second time,*

*we/I, Venerable Sir/Sister,*

*request the Three Refuges and the Five Precepts.*

*For the third time,*

*we/I, Venerable Sir/Sister,*

*request the Three Refuges and the Five Precepts.*

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

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddhaṃ saraṇaṃ gacchāmi  
 Dhammaṃ saraṇaṃ gacchāmi  
 Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Saṅgha I go for refuge.*

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

*For the second time...*

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

*For the third time...*

Leader:

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

Response:

Āma bhante / Āma ayye  
*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)

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

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

#### For a group from a monk

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

#### For oneself from a monk

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

#### For a group from a nun

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

Tatiyampi mayam ayye tisaraṇena saha  
aṭṭha silāni yācāma

For oneself from a nun

Aham ayye tisaraṇena saha  
aṭṭha silāni yācāmi

Dutiyampi aham ayye tisaraṇena saha  
aṭṭha silāni yācāmi

Tatiyampi aham ayye tisaraṇena saha  
aṭṭha silāni yācāmi

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

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

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

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

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddhaṃ saraṇaṃ gacchāmi  
 Dhammaṃ saraṇaṃ gacchāmi  
 Saṅghaṃ saraṇaṃ gacchāmi

*To the Buddha I go for refuge.*

*To the Dhamma I go for refuge.*

*To the Saṅgha I go for refuge.*

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

*For the second time...*

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

*For the third time...*

Leader:

[Tisaraṇa-gamaṇaṃ niṭṭhitaṃ]

*This completes the going to the Three Refuges.*

Response:

Āma bhante / Āma ayye

*Yes, Venerable Sir / Sister.*

Repeat each precept after the leader.

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi  
*I undertake the precept to refrain from taking the life of any living creature.*
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi  
*I undertake the precept to refrain from taking that which is not given.*
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi  
*I undertake the precept to refrain from any intentional sexual activity.*
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi  
*I undertake the precept to refrain from lying.*
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī  
sikkhāpadaṃ samādiyāmi  
*I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.*
6. Vikālabhojanā veramaṇī sikkhāpadaṃ samādiyāmi.  
*I undertake the precept to refrain from eating at inappropriate times.*

7. Nacca-gīta-vādita-visūkadassanā mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī 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.’

#### 14.11.1 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 accayantam  
kālantare saṃvaritum va buddhe

Kāyena vācāya va cetasā vā  
dhamme kukammaṃ pakataṃ mayā yaṃ  
dhammo paṭigghañhātu accayantam  
kālantare saṃvaritum va dhamme

Kāyena vācāya va cetasā vā  
saṅghe kukammaṃ pakataṃ mayā yaṃ  
saṅgho paṭigghañhātu accayantam  
kālantare saṃvaritum va saṅghe

#### 14.11.2 Taking Leave after Uposatha

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

Laypeople:

Handa dāni mayaṃ bhante āpucchāma  
bahukiccā mayaṃ bahukaraṇīyā

Senior monk:

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

### 14.12 Disrobing

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

Bow three times.

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

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

Bow three times.

Recite in Pali and in his own language:

‘Sikkhaṃ paccakkhāmi. Gihī’ti maṃ dhāretha.’

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

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

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

# 15.

## USEFUL NOTES

### **Invitation to Request**

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

*Vin.IV.101-104*

### **Hatthapāsa Distance**

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

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

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

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

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

### **Days and Dawns**

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

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

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

### **Seven-day Allowable Period**

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

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

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

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

### **Mixing Allowables**

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

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

- a. 1d juice, received that morning  
+ food, received that morning  
→ is allowable that morning
- 
- b. 7d tonic, received that morning  
+ food, received that morning  
→ is allowable that morning
- 
- c. lifetime medicine, received that morning  
+ food, received that morning  
→ is allowable that morning
- 
- d. 7d tonic, received sometime  
+ juice, received that day  
→ is allowable until dawn
- 
- e. lifetime medicine, received sometime  
+ juice, received that day  
→ is allowable until dawn
- 
- f. lifetime medicine, received sometime  
+ 7d tonic, received sometime  
→ is allowable for 7 days

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

*Mv. VI.40.3.*

### **The Eight Utensils (aṭṭha-parikkhārā)**

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

*Ja.I.65*

### **Unallowable Meats**

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

*Vin.I.218-219*

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

*Vin.I.218-219*

### **Abusive Speech**

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

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

Vin.IV.4-11

### Lighting a Fire

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

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

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

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



PART III

APPENDIX

## APPENDIX A.

# PĀLI PHONETICS AND PRONUNCIATION

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

### Vowels

#### Short

**a** as in about

**i** as in hit

**u** as in put

#### Long

**ā** as in father

**ī** as in machine

**ū** as in rule

**e** as in grey

**o** as in more

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

### Consonants

**c** as in ancient (like ch but unaspirated)

**ṃ, ṇ** as ng in sang

**ṅ** 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**, **ṅh**, and **vh**, do count as two consonants (for example in the Pāli words ‘**ji**vhā’ or ‘**mu**lho’).

### A.0.2 Examples

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

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

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

### A.0.3 Retroflex consonants

#### **ḍ ḍh ḷ ṇ ṭ ṭh**

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

### **Chanting technique**

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

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

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

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

Two details that are important when separating the syllables:

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

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

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

2. **Aspirated consonants** like **bh**, **dh** etc. count as single consonant and don’t get divided (Therefore **am·hā·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; Dhṛ.277-9*

### **The Three Kinds of Suffering**

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

*D.III.216; S.IV.259*

### **The Three Characteristics of Conditioned Experience**

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

*A.I.152*

### **The Four Nutriment**

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

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

### **The Four Bases of Judgement**

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

*A.II.71*

### **The Five Facts to be Frequently Contemplated**

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

*A.III.71*

**The Five Qualities for a New Bhikkhu to Establish**

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

*A.III.138*

**The Five Ways of Restraint (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.

### The Eight Worldly Conditions (Loka-dhammā)

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

A.IV.157

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

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

A.IV.243

### The Ten Perfections (Pāramī)

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

*Buddhavaṃsa* v.6

**The Ten Wholesome Courses of Action**

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

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

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

### **The Ten Topics for Talk among Bhikkhus**

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

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

### **The Thirteen Austerities (Dhutaṅgā)**

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

*Vism. 59-83*



### The Ten Bases of Merit

(*Puññakiriyā-vatthu*)

- (1) *Dānamaya*: meritorious action based in generosity, merit acquired by giving;
- (2) *Sīlamaya*: by observing the precepts or moral behaviour;
- (3) *Bhāvanāmaya*: by mental development or meditation;
- (4) *Apacāyanamaya*: by humility or reverence;
- (5) *Veyyāvaccamaya*: by rendering services;
- (6) *Pattidānamaya*: by sharing or giving out merit;
- (7) *Pattānumodanāmaya*: by rejoicing in others' merit;
- (8) *Dhammassavanamaya*: by listening to the Doctrine or right teaching;
- (9) *Dhammadesanāmaya*: by teaching the Doctrine or showing truth;
- (10) *Diṭṭhujukamma*: by straightening one's views or forming correct views.

### **The Root of All Things**

*Chandamūlakā*: Rooted in desire are all things.

*Manasikārasambhavā*: Born of attention are all things.

*Phassasamudayā*: Arising from contact are all things.

*Vedanāsamosaṇā*: Converging on feeling are all things.

*Samādhippamukhā*: Headed by concentration are all things.

*Satādhipateyyā*: Dominated by mindfulness are all things.

*Paññuttarā*: Surmountable by wisdom are all things.

*Vimuttisārā*: Yielding deliverance as essence are all things.

*Amatogadhā*: Merging in the Deathless are all things.

*Nibbānapariyosānā*: Terminating in Nibbāna are all things.

A.V.106

### **NOTE**

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



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