BHIKKHU MANUAL

Reference Edition

All Chants with English Translations and Vinaya Notes

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Namo tassa bhagavato arahato sammāsambuddhassa
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Abbreviations used in the text

A	Aṅguttara Nikāya	M	Majjhima Nikāya
Cv	Cullavagga	Mv	Mahāvagga
D	Dīgha Nikāya	Pr	Pārājika
Dhp	Dhammapada	Pv	Parivāra
DhpA	Dhammapada	Snp	Sutta Nipāta
	Aṭṭhakathā	Sp	Samantapāsādikā
DhsA	Dhammasaṅganī	S	Saṁyutta Nikāya
	Aṭṭhakathā	Thī	Therīgāthā
It	Itivuttaka	Th	Theragāthā
Ja	Jātaka	Ud	Udāna
Khp	Khuddakapāṭha	Vin	Vinaya Piṭaka
Kv	Kaṅkhāvitaraṇī	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 arahaṁ sammāsambuddho
Svākkhāto yena bhagavatā dhammo
Supaṭipanno yassa bhagavato sāvakasaṅgho
Tam-mayaṁ bhagavantaṁ sadhammaṁ sasaṅghaṁ
Imehi sakkārehi yathārahaṁ āropitehi abhipūjayāma
Sādhu no bhante bhagavā sucira-parinibbutopi
Pacchimā-janatānukampa-mānasā
Ime sakkāre duggata-paṇṇākāra-bhūte paṭiggaṇhātu
Amhākaṁ dīgharattaṁ hitāya sukhāya
Arahaṁ sammāsambuddho bhagavā
Buddhaṁ bhagavantaṁ abhivādemi
[Svākkhāto] bhagavatā dhammo
Dhammaṁ namassāmi
[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṁ namāmi

Dedication of Offerings (English)

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

To these — the Buddha, the Dhamma, and the Saṅgha —
We render with offerings our rightful homage.
It is well for us that the Blessed One, having attained liberation,
Still had compassion for later generations.
May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us.

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

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

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

Preliminary Homage

> [Handa mayaṁ buddhassa bhagavato pubbabhāga-namakāraṁ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

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

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

Homage to the Buddha

[Handa mayaṁ buddhābhitthutiṁ karomase]

Yo so tathāgato arahaṁ sammāsambuddho
Vijjācaraṇa-sampanno sugato lokavidū
Anuttaro purisadamma-sārathi
Satthā deva-manussānaṁ buddho bhagavā

Yo imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ
Sassamaṇa-brāhmaṇiṁ pajaṁ sadeva-manussaṁ sayaṁ abhiññā
sacchikatvā pavedesi
Yo dhammaṁ desesi ādi-kalyāṇaṁ majjhe-kalyāṇaṁ
pariyosāna-kalyāṇaṁ
Sātthaṁ sabyañjanaṁ kevala-paripuṇṇaṁ parisuddhaṁ
brahma-cariyaṁ pakāsesi
Tam-ahaṁ bhagavantaṁ abhipūjayāmi
Tam-ahaṁ bhagavantaṁ sirasā namāmi

Homage to the Buddha (English)

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

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

In this world with its gods, demons, and kind spirits,
Its seekers and sages, celestial and human beings, he has by deep insight revealed the Truth.
He has pointed out the Dhamma: beautiful in the beginning, beautiful in the middle, beautiful in the end.
He has explained the Spiritual Life of complete purity in its essence and conventions.
I chant my praise to the Blessed One, I bow my head to the Blessed One.

Homage to the Dhamma

[Handa mayaṁ dhammābhitthutiṁ karomase]

Yo so svākkhāto bhagavatā dhammo
Sandiṭṭhiko akāliko ehipassiko opanayiko
Paccattaṁ veditabbo viññūhi
Tam-ahaṁ dhammaṁ abhipūjayāmi
Tam-ahaṁ dhammaṁ sirasā namāmi

Homage to the Dhamma (English)

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

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

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

Homage to the Saṅgha

[Handa mayaṁ saṅghābhitthutiṁ karomase]

Yo so supaṭipanno bhagavato sāvakasaṅgho
Ujupaṭipanno bhagavato sāvakasaṅgho
Ñāyapaṭipanno bhagavato sāvakasaṅgho
Sāmīcipaṭipanno bhagavato sāvakasaṅgho
Yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakasaṅgho
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṁ puññakkhettaṁ lokassa
Tam-ahaṁ saṅghaṁ abhipūjayāmi
Tam-ahaṁ saṅghaṁ sirasā namāmi

Homage to the Saṅgha (English)

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

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

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

Salutation to the Triple Gem

[Handa mayaṁ ratanattaya-paṇāma-gāthāyo c'eva
saṁvega-parikittana-pāṭhañca bhaṇāmase]

Buddho susuddho karuṇā-mahaṇṇavo
Yo'ccanta-suddhabbara-ñāṇa-locano
Lokassa pāpūpakilesa-ghātako
Vandāmi buddhaṁ aham-ādarena taṁ
Dhammo padīpo viya tassa satthuno
Yo magga-pākāmata-bheda-bhinnako
Lokuttaro yo ca tad-attha-dīpano
Vandāmi dhammaṁ aham-ādarena taṁ
Saṅgho sukhettābhyati-khetta-saññito
Yo diṭṭha-santo sugatānubodhako
Lolappahīno ariyo sumedhaso
Vandāmi saṅghaṁ aham-ādarena taṁ
Iccevam-ekantabhipūja-neyyakaṁ vatthuttayaṁ
vandayatābhisaṅkhataṁ
Puññaṁ mayā yaṁ mama sabbupaddavā mā hontu ve tassa
pabhāva-siddhiyā

Idha tathāgato loke uppanno arahaṁ sammāsambuddho
Dhammo ca desito niyyāniko upasamiko parinibbāniko
sambodhagāmī sugatappavedito
Mayan-taṁ dhammaṁ sutvā evaṁ jānāma

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

Seyyathīdaṁ
Rūpūpādānakkhandho
Vedanūpādānakkhandho
Saññūpādānakkhandho
Saṅkhārūpādānakkhandho
Viññāṇūpādānakkhandho

Yesaṁ pariññāya
Dharamāno so bhagavā evaṁ bahulaṁ sāvake vineti
Evaṁ bhāgā ca panassa bhagavato sāvakesu anusāsanī bahulā
pavattati

Rūpaṁ aniccaṁ
Vedanā aniccā
Saññā aniccā
Saṅkhārā aniccā

Viññāṇaṁ aniccaṁ
Rūpaṁ anattā
Vedanā anattā
Saññā anattā
Saṅkhārā anattā
Viññāṇaṁ anattā
Sabbe saṅkhārā aniccā
Sabbe dhammā anattā'ti

Te mayaṁ otiṇṇāmha jātiyā jarā-maraṇena
Sokehi paridevehi dukkhehi domanassehi upāyāsehi
Dukkhotiṇṇā dukkha-paretā
Appeva nāmimassa kevalassa dukkha-kkhandhassa
antakiriyā paññāyethā'ti

Cira-parinibbutampi taṁ bhagavantaṁ uddissa arahantaṁ
sammāsambuddhaṁ
Saddhā agārasmā anagāriyaṁ pabbajitā
Tasmiṁ bhagavati brahma-cariyaṁ carāma
Bhikkhūnaṁ/Sīladharānaṁ sikkhāsājīva-samāpannā
Taṁ no brahma-cariyaṁ imassa kevalassa dukkha-kkhandhassa
antakiriyāya saṁvattatu

Salutation to the Triple Gem (English)

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

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

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

This salutation should be made to that which is worthy.
Through the power of such good action,
    may all obstacles disappear.
One who knows things as they are has come into this world; and he is an Arahant, a perfectly Awakened being,
Purifying the way leading out of delusion, calming and directing to perfect peace, and leading to enlightenment — this Way he has made known.

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

In brief, the five focuses of identity are dukkha.

These are as follows:
Attachment to form,
Attachment to feeling,
Attachment to perception,
Attachment to mental formations,
Attachment to sense-consciousness.
For the complete understanding of this,
The Blessed One in his lifetime frequently instructed his disciples in just this way.

In addition, he further instructed:
Form is impermanent,
Feeling is impermanent,
Perception is impermanent,
Mental formations are impermanent,
Sense-consciousness is impermanent;

Form is not-self,
Feeling is not-self,
Perception is not-self,
Mental formations are not-self,
Sense-consciousness is not-self;
All conditions are transient,
There is no self in the created or the uncreated.
All of us are bound by birth, ageing, and death,
By sorrow, lamentation, pain, grief, and despair,
Bound by dukkha and obstructed by dukkha.
Let us all aspire to complete freedom from suffering.

The following is chanted only by the monks and nuns.

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

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

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

Closing Homage

[Arahaṁ] sammāsambuddho bhagavā
Buddhaṁ bhagavantaṁ abhivādemi

[Svākkhāto] bhagavatā dhammo
Dhammaṁ namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṁ namāmi

Closing Homage (English)

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

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

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

2.
EVENING CHANTING

Dedication of Offerings

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

[Svākkhāto] bhagavatā dhammo
Dhammaṁ namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṁ namāmi

Dedication of Offerings (English)

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

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

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

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

Preliminary Homage

> [Handa mayaṁ buddhassa bhagavato pubbabhāga-namakāraṁ karomase]

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

Preliminary Homage (English)

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

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

Recollection of the Buddha

[Handa mayaṁ buddhānussatinayaṁ karomase]

Taṁ kho pana bhagavantaṁ evaṁ kalyāṇo
kittisaddo abbhuggato
Itipi so bhagavā arahaṁ sammāsambuddho
Vijjācaraṇa-sampanno sugato lokavidū
Anuttaro purisadamma-sārathi satthā deva-manussānaṁ
buddho bhagavā'ti

Recollection of the Buddha (English)

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

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

Supreme Praise of the Buddha

[Handa mayaṁ buddhābhigītiṁ karomase]

Buddh'vārahanta-varatādiguṇābhiyutto
Suddhābhiñāṇa-karuṇāhi samāgatatto
Bodhesi yo sujanataṁ kamalaṁ va sūro
Vandām'ahaṁ tam-araṇaṁ sirasā jinendaṁ

Buddho yo sabba-pāṇīnaṁ saraṇaṁ khemam-uttamaṁ
Paṭhamānussatiṭṭhānaṁ vandāmi taṁ siren'ahaṁ
Buddhassāh'asmi dāso/dāsī va buddho me sāmi-kissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhass'āhaṁ niyyādemi sarīrañ-jīvitañ-cidaṁ
Vandanto'haṁ/Vandantī'haṁ carissāmi
    buddhass'eva subodhitaṁ
Natthi me saraṇaṁ aññaṁ buddho me saraṇaṁ varaṁ
Etena sacca-vajjena vaḍḍheyyaṁ satthu-sāsane
Buddhaṁ me vandamānena/vandamānāya
    yaṁ puññaṁ pasutaṁ idha
Sabbepi antarāyā me māhesuṁ tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
Buddhe kukammaṁ pakataṁ mayā yaṁ
Buddho paṭiggaṇhātu accayantaṁ
Kālantare saṁvarituṁ va buddhe

Supreme Praise of the Buddha (English)

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

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

The Buddha, who is the safe, secure refuge of all beings —
As the First Object of Recollection,
I venerate him with bowed head.
I am indeed the Buddha's servant,
the Buddha is my Lord and Guide.
The Buddha is sorrow's destroyer, who bestows blessings on me.
To the Buddha I dedicate this body and life,
And in devotion I will walk the Buddha's Path of Awakening.
For me there is no other refuge, the Buddha is my excellent refuge.
By the utterance of this Truth, may I grow in the Master's Way.
By my devotion to the Buddha, and the blessing of this practice —
By its power, may all obstacles be overcome.

(Bowing)

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

Recollection of the Dhamma

[Handa mayaṁ dhammānussatinayaṁ karomase]

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

Recollection of the Dhamma (English)

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

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

Supreme Praise of the Dhamma

[Handa mayaṁ dhammābhigītiṁ karomase]

Svākkhātat'ādiguṇa-yoga-vasena seyyo
Yo magga-pāka-pariyatti-vimokkha-bhedo
Dhammo kuloka-patanā tada-dhāri-dhārī
Vandām'ahaṁ tama-haraṁ vara-dhammam-etaṁ
Dhammo yo sabba-pāṇīnaṁ saraṇaṁ khemam-uttamaṁ
Dutiyānussatiṭṭhānaṁ vandāmi taṁ siren'ahaṁ
Dhammassāh'asmi dāso/dāsī va dhammo me sāmi-kissaro
Dhammo dukkhassa ghātā ca vidhātā ca hitassa me
Dhammass'āhaṁ niyyādemi sarīrañ-jīvitañ-cidaṁ
Vandantohaṁ/Vandantīhaṁ carissāmi
    dhammass'eva sudhammataṁ
Natthi me saraṇaṁ aññaṁ dhammo me saraṇaṁ varaṁ
Etena sacca-vajjena vaḍḍheyyaṁ satthu-sāsane
Dhammaṁ me vandamānena/vandamānāya
    yaṁ puññaṁ pasutaṁ idha
Sabbepi antarāyā me māhesuṁ tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
Dhamme kukammaṁ pakataṁ mayā yaṁ
Dhammo paṭiggaṇhātu accayantaṁ
Kālantare saṁvarituṁ va dhamme

Supreme Praise of the Dhamma (English)

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

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

(Bowing)

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

Recollection of the Saṅgha

[Handa mayaṁ saṅghānussatinayaṁ karomase]

Supaṭipanno bhagavato sāvakasaṅgho
Ujupaṭipanno bhagavato sāvakasaṅgho
Ñāyapaṭipanno bhagavato sāvakasaṅgho
Sāmīcipaṭipanno bhagavato sāvakasaṅgho
Yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā
Esa bhagavato sāvakasaṅgho
Āhuneyyo pāhuneyyo dakkhiṇeyyo añjali-karaṇīyo
Anuttaraṁ puññakkhettaṁ lokassā'ti

Recollection of the Saṅgha (English)

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

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

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

Supreme Praise of the Saṅgha

[Handa mayaṁ saṅghābhigītiṁ karomase]

Saddhammajo supaṭipatti-guṇādiyutto
Yo'ṭṭhabbidho ariyapuggala-saṅgha-seṭṭho
Sīlādidhamma-pavarāsaya-kāya-citto
Vandām'ahaṁ tam-ariyāna-gaṇaṁ susuddhaṁ
Saṅgho yo sabba-pāṇīnaṁ saraṇaṁ khemam-uttamaṁ
Tatiyānussatiṭṭhānaṁ vandāmi taṁ siren'ahaṁ
Saṅghass'āhasmi dāso/dāsī va saṅgho me sāmi-kissaro
Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
Saṅghass'āhaṁ niyyādemi sarīrañ-jīvitañ-cidaṁ
Vandanto'haṁ/Vandantī'haṁ carissāmi
saṅghassopaṭipannataṁ
Natthi me saraṇaṁ aññaṁ saṅgho me saraṇaṁ varaṁ
Etena sacca-vajjena vaḍḍheyyaṁ satthu-sāsane
Saṅghaṁ me vandamānena/vandamānāya
yaṁ puññaṁ pasutaṁ idha
Sabbepi antarāyā me māhesuṁ tassa tejasā

(Bowing)

Kāyena vācāya va cetasā vā
Saṅghe kukammaṁ pakataṁ mayā yaṁ

Saṅgho paṭiggaṇhātu accayantaṁ
Kālantare saṁvarituṁ va saṅghe

Supreme Praise of the Saṅgha (English)

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

Born of the Dhamma, that Saṅgha which has practised well,
The field of the Saṅgha formed of eight kinds of noble beings,
Guided in body and mind by excellent morality and virtue.
I revere that assembly of noble beings perfected in purity.
The Saṅgha, which is the supreme, secure refuge of all beings —
As the Third Object of Recollection, I venerate it with bowed head.

I am indeed the Saṅgha's servant, the Saṅgha is my Lord and Guide.
The Saṅgha is sorrow's destroyer and it bestows blessings on me.
To the Saṅgha I dedicate this body and life,
And in devotion I will walk the well-practised way of the Saṅgha.
For me there is no other refuge, the Saṅgha is my excellent refuge.
By the utterance of this Truth, may I grow in the Master's Way.
By my devotion to the Saṅgha, and the blessing of this practice —
By its power, may all obstacles be overcome.

(Bowing)

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

Closing Homage

[Arahaṁ] sammāsambuddho bhagavā
Buddhaṁ bhagavantaṁ abhivādemi

[Svākkhāto] bhagavatā dhammo
Dhammaṁ namassāmi

[Supaṭipanno] bhagavato sāvakasaṅgho
Saṅghaṁ namāmi

Closing Homage (English)

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

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

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

3.
REFLECTIONS

3.1 Reflection on the Four Requisites

[Handa mayaṁ taṅkhaṇika-
paccavekkhaṇa-pāṭhaṁ bhaṇāmase]

[Paṭisaṅkhā] yoniso cīvaraṁ paṭisevāmi,
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ
paṭighātāya, yāvadeva hirikopina-paṭicchādanatthaṁ

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 piṇḍapātaṁ paṭisevāmi, neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṁsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ 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 senāsanaṁ paṭisevāmi,
yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,
ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ
paṭighātāya, yāvadeva utuparissaya vinodanaṁ
paṭisallānārāmatthaṁ

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-parikkhāraṁ
paṭisevāmi, yāvadeva uppannānaṁ veyyābādhikānaṁ vedanānaṁ
paṭighātāya, abyāpajjha-paramatāyā'ti

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

M.I.10

3.2 Five Subjects for Frequent Recollection

[Handa mayaṁ abhiṇha-paccavekkhaṇa-pāṭhaṁ bhaṇāmase]

(Men Chant)

[Jarā-dhammomhi] jaraṁ anatīto

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

Byādhi-dhammomhi byādhiṁ anatīto

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

Maraṇa-dhammomhi maraṇaṁ anatīto

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

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

Kammassakomhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo
Yaṁ kammaṁ karissāmi, kalyāṇaṁ vā pāpakaṁ vā, tassa dāyādo bhavissāmi

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

Evaṁ amhehi abhiṇhaṁ paccavekkhitabbaṁ

Thus we should frequently recollect.

(Women Chant)

[Jarā-dhammāmhi] jaraṁ anatītā

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

Byādhi-dhammāmhi byādhiṁ anatītā

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

Maraṇa-dhammāmhi maraṇaṁ anatītā

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

Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo

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

Kammassakāmhi kammadāyādā kammayoni kammabandhu kammapaṭisaraṇā
Yaṁ kammaṁ karissāmi, kalyāṇaṁ vā pāpakaṁ vā, tassa dāyādā bhavissāmi

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

Evaṁ amhehi abhiṇhaṁ paccavekkhitabbaṁ

Thus we should frequently recollect. *A.III.71*

3.3 Ten Subjects for Frequent Recollection

[Handa mayaṁ pabbajita-abhiṇha-
paccavekkhaṇa-pāṭhaṁ bhaṇāmase]

[Dasa ime bhikkhave] dhammā pabbajitena abhiṇhaṁ 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 abhiṇhaṁ paccavekkhitabbaṁ

'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 abhiṇhaṁ paccavekkhitabbaṁ

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

Aññho me ākappo karaṇīyo'ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ

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

Kacci nu kho me attā sīlato na upavadatī'ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ

'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 maṁ anuvicca viññū sabrahmacārī sīlato na upavadantī'ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ

'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 abhiṇhaṁ paccavekkhitabbaṁ

'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 kammapaṭisaraṇo, yaṁ kammaṁ karissāmi, kalyāṇaṁ vā pāpakaṁ vā, tassa dāyādo bhavissāmī'ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ

'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 vītipatantī'ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ

'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'haṁ suññāgāre abhiramāmī'ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ

'Do I delight in solitude or not?'
This should be reflected upon, again and again,
by one who has gone forth.

Atthi nu kho me uttari-manussa-dhammā alamariya-ñāṇa-dassana-viseso adhigato, so'haṁ pacchime kāle

sabrahmacārīhi puṭṭho na maṅku bhavissāmī'ti pabbajitena abhiṇhaṁ paccavekkhitabbaṁ

> *'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 abhiṇhaṁ paccavekkhitabbā'ti

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

A.V.87

3.4 Caturappamaññā-obhāsana

[Handa mayaṁ caturappamaññā-obhāsanaṁ karomase]

[Mettā-sahagatena] cetasā ekaṁ disaṁ pharitvā viharati
Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantaṁ lokaṁ mettā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

Karuṇā-sahagatena cetasā ekaṁ disaṁ pharitvā viharati
Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantaṁ lokaṁ karuṇā-sahagatena cetasā

Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

Muditā-sahagatena cetasā ekaṁ disaṁ pharitvā viharati
Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantaṁ lokaṁ muditā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharati

Upekkhā-sahagatena cetasā ekaṁ disaṁ pharitvā viharati
Tathā dutiyaṁ tathā tatiyaṁ tathā catutthaṁ
Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya
Sabbāvantaṁ lokaṁ upekkhā-sahagatena cetasā
Vipulena mahaggatena appamāṇena averena
abyāpajjhena pharitvā viharatī'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 mayaṁ atīta-paccavekkhaṇa-pāṭhaṁ bhaṇāmase]

Ajja mayā apaccavekkhitvā yaṁ cīvaraṁ paribhuttaṁ, taṁ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ paṭighātāya, yāvadeva hirikopina paṭicchādan'atthaṁ.

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, vihiṁsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ 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 yaṁ senāsanaṁ paribhuttaṁ, taṁ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṁsa-makasa-vātātapa-siriṁsapa-samphassānaṁ paṭighātāya, yāvadeva utuparissaya vinodanaṁ paṭisallānārāmatthaṁ.

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 uppannānaṁ veyyābādhikānaṁ vedanānaṁ 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 mayaṁ dhātu-paṭikūla-paccavekkhaṇa-pāṭhaṁ bhaṇāmase]

[Yathā paccayaṁ] pavattamānaṁ dhātu-mattam-ev'etaṁ

Composed of only elements according to causes and conditions

Yad idaṁ cīvaraṁ tad upabhuñjako ca puggalo

Are these robes and so is the person wearing them;

Dhātu-mattako, nissatto, nijjīvo, suñño

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

Sabbāni pana imāni cīvarāni ajigucchanīyāni

None of these robes are innately repulsive

Imaṁ pūti-kāyaṁ patvā, ativiya jigucchanīyāni jāyanti

But touching this unclean body, they become disgusting indeed.

Yathā paccayaṁ pavattamānaṁ dhātu-mattam-ev'etaṁ

Composed of only elements according to causes and conditions

Yad idaṁ 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 panāyaṁ piṇḍapāto ajigucchanīyo

None of this almsfood is innately repulsive

Imaṁ pūti-kāyaṁ patvā, ativiya jigucchanīyo jāyati

But touching this unclean body, it becomes disgusting indeed.

Yathā paccayaṁ pavattamānaṁ dhātu-mattam-ev'etaṁ

Composed of only elements according to causes and conditions

Yad idaṁ senāsanaṁ 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

Imaṁ pūti-kāyaṁ patvā, ativiya jigucchanīyāni jāyanti

But touching this unclean body, they become disgusting indeed.

Yathā paccayaṁ pavattamānaṁ dhātu-mattam-ev'etaṁ

Composed of only elements according to causes and conditions

Yad idaṁ 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 panāyaṁ gilāna-paccaya-bhesajja-parikkhāro ajigucchanīyo

None of this medicinal requisite is innately repulsive

Imaṁ pūti-kāyaṁ patvā, ativiya jigucchanīyo jāyati

But touching this unclean body, it becomes disgusting indeed.

3.7 Mettāpharaṇa

[Handa mayam mettāpharaṇaṁ karomase]

[Ahaṁ sukhito homi] niddukkho homi, avero homi, abyāpajjho homi, anīgho homi, sukhī attānaṁ pariharāmi

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

Sabbe sattā sabbadukkhā pamuccantu

Sabbe sattā laddha-sampattito mā vigacchantu

Sabbe sattā kammassakā kammadāyādā kammayonī kammabandhū kammapaṭisaraṇā, yaṁ kammaṁ karissanti, kalyāṇaṁ vā pāpakaṁ vā, tassa dāyādā bhavissanti

M.I.288; A.V.88

Reflection on Universal Well-Being

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

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

May everyone abide in well-being,
In freedom from hostility,

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

May all beings be released from all suffering.

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

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

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

3.8 Reflection on the Unconditioned

[Handa mayaṁ nibbāna-sutta-pāṭhaṁ bhaṇāmase]

Atthi bhikkhave ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ

There is an Unborn, Unoriginated, Uncreated and Unformed.

No cetaṁ bhikkhave abhavissa ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ

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

Na yidaṁ jātassa bhūtassa katassa saṅkhatassa nissaraṇaṁ paññāyetha

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

Yasmā ca kho bhikkhave atthi ajātaṁ abhūtaṁ akataṁ asaṅkhataṁ

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

Tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṁ 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 mayaṁ dvattiṁsākāra-pāṭhaṁ bhaṇāmase]

[Ayaṁ kho] me kāyo uddhaṁ 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 imasmiṁ kāye

In this body there are:

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

maṁsaṁ	*flesh*
nahārū	*sinews*
aṭṭhī	*bones*
aṭṭhimiñjaṁ	*bone marrow*
vakkaṁ	*kidneys*
hadayaṁ	*heart*
yakanaṁ	*liver*
kilomakaṁ	*membranes*
pihakaṁ	*spleen*
papphāsaṁ	*lungs*
antaṁ	*bowels*
antaguṇaṁ	*entrails*
udariyaṁ	*undigested food*
karīsaṁ	*excrement*
pittaṁ	*bile*
semhaṁ	*phlegm*
pubbo	*pus*
lohitaṁ	*blood*
sedo	*sweat*
medo	*fat*
assu	*tears*
vasā	*grease*
kheḷo	*spittle*
siṅghāṇikā	*mucus*
lasikā	*oil of the joints*
muttaṁ	*urine*
matthaluṅgan'ti	*brain*

Evam-ayaṁ me kāyo uddhaṁ 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 mayaṁ sabba-patti-dāna-gāthāyo bhaṇāmase]

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
Mayhaṁ 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 lokasmiṁ
Te bhummā catu-yonikā
Pañc'eka-catu-vokārā
Saṁsarantā 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,

Ñātaṁ ye patti-dānam-me
Anumodantu te sayaṁ
Ye c'imaṁ nappajānanti
Devā tesaṁ nivedayuṁ

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-puññānaṁ anumodana-hetunā
Sabbe sattā sadā hontu
Averā sukha-jīvino
Khemappadañca pappontu
Tesāsā sijjhataṁ 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 mayaṁ uddissanādhiṭṭhāna-gāthāyo bhaṇāmase]

[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 tividhaṁ dentu khippaṁ pāpetha vomataṁ
Iminā puññakammena iminā uddissena ca
Khipp'āhaṁ sulabhe ceva taṇhūpādāna-chedanaṁ
Ye santāne hīnā dhammā yāva nibbānato mamaṁ
Nassantu sabbadā yeva yattha jāto bhave bhave
Ujucittaṁ satipaññā sallekho viriyamhinā
Mārā labhantu nokāsaṁ kātuñca viriyesu me
Buddhādhipavaro nātho dhammo nātho varuttamo
Nātho paccekabuddho ca saṅgho nāthottaro mamaṁ
Tesottamānubhāvena mārokāsaṁ labhantu mā
[Dasapuññānubhāvena mārokāsaṁ labhantu mā]

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

Verses of Sharing and Aspiration

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

Through the goodness that arises from my practice,
May my spiritual teachers and guides of great virtue,

My mother, my father, and my relatives,
The Sun and the Moon, and all virtuous
leaders of the world,
May the highest gods and evil forces,
Celestial beings, guardian spirits of the Earth,
and the Lord of Death,
May those who are friendly, indifferent, or hostile,
May all beings receive the blessings of my life,
May they soon attain the threefold bliss
and realize the Deathless.
Through the goodness that arises from my practice,
And through this act of sharing,
May all cravings and attachments quickly cease
And all harmful states of mind.
Until I realize Nibbāna,
In every kind of birth, may I have an upright mind,
With mindfulness and wisdom, austerity and vigour.
May the forces of delusion not take hold
nor weaken my resolve.
The Buddha is my excellent refuge,
Unsurpassed is the protection of the Dhamma,
The Solitary Buddha is my noble guide,
The Saṅgha is my supreme support.
Through the supreme power of all these,
May darkness and delusion be dispelled.
[By the power of the ten merits,
May Māra gain no opening.]

3.12 Sabbe sattā sadā hontu

Sabbe sattā sadā hontu
Averā sukha-jīvino
Kataṁ puñña-phalaṁ mayhaṁ
Sabbe bhāgī bhavantu te

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

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

Yaṅ kiñci kusalaṁ kammaṁ
kattabbaṁ kiriyaṁ mama
Kāyena vācā manasā
ti-dase sugataṁ kataṁ
Ye sattā saññino atthi
ye ca sattā asaññino
Kataṁ puñña-phalaṁ mayhaṁ
sabbe bhāgī bhavantu te
Ye taṁ kataṁ suviditaṁ
dinnaṁ puñña-phalaṁ mayā
Ye ca tattha na jānanti
devā gantvā nivedayuṁ
Sabbe lokamhi ye sattā
jīvant'āhāra-hetukā
Manuññaṁ bhojanaṁ sabbe
labhantu mama cetasā.

Apadāna 4

3.14 The Teaching on Striving According to Dhamma

[Handa mayaṁ dhamma-pahaṁsāna-pāṭham bhaṇāmase]

Evaṁ svākkhāto bhikkhave mayā dhammo

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

Uttāno

Elucidated,

Vivaṭo

Disclosed,

Pakāsito

Revealed,

Chinna-pilotiko

And stripped of patchwork —

Alam-eva saddhā-pabbajitena kula-puttena vīriyaṁ ārabhituṁ

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

Kāmaṁ taco ca nahāru ca aṭṭhi ca avasissatu

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

Sarīre upasussatu maṁsa-lohitaṁ

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

Yaṁ taṁ

As long as whatever is to be attained

Purisa-thāmena

By human strength,

Purisa-vīriyena

By human energy,

Purisa-parakkamena

By human effort,

Pattabbaṁ na taṁ apāpuṇitvā

Has not been attained,

Vīriyassa saṇṭhānaṁ bhavissatī'ti

Let not my efforts stand still.'

Dukkhaṁ bhikkhave kusīto viharati

Bhikkhus, the lazy person dwells in suffering,

Vokiṇṇo pāpakehi akusalehi dhammehi

Soiled by evil, unwholesome states

Mahantañca sadatthaṁ parihāpeti

And great is the personal good that he neglects.

Āraddha-vīriyo ca kho bhikkhave sukhaṁ viharati

The energetic person though dwells happily,

Pavivitto pāpakehi akusalehi dhammehi

Well withdrawn from unwholesome states

Mahantañca sadatthaṁ paripūreti

And great is the personal good that he achieves.

Na bhikkhave hīnena aggassa patti hoti

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

Aggena ca kho bhikkhave aggassa patti hoti

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

Maṇḍapeyyam-idaṁ bhikkhave brahmacariyaṁ

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

Satthā sammukhī-bhūto

The Teacher is present,

Tasmātiha bhikkhave vīriyaṁ ārabhatha

Therefore, bhikkhus, start to arouse your energy

Appattassa pattiyā

For the attainment of the as yet unattained,

Anadhigatassa adhigamāya

For the achievement of the as yet unachieved,

Asacchikatassa sacchikiriyāya

For the realization of the as yet unrealized.

Evaṁ no ayaṁ amhākaṁ pabbajjā avaṅkatā avañjhā bhavissati

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

Saphalā sa-udrayā

But will become fruitful and fertile,

Yesaṁ mayaṁ paribhuñjāma cīvara-piṇḍapāta-senāsana-gilānappaccaya-bhesajja-parikkhāraṁ tesaṁ te kārā amhesu

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

Mahapphalā bhavissanti mahānisaṁsā'ti

Will reward them with great fruit and great benefit.'

Evaṁ hi vo bhikkhave sikkhitabbaṁ

Bhikkhus, you should train yourselves thus:

Att'atthaṁ vā hi bhikkhave sampassamānena

Considering your own good,

Alam-eva appamādena sampādetuṁ

It is enough to strive for the goal without negligence;

Par'atthaṁ vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of others,

Alam-eva appamādena sampādetuṁ

It is enough to strive for the goal without negligence;

Ubhay'atthaṁ vā hi bhikkhave sampassamānena

Bhikkhus, considering the good of both,

Alam-eva appamādena sampādetun'ti

It is enough to strive for the goal without negligence.

3.15 Dedication of Merit to the Devas and Others

[Handa mayaṁ patti-dāna-gāthāyo bhaṇāmase]

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

May the devas dwelling in the temple,
the stupa, the buildings, the Bodhi-tree enclosure, here and there,
be honored with the gift of Dhamma.
May they bring about well-being here in the monastery.

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

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

Jalābu-jā ye pi ca aṇḍa-sambhavā
Saṁseda-jātā atha-v-opapātikā

Niyyānikaṁ dhamma-varaṁ paṭicca te
Sabbe pi dukkhassa karontu saṅkhayaṁ.

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

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

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

Pasannā hontu sabbe pi

Pasannā hontu sabbe pi
Pāṇino Buddha-sāsane.
Sammā-dhāraṁ pavecchanto
Kāle devo pavassatu.

Vuḍḍhi-bhāvāya sattānaṁ
Samiddhaṁ netu medaniṁ.
Mātā-pitā ca atra-jaṁ
Niccaṁ rakkhanti puttakaṁ.
Evaṁ dhammena rājāno
Pajaṁ rakkhantu sabbadā.

3.16 Verses on Friends

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

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

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

Etepi mitte cattāro iti viññāya paṇḍito.
Sakkaccaṁ payirupāseyya,
Mātā puttaṁ va orasaṁ.

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

3.17 Reflection on Impermanence

[Handa mayaṁ aniccānussati-pāṭhaṁ bhaṇāmase]

[Sabbe saṅkhārā aniccā]

All conditioned things are impermanent;

Sabbe saṅkhārā dukkhā

All conditioned things are dukkha;

Sabbe dhammā anattā

Everything is void of self.

Addhuvaṁ jīvitaṁ

Life is not for sure;

Dhuvaṁ maraṇaṁ

Death is for sure;

Avassaṁ mayā maritabbaṁ

It is inevitable that I'll die;

Maraṇa-pariyosānaṁ me jīvitaṁ

Death is the culmination of my life;

Jīvitaṁ me aniyataṁ

My life is uncertain;

Maraṇaṁ me niyataṁ

My death is certain.

Vata

Indeed,

Ayaṁ kāyo

This body

Aciraṁ

Will soon

Apeta-viññāṇo

Be void of consciousness

Chuddho

And cast away.

Adhisessati

It will lie

Paṭhaviṁ

On the ground

Kaliṅgaraṁ iva

Just like a rotten log,

Niratthaṁ

Completely void of use.

Aniccā vata saṅkhārā

Truly conditioned things cannot last,

Uppāda-vaya-dhammino

Their nature is to rise and fall,

Uppajjitvā nirujjhanti

Having arisen things must cease,

Tesaṁ vūpasamo sukho

Their stilling is true happiness.

3.18 The Guardian Meditations

[Handa mayaṁ catur'ārakkhā-kammaṭṭhāna-pāṭhaṁ bhaṇāmase]

Buddhānussati mettā ca
Asubhaṁ maraṇassati
Iccimā catur'ārakkhā
Kātabbā ca vipassanā.

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

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

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

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

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

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

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

Jīvit'indriy'upaccheda-
saṅkhāta-maraṇaṁ siyā
Sabbesaṁ pīdha pāṇīnaṁ
Tañ-hi dhuvaṁ na jīvitaṁ.

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

3.19 Yan-dāni me kataṁ puññaṁ

Yan-dāni me kataṁ puññaṁ
Khippaṁ sacchikareyyāhaṁ
Sace tāva abhabbo'haṁ
Niyato bodhi-satto va
Nāṭṭhārasa pi abhabba
Manussattañ-ca liṅgañ-ca
Labhitvā pesalo sīlī
Sukhā-paṭipado khippābhiññho
Arahatta-phalaṁ aggaṁ
Yadi n'uppajjati Buddho
Evaṁ sante labheyyāhaṁ
tenānen'uddisena ca,
dhamme lok'uttare nava.
saṁsāre pana saṁsaraṁ,
sambuddhena viyākato.
ṭhānāni pāpuṇeyy'ahaṁ.
pabbajjañ-c'upasampadaṁ.
dhāreyyaṁ satthu sāsanaṁ,
sacchikareyyahaṁ.
vijj'ādi-guṇ'alaṅ-kataṁ,
kammaṁ paripūrañ-ca me,
pacceka-bodhim-uttaman-ti.

4.
PARITTA CHANTS

4.1 Thai Tradition

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

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

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

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

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i1	Namo tassa		67
i2	Buddhaṁ saraṇaṁ gacchāmi		67
i3/a	Sambuddhe aṭṭhavīsañca		67
i3/b	Yo cakkhumā		69
i4	Namo arahato		72
D1	Asevanā ca bālānaṁ	S1	73
D2	Yaṅkiñci vittaṁ	S2	78
D3	Karaṇīyam-attha-kusalena	S3	83
D4	Virūpakkhehi me mettaṁ	S4	86
	Vadhissamenanti parāmasanto		88
D5	Udet'ayañ-cakkhumā eka-rājā	S5	89
	Atthi loke sīla-guṇo	S6	91
D6	Iti pi so bhagavā	S7	92
D7	Vipassissa nam'atthu	S8	93
	Natthi me saraṇaṁ aññaṁ		95
	Yaṅkiñci ratanaṁ loke		95
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	Yato'haṁ bhagini	S9	96
	Bojjh'aṅgo sati-saṅkhāto	S10	97
	Yan-dunnimittaṁ	S11	99
	Dukkhappattā ca niddukkhā		100
	Bāhuṁ sahassam-abhinimmita		101
	Mahā-kāruṇiko nātho	S12	104
	Te attha-laddhā sukhitā		107
	Bhavatu sabba-maṅgalaṁ		107

Notes for Particular Chants

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

Yaṅkiñci vittaṁ: 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'haṁ 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-maṅgalaṁ.* 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.

Bāhuṁ sahassam-abhinimmita: This is 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) *Bāhuṁ*,
(4) *Mahā-kāruṇiko nātho*, and
(5) *Bhavatu sabba-maṅgalaṁ*.

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-maṅgalaṁ*, 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
Parittaṁ brūtha maṅgalaṁ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittaṁ brūtha maṅgalaṁ

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittaṁ brūtha maṅgalaṁ

(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-maṅgalaṁ*, 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. Sarajjaṁ sasenaṁ sabandhuṁ nar'indaṁ
Paritt'ānubhāvo sadā rakkhatū'ti

B. Pharitvāna mettaṁ samettā bhadantā
Avikkhitta-cittā parittaṁ bhaṇantu

C. Samantā cakka-vāḷesu
Atr'āgacchantu devatā
Saddhammaṁ muni-rājassa
Suṇantu sagga-mokkha-daṁ

D. Sagge kāme ca rūpe
Giri-sikhara-taṭe c'antalikkhe vimāne
Dīpe raṭṭhe ca gāme
Taru-vana-gahane geha-vatthumhi khette
Bhummā c'āyantu devā
Jala-thala-visame yakkha-gandhabba-nāgā
Tiṭṭhantā santike yaṁ
Muni-vara-vacanaṁ sādhavo me suṇantu

E. Dhammassavana-kālo ayam-bhadantā (×3)

Or, end with:

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

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

From all around the ten-thousand world-systems, may the devas come here.
May they listen to the True Dhamma of the King of Sages,
leading to heaven and liberation.
Those in the heavens of sensuality and form,
on peaks and mountain precipices, in palaces floating in the sky,
in islands, countries, and towns,
in groves of trees and thickets, around home sites and fields.
And the earth-devas, spirits, heavenly minstrels, and nagas
in water, on land, in bad lands, and nearby:
May they come and listen with approval
as I recite the word of the excellent sage.
This is the time to see the Buddha, venerable sirs.
This is the time to listen to the Dhamma, venerable sirs.
This is the time to attend to the Saṅgha, venerable sirs.

4.3 Introductory Chants

4.3.1 Pubba-bhāga-nama-kāra-pāṭha

Namo tassa bhagavato arahato sammā-sambuddhassa
Namo tassa bhagavato arahato sammā-sambuddhassa
Namo tassa bhagavato arahato sammā-sambuddhassa

4.3.2 Saraṇa-gamana-pāṭha

Buddhaṁ saraṇaṁ gacchāmi
Dhammaṁ saraṇaṁ gacchāmi
Saṅghaṁ saraṇaṁ gacchāmi

Dutiyam pi buddhaṁ saraṇaṁ gacchāmi
Dutiyam pi dhammaṁ saraṇaṁ gacchāmi
Dutiyam pi saṅghaṁ saraṇaṁ gacchāmi

Tatiyam pi buddhaṁ saraṇaṁ gacchāmi
Tatiyam pi dhammaṁ saraṇaṁ gacchāmi
Tatiyam pi saṅghaṁ saraṇaṁ gacchāmi

4.3.3 Sambuddhe

Sambuddhe aṭṭhavīsañca
Dvādasañca sahassake
Pañca-sata-sahassāni
Namāmi sirasā ahaṁ

Tesaṁ dhammañca saṅghañca
Ādarena namāmihaṁ
Namakārānubhāvena

Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu asesato

Sambuddhe pañca-paññāsañca
Catuvīsati sahassake
Dasa-sata-sahassāni
Namāmi sirasā ahaṁ

Tesaṁ dhammañca saṅghañca
Ādarena namāmihaṁ
Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu asesato

Sambuddhe navuttarasate
Aṭṭhacattāḷīsa sahassake
Vīsati-sata-sahassāni
Namāmi sirasā ahaṁ

Tesaṁ dhammañca saṅghañca
Ādarena namāmihaṁ
Namakārānubhāvena
Hantvā sabbe upaddave
Anekā antarāyāpi
Vinassantu asesato

The Buddhas

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

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

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

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

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

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

4.3.4 Nama-kāra-siddhi-gāthā

Yo cakkhumā moha-malāpakaṭṭho
Sāmaṁ va buddho sugato vimutto
Mārassa pāsā vinimocayanto
Pāpesi khemaṁ janataṁ vineyyaṁ
Buddhaṁ varan-taṁ sirasā namāmi

Lokassa nāthañ-ca vināyakañ-ca
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

Dhammo dhajo yo viya tassa satthu
Dassesi lokassa visuddhi-maggaṁ
Niyyāniko dhamma-dharassa dhārī
Sāt'āvaho santi-karo suciṇṇo
Dhammaṁ varan-taṁ sirasā namāmi
Mohappadālaṁ upasanta-dāhaṁ
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

Saddhamma-senā sugatānugo yo
Lokassa pāpūpakilesa-jetā
Santo sayaṁ santi-niyojako ca
Svākkhāta-dhammaṁ viditaṁ karoti
Saṅghaṁ varan-taṁ sirasā namāmi
Buddhānubuddhaṁ sama-sīla-diṭṭhiṁ
Tan-tejasā te jaya-siddhi hotu
Sabb'antarāyā ca vināsamentu

The Verses of Success through Homage

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

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

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

I pay homage with my head to that excellent Dhamma,
which pierces delusion and makes fever grow calm.
By the majesty of this, may you have triumph and success,
and may all your dangers be destroyed.

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

I pay homage with my head to that excellent Saṅgha,
awakened following the Awakened One,
harmonious in virtue and view.
By the majesty of this, may you have triumph and success,
and may all your dangers be destroyed.

4.3.5 *Namo-kāra-aṭṭhaka*

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

The Homage Octet

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

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

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

Homage to the Triple Gem beginning auspiciously with AUM.

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

By the potency of this homage, may misfortunes disappear.

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

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

4.4 Core Sequence

4.4.1 Maṅgala-sutta

[Evam-me sutaṁ: ekaṁ samayaṁ bhagavā, sāvatthiyaṁ viharati, jeta-vane anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyā abhikkanta-vaṇṇā kevala-kappaṁ jetavanaṁ obhāsetvā, yena bhagavā ten'upasaṅkami. Upasaṅkamitvā bhagavantaṁ abhivādetvā ekam-antaṁ aṭṭhāsi. Ekam-antaṁ ṭhitā kho sā devatā bhagavantaṁ gāthāya ajjhabhāsi:

Bahū devā manussā ca,
Maṅgalāni acintayuṁ;
Ākaṅkhamānā sotthānaṁ,
Brūhi maṅgalam-uttamaṁ.]

Asevanā ca bālānaṁ
Paṇḍitānañ-ca sevanā
Pūjā ca pūjanīyānaṁ
Etam maṅgalam-uttamaṁ

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

Bāhu-saccañ-ca sippañ-ca,
Vinayo ca susikkhito
Subhāsitā ca yā vācā
Etam maṅgalam-uttamaṁ

Mātā-pitu-upaṭṭhānaṁ
Putta-dārassa saṅgaho
Anākulā ca kammantā
Etam maṅgalam-uttamaṁ

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

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

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

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

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

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

Etādisāni katvāna
Sabbattham-aparājitā
Sabbattha sotthiṁ gacchanti
Tan-tesaṁ maṅgalam-uttaman'ti

Snp 2.4

The Thirty-Eight Highest Blessings

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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 bhāsitaṁ
Tasmā hi bhūtā nisāmetha sabbe
Mettaṁ karotha mānusiyā pajāya
Divā ca ratto ca haranti ye baliṁ
Tasmā hi ne rakkhatha appamattā

1. Yaṅkiñci vittaṁ idha vā huraṁ vā
Saggesu vā yaṁ ratanaṁ paṇītaṁ
Na no samaṁ atthi tathāgatena
Idam-pi buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

2. Khayaṁ virāgaṁ amataṁ paṇītaṁ
Yad-ajjhagā sakya-munī samāhito
Na tena dhammena sam'atthi kiñci
Idam-pi dhamme ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

3. Yam buddha-seṭṭho parivaṇṇayī suciṁ
Samādhim-ānantarikaññam-āhu
Samādhinā tena samo na vijjati
Idam-pi dhamme ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

4. Ye puggalā aṭṭha sataṁ pasaṭṭhā
Cattāri etāni yugāni honti
Te dakkhiṇeyyā sugatassa sāvakā
Etesu dinnāni mahapphalāni
Idam-pi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

5. Ye suppayuttā manasā daḷhena
Nikkāmino gotama-sāsanamhi
Te patti-pattā amataṁ vigayha
Laddhā mudhā nibbutiṁ bhuñjamānā
Idam-pi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

Yath'inda-khīlo paṭhaviṁ sito siyā
Catubbhi vātebhi asampakampiyo
Tathūpamaṁ sappurisaṁ vadāmi
Yo ariya-saccāni avecca passati
Idam-pi Saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

Ye ariya-saccāni vibhāvayanti
Gambhīra-paññena sudesitāni
Kiñ-cāpi te honti bhusappamattā
Na te bhavaṁ aṭṭhamam-ādiyanti
Idam-pi Saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

Sahā v'assa dassana-sampadāya
Tay'assu dhammā jahitā bhavanti

Sakkāya-diṭṭhi vicikicchitañ-ca
Sīlabbataṁ vā pi yad-atthi kiñci
Catūh'apāyehi ca vippamutto
Cha cābhiṭhānāni abhabbo kātuṁ
Idam-pi Saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

Kiñ-cāpi so kammaṁ karoti pāpakaṁ
Kāyena vācā uda cetasā vā
Abhabbo so tassa paṭicchādāya
Abhabbatā diṭṭha-padassa vuttā
Idam-pi Saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

Vanappagumbe yathā phussitagge
Gimhāna-māse paṭhamasmiṁ gimhe
Tathūpamaṁ dhamma-varaṁ adesayi
Nibbāna-gāmiṁ paramaṁ hitāya
Idam-pi Buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

Varo varaññū varado var'āharo
Anuttaro dhamma-varaṁ adesayi
Idam-pi Buddhe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu

6. Khīṇaṁ purāṇaṁ navaṁ n'atthi sambhavaṁ
Viratta-citt'āyatike bhavasmiṁ
Te khīṇa-bījā aviruḷhi-chandā
Nibbanti dhīrā yathā'yam padīpo

Idam-pi saṅghe ratanaṁ paṇītaṁ
Etena saccena suvatthi hotu.

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṁ deva-manussa-pūjitaṁ
Buddhaṁ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṁ deva-manussa-pūjitaṁ
Dhammaṁ namassāma suvatthi hotu

Yānīdha bhūtāni samāgatāni
Bhummāni vā yāni va antalikkhe
Tathāgataṁ deva-manussa-pūjitaṁ
Saṅghaṁ 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-taṁ santaṁ padaṁ 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 khuddaṁ samācare kiñci
Yena viññū pare upavadeyyuṁ
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 paraṁ nikubbetha
Nātimaññetha katthaci naṁ kiñci
Byārosanā paṭighasaññā
Nāññam-aññassa dukkham-iccheyya

Mātā yathā niyaṁ puttaṁ
Āyusā eka-puttam-anurakkhe
Evam'pi sabba-bhūtesu
Mānasam-bhāvaye aparimāṇaṁ

Mettañ-ca sabba-lokasmiṁ

(A shorter form is sometimes started here)

Mettañ-ca sabba-lokasmiṁ
Mānasam-bhāvaye aparimāṇaṁ
Uddhaṁ adho ca tiriyañ-ca
Asambādhaṁ averaṁ asapattaṁ

Tiṭṭhañ-caraṁ nisinno vā
Sayāno vā yāvat'assa vigata-middho
Etaṁ satiṁ adhiṭṭheyya
Brahmam-etaṁ vihāraṁ idham-āhu

Diṭṭhiñca anupagamma
Sīlavā dassanena sampanno
Kāmesu vineyya gedhaṁ
Na hi jātu gabbha-seyyaṁ 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.

Snp 1.8

4.4.4 *Khandha-paritta*

Virūpakkhehi me mettaṁ
    mettaṁ erāpathehi me
Chabyā-puttehi me mettaṁ
    mettaṁ kaṇhā-gotamakehi ca

Apādakehi me mettaṁ
mettaṁ dipādakehi me
Catuppadehi me mettaṁ
mettaṁ bahuppadehi me
Mā maṁ apādako hiṁsi
mā maṁ hiṁsi dipādako
Mā maṁ catuppado hiṁsi
mā maṁ hiṁsi 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 siriṁsapāni
ahi-vicchikā sata-padī
Uṇṇā-nābhī sarabhū mūsikā

Katā me rakkhā katā me parittā
paṭikkamantu bhūtāni
So'haṁ namo bhagavato
namo sattannaṁ
sammā-sambuddhānaṁ *A.II.72-73*

The Group Protection

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

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

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

May all creatures, all breathing things, all beings
– each and every one –
meet with good fortune. May none of them come to any evil.

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

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

I have made this protection, I have made this spell.
May the beings depart.
I pay homage to the Blessed One,
homage to the seven Rightly Self-awakened Ones.

4.4.5 Chaddanta-paritta

The Great Elephant Protection

Vadhissamenanti parāmasanto
Kāsāvamaddakkhi dhajaṁ isīnaṁ
Dukkhena phuṭṭhassudapādi saññā
Arahaddhajo sabbhi avajjharūpo

Sallena viddho byathitopi santo
Kāsāvavatthamhi manaṁ na dussayi
Sace imaṁ nāgavarena saccaṁ
Mā maṁ vane bālamigā agañchunti

4.4.6 Mora-paritta

(a.m.)

Udet'ayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Taṁ taṁ namassāmi harissa-vaṇṇaṁ paṭhavippabhāsaṁ
Tay'ajja guttā viharemu divasaṁ

Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu
Nam'atthu Buddhānaṁ nam'atthu bodhiyā
Namo vimuttānaṁ namo vimuttiyā
Imaṁ so parittaṁ katvā
Moro carati esanā'ti

(p.m.)

Apet'ayañ-cakkhumā eka-rājā
Harissa-vaṇṇo paṭhavippabhāso
Taṁ taṁ namassāmi harissa-vaṇṇaṁ paṭhavippabhāsaṁ
Tay'ajja guttā viharemu rattiṁ

Ye brāhmaṇā vedagu sabba-dhamme
Te me namo te ca maṁ pālayantu
Nam'atthu Buddhānaṁ nam'atthu bodhiyā
Namo vimuttānaṁ namo vimuttiyā
Imaṁ so parittaṁ katvā
Moro vāsam-akappayī'ti *Ja.159*

The Peacock's Protection

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

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

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

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

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

Having made this protection, the peacock arranges his nest.

4.4.7 Vaṭṭaka-paritta

Atthi loke sīla-guṇo
Tena saccena kāhāmi
Āvajjitvā dhamma-balaṁ
Sacca-balam-avassāya
Santi pakkhā apattanā
Mātā pitā ca nikkhantā
Saha sacce kate mayhaṁ
Vajjesi soḷasa karīsāni
Saccena me samo n'atthi

saccaṁ soceyy'anuddayā
sacca-kiriyam-anuttaraṁ
saritvā pubbake jine
sacca-kiriyam-akās'ahaṁ
santi pādā avañcanā
jāta-veda paṭikkama
mahā-pajjalito sikhī
udakaṁ patvā yathā sikhī
esā me sacca-pāramī'ti

Cariyāpiṭaka vv.319-322

The Quail's Protection

There is in this world the quality of virtue,
truth, purity, tenderness.
In accordance with this truth I will make
an unsurpassed vow of truth.

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

Here are wings with no feathers;
here are feet that can't walk.
My mother and father have left me.
Fire, go back!

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

4.4.8 Buddha-dhamma-saṅgha-guṇā

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

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

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

4.4.9 *Araññe rukkha-mūle vā*

Araññe rukkha-mūle vā
Suññāgāre va bhikkhavo
Anussaretha sambuddhaṁ
Bhayaṁ tumhāka no siyā
No ce buddhaṁ sareyyātha
Loka-jeṭṭhaṁ nar'āsabhaṁ
Atha dhammaṁ sareyyātha
Niyyānikaṁ sudesitaṁ
No ce dhammaṁ sareyyātha
Niyyānikaṁ sudesitaṁ
Atha saṅghaṁ sareyyātha
Puññakkhettaṁ anuttaraṁ
Evam-buddhaṁ sarantānaṁ
Dhammaṁ saṅghañ-ca bhikkhavo
Bhayaṁ vā chambhitattaṁ vā
Loma-haṁso na hessatī'ti. *S.I.219-220*

4.4.10 *Āṭānāṭiya-paritta (short)*

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

Yo imaṁ dhammam-adesesi
Ye cāpi nibbutā loke
Te janā apisuṇā
Hitaṁ deva-manussānaṁ
Vijjā-caraṇa-sampannaṁ
Vijjā-caraṇa-sampannaṁ
sabba-dukkhāpanūdanaṁ
yathā-bhūtaṁ vipassisuṁ
mahantā vīta-sāradā
yaṁ namassanti gotamaṁ
mahantaṁ vīta-sāradaṁ
buddhaṁ vandāma gotaman'ti

D.III.195-196

Homage to the Seven Past Buddhas

Homage to Vipassī, possessed of vision and splendor.
Homage to Sikhī, sympathetic to all beings.
Homage to Vesabhū, cleansed, austere.
Homage to Kakusandha, crusher of Māra's host.
Homage to Konāgamana, the Brahman who lived the life perfected.
Homage to Kassapa, everywhere released.
Homage to Aṅgīrasa, splendid son of the Sakyans,
Who taught this Dhamma – the dispelling of all stress.
Those unbound in the world,
    who have seen things as they have come to be,
Great Ones of gentle speech, thoroughly mature:
Even they pay homage to Gotama,
    the benefit of human and heavenly beings,
consummate in knowledge and conduct,
    the Great One, thoroughly mature.
We revere the Buddha Gotama,
    consummate in knowledge and conduct.

4.4.11 Sacca-kiriyā-gāthā

Natthi me saraṇaṁ aññaṁ buddho me saraṇaṁ varaṁ
Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇaṁ aññaṁ dhammo me saraṇaṁ varaṁ
Etena sacca-vajjena sotthi te/me hotu sabbadā

Natthi me saraṇaṁ aññaṁ saṅgho me saraṇaṁ varaṁ
Etena sacca-vajjena sotthi te/me hotu sabbadā

4.4.12 Yaṅkiñci ratanaṁ loke

Yaṅkiñci ratanaṁ loke vijjati vividhaṁ puthu
Ratanaṁ buddhasamaṁ natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṁ loke vijjati vividhaṁ puthu
Ratanaṁ dhammasamaṁ natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṁ loke vijjati vividhaṁ puthu
Ratanaṁ saṅghasamaṁ natthi tasmā sotthī bhavantu te

4.4.13 Sakkatvā buddharatanaṁ

Sakkatvā buddharatanaṁ osadhaṁ uttamaṁ varaṁ
Hitaṁ devamanussānaṁ buddhatejena sotthinā
Nassantupaddavā sabbe dukkhā vūpasamentu te
Sakkatvā dhammaratanaṁ osadhaṁ uttamaṁ varaṁ
Pariḷāhūpasamanaṁ dhammatejena sotthinā
Nassantupaddavā sabbe bhayā vūpasamentu te

Sakkatvā saṅgharatanaṁ osadhaṁ uttamaṁ varaṁ
Āhuneyyaṁ pāhuneyyaṁ saṅghatejena sotthinā
Nassantupaddavā sabbe rogā vūpasamentu te

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

Having Revered

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

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

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

4.4.14 Aṅgulimāla-paritta

Yato'haṁ bhagini ariyāya jātiyā jāto
Nābhijānāmi sañcicca pāṇaṁ jīvitā voropetā
Tena saccena sotthi te hotu sotthi gabbhassa *M.II.103*

(Three times)

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

4.4.15 Bojjhaṅga-paritta

Bojjhaṅgo sati-saṅkhāto
Viriyam-pīti-passaddhi
Samādh'upekkha-bojjhaṅgā
Muninā sammad-akkhātā
Saṁvattanti abhiññāya
Etena sacca-vajjena
Ekasmiṁ samaye nātho
Gilāne dukkhite disvā
Te ca taṁ abhinanditvā
Etena sacca-vajjena
Ekadā dhamma-rājā pi
Cundattherena tañ-ñeva
Sammoditvā ca ābādhā
Etena sacca-vajjena
Pahīnā te ca ābādhā
Magg'āhata-kilesā va
Etena sacca-vajjena

dhammānaṁ vicayo tathā
bojjhaṅgā ca tathā'pare
satt'ete sabba-dassinā
bhāvitā bahulīkatā
nibbānāya ca bodhiyā
sotthi te hotu sabbadā
moggallānañ-ca kassapaṁ
bojjhaṅge satta desayi
rogā mucciṁsu taṅ-khaṇe
sotthi te hotu sabbadā
gelaññenābhipīḷito
bhaṇāpetvāna sādaraṁ
tamhā vuṭṭhāsi ṭhānaso
sotthi te hotu sabbadā
tiṇṇannam-pi mahesinaṁ
pattānuppatti-dhammataṁ
sotthi te hotu sabbadā

S.V.80f

The Factors of Awakening Protection

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

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

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

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

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

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

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

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

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

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

4.4.16 *Abhaya-paritta*

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṁ akantaṁ
Buddhānubhāvena vināsamentu

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṁ akantaṁ
Dhammānubhāvena vināsamentu

Yan-dunnimittaṁ avamaṅgalañ-ca
Yo cāmanāpo sakuṇassa saddo
Pāpaggaho dussupinaṁ akantaṁ
Saṅghānubhāvena vināsamentu

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

The Danger-free Protection

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

By the Buddha's power may they be destroyed.

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

By the Dhamma's power may they be destroyed.

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

By the Saṅgha's power may they be destroyed.

4.5 Closing Sequence

4.5.1 Devatā-uyyojana-gāthā

Dukkhappattā ca niddukkhā
Sokappattā ca nissokā
Ettāvatā ca amhehi
Sabbe devānumodantu
Dānaṁ dadantu saddhāya
Bhāvanābhiratā hontu
[Sabbe buddhā] balappattā
Arahantānañ-ca tejena

bhayappattā ca nibbhayā
hontu sabbe pi pāṇino
sambhataṁ puñña-sampadaṁ
sabba-sampatti-siddhiyā
sīlaṁ rakkhantu sabbadā
gacchantu devatā-gatā
paccekānañ-ca yaṁ balaṁ
rakkhaṁ bandhāmi sabbaso

Verses on Sending Off the Devatā

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

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

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

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

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

4.5.2 *Jaya-maṅgala-aṭṭha-gāthā*

Bāhuṁ sahassam-abhinimmita sāvudhan-taṁ
Grīmekhalaṁ udita-ghora-sasena-māraṁ
Dān'ādi-dhamma-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Nāḷāgiriṁ gaja-varaṁ atimatta-bhūtaṁ
Dāv'aggi-cakkam-asanīva sudāruṇan-taṁ
Mett'ambu-seka-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Ukkhitta-khaggam-atihattha-sudāruṇan-taṁ
Dhāvan-ti-yojana-path'aṅguli- mālavantaṁ
Iddhī'bhisaṅkhata-mano jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

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

Saccaṁ vihāya-mati-saccaka-vāda-ketuṁ
Vādābhiropita-manaṁ ati-andha-bhūtaṁ
Paññā-padīpa-jalito jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Nandopananda-bhujagaṁ vibudhaṁ mah'iddhiṁ
Puttena thera-bhujagena damāpayanto
Iddhūpadesa-vidhinā jitavā mun'indo
Tan-tejasā bhavatu te jaya-maṅgalāni

Duggāha-diṭṭhi-bhujagena sudaṭṭha-hatthaṁ
Brahmaṁ visuddhi-jutim-iddhi-bakābhidhānaṁ
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
Mokkhaṁ sukhaṁ adhigameyya naro sapañño

Verses on the Buddha's Victories

Creating a form with a thousand arms, each equipped with a weapon,
Māra, on the elephant Girimekhala,
uttered a frightening roar together with his troops.

The Lord of Sages defeated him by means of such qualities as generosity:
By the majesty of this, may you have blessings of victory.

Even more frightful than Māra making war all night,
was Āḷavaka, the arrogant unstable ogre.
The Lord of Sages defeated him by means of well-trained endurance:
By the majesty of this, may you have blessings of victory.

Nāḷāgiri, the excellent elephant, when maddened,
was very horrific, like a forest fire, a flaming discus, a lightning bolt.
The Lord of Sages defeated him by sprinkling the water of goodwill:
By the majesty of this, may you have blessings of victory.

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

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

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

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

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

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

4.5.3 Jaya-paritta

Mahā-kāruṇiko nātho
Hitāya sabba-pāṇinaṁ
Pūretvā pāramī sabbā
Patto sambodhim-uttamaṁ
Etena sacca-vajjena
Hotu te jaya-maṅgalaṁ

Jayanto bodhiyā mūle

(This part is sometimes chanted on its own)

Jayanto bodhiyā mūle
Sakyānaṁ nandi-vaḍḍhano
Evaṁ tvaṁ vijayo hohi
Jayassu jaya-maṅgale
Aparājita-pallaṅke
Sīse paṭhavi-pokkhare

Abhiseke sabba-buddhānaṁ
Aggappatto pamodati
Sunakkhattaṁ sumaṅgalaṁ
Supabhātaṁ suhuṭṭhitaṁ
Sukhaṇo sumuhutto ca
Suyiṭṭhaṁ brahma-cārisu

Padakkhiṇaṁ kāya-kammaṁ
Vācā-kammaṁ padakkhiṇaṁ
Padakkhiṇaṁ mano-kammaṁ
Paṇidhi te padakkhiṇā
Padakkhiṇāni katvāna
Labhant'atthe padakkhiṇe *A.I.294*

Victory Protection

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

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

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

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

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

4.5.4 So attha-laddho

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

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

4.5.5 Sā attha-laddhā

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

4.5.6 Te attha-laddhā sukhitā

Te attha-laddhā sukhitā viruḷhā buddha-sāsane
Arogā sukhitā hotha saha sabbehi ñātibhi (×3) *A.I.294*

4.5.7 Bhavatu sabba-maṅgalaṁ

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

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

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

4.6 Mahā-kāruṇiko nātho'ti ādikā gāthā

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

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

4.7 Āṭānāṭiya-paritta (long)

(Solo introduction)

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

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

[Namo me sabbabuddhānaṁ] uppannānaṁ mahesinaṁ
Taṇhaṅkaro mahāvīro medhaṅkaro mahāyaso
Saraṇaṅkaro lokahito dīpaṅkaro jutindharo
Koṇḍañño janapāmokkho maṅgalo purisāsabho
Sumano sumano dhīro revato rativaḍḍhano
Sobhito guṇasampanno anomadassī januttamo
Padumo lokapajjoto nārado varasārathī
Padumuttaro sattasāro sumedho appaṭipuggalo
Sujāto sabbalokaggo piyadassī narāsabho
Atthadassī kāruṇiko dhammadassī tamonudo
Siddhattho asamo loke tisso ca vadataṁ varo
Phusso ca varado buddho vipassī ca anūpamo
Sikhī sabbahito satthā vessabhū sukhadāyako
Kakusandho satthavāho koṇāgamano raṇañjaho
Kassapo sirisampanno gotamo sakyapuṅgavo
Ete caññe ca sambuddhā anekasatakoṭayo
Sabbe buddhā asamasamā sabbe buddhā mahiddhikā
Sabbe dasabalūpetā vesārajjehupāgatā

Sabbe te paṭijānanti
Sīhanādaṁ nadantete
Brahmacakkaṁ pavattenti
Upetā buddhadhammehi
Dvattiṁsa-lakkhaṇūpetā
Byāmappabhāya suppabhā
Buddhā sabbaññuno ete
Mahappabhā mahātejā
Mahākāruṇikā dhīrā
Dīpā nāthā patiṭṭhā
Gatī bandhū mahassāsā
Sadevakassa lokassa
Tesāhaṁ sirasā pāde
Vacasā manasā ceva
Sayane āsane ṭhāne
Sadā sukhena rakkhantu
Tehi tvaṁ rakkhito santo
Sabba-rogavinimutto
Sabba-veramatikkanto
Tesaṁ saccena sīlena
Tepi tumhe* anurakkhantu
Puratthimasmiṁ disābhāge
Tepi tumhe anurakkhantu

āsabhaṇṭhānamuttamaṁ
parisāsu visāradā
loke appaṭivattiyaṁ
aṭṭhārasahi nāyakā
sītyānubyañjanādharā
sabbe te munikuñjarā
sabbe khīṇāsavā jinā
mahāpaññā mahabbalā
sabbesānaṁ sukhāvahā
ca tāṇā leṇā ca pāṇinaṁ
saraṇā ca hitesino
sabbe ete parāyanā
vandāmi purisuttame
vandāmete tathāgate
gamane cāpi sabbadā
buddhā santikarā tuvaṁ
mutto sabbabhayena ca
sabba-santāpavajjito
nibbuto ca tuvaṁ bhava
khantimettābalena ca
ārogyena sukhena ca
santi bhūtā mahiddhikā
ārogyena sukhena ca

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

Dakkhiṇasmiṁ disābhāge santi devā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca
Pacchimasmiṁ disābhāge santi nāgā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca
Uttarasmiṁ disābhāge santi yakkhā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca
Purimadisaṁ dhataraṭṭho dakkhiṇena viruḷhako
Pacchimena virūpakkho kuvero uttaraṁ disaṁ
Cattāro te mahārājā lokapālā yasassino
Tepi tumhe anurakkhantu ārogyena sukhena ca
Ākāsaṭṭhā ca bhummaṭṭhā devā nāgā mahiddhikā
Tepi tumhe anurakkhantu ārogyena sukhena ca

Natthi me saraṇaṁ aññaṁ

Natthi me saraṇaṁ aññaṁ buddho me saraṇaṁ varaṁ
Etena saccavajjena hotu te* jayamaṅgalaṁ
Natthi me saraṇaṁ aññaṁ dhammo me saraṇaṁ varaṁ
Etena saccavajjena hotu te jayamaṅgalaṁ
Natthi me saraṇaṁ aññaṁ saṅgho me saraṇaṁ varaṁ
Etena saccavajjena hotu te jayamaṅgalaṁ

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

Yaṅkiñci ratanaṁ loke

Yaṅkiñci ratanaṁ loke vijjati vividhaṁ puthu
Ratanaṁ buddhasamaṁ natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṁ loke vijjati vividhaṁ puthu
Ratanaṁ dhammasamaṁ natthi tasmā sotthī bhavantu te
Yaṅkiñci ratanaṁ loke vijjati vividhaṁ puthu
Ratanaṁ saṅghasamaṁ natthi tasmā sotthī bhavantu te

Sakkatvā

Sakkatvā buddharatanaṁ osadhaṁ uttamaṁ varaṁ
Hitaṁ devamanussānaṁ buddhatejena sotthinā
Nassantupaddavā sabbe dukkhā vūpasamentu te
Sakkatvā dhammaratanaṁ osadhaṁ uttamaṁ varaṁ
Pariḷāhūpasamanaṁ dhammatejena sotthinā
Nassantupaddavā sabbe bhayā vūpasamentu te
Sakkatvā saṅgharatanaṁ osadhaṁ uttamaṁ varaṁ
Āhuneyyaṁ pāhuneyyaṁ saṅghatejena sotthinā
Nassantupaddavā sabbe rogā vūpasamentu te

Sabbītiyo vivajjantu

Sabbītiyo vivajjantu sabbarogo vinassatu
Mā te bhavatvantarāyo sukhī dīghāyuko bhava
Abhivādanasīlissa niccaṁ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti āyu vaṇṇo sukhaṁ balaṁ

4.8 The Twenty-Eight Buddhas' Protection

Solo introduction

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

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

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

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

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

In the Western quarter are dragons of great power,
May they protect and guard you in health and happiness.
In the Northern quarter are spirits of great power,
May they protect and guard you in health and happiness.
In the East is Dhataraṭṭha, in the South is Viruḷhaka,
In the West is Virūpakkha, Kuvera rules the North.
These Four Mighty Kings, far-famed guardians of the world,
May they all be your protectors in health and happiness.
Sky-dwelling and earth-dwelling gods and dragons of great power,
May they all be your protectors in health and happiness.
For me there is no other refuge, the Buddha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.
For me there is no other refuge,
    the Dhamma is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.
For me there is no other refuge, the Saṅgha is my excellent refuge:
By this declaration of truth may the blessings of victory be yours.

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

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

4.9 Pabbatopama-gāthā

Verses on Mountains

Yathā pi selā vipulā
Samantā anupariyeyyuṁ
Evaṁ jarā ca maccu ca
Khattiye brāhmaṇe vesse
Na kiñci parivajjeti

nabhaṁ āhacca pabbatā
nippothentā catuddisā
adhivattanti pāṇino
sudde caṇḍāla-pukkuse
sabbam-evābhimaddati

Na tattha hatthīnaṁ bhūmi na rathānaṁ na pattiyā
Na cāpi manta-yuddhena sakkā jetuṁ dhanena vā
Tasmā hi paṇḍito poso sampassaṁ attham-attano
Buddhe dhamme ca saṅghe ca dhīro saddhaṁ nivesaye
Yo dhamma-cārī kāyena vācāya uda cetasā
Idh'eva naṁ pasaṁsanti pecca sagge pamodati

S.I.102

4.10 Bhāra-sutta-gāthā

Verses on the Burden

Bhārā have pañcakkhandhā bhāra-hāro ca puggalo
Bhār'ādānaṁ dukkhaṁ loke bhāra-nikkhepanaṁ sukhaṁ

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

Nikkhipitvā garuṁ bhāraṁ aññaṁ bhāraṁ anādiya
Samūlaṁ taṇhaṁ abbuyha nicchāto parinibbuto

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

S.III.26

4.11 Khemākhema-saraṇa-gamana-paridīpikā-gāthā

True and False Refuges

Bahuṁ ve saraṇaṁ yanti pabbatāni vanāni ca
Ārāma-rukkha-cetyāni manussā bhaya-tajjitā

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

N'etaṁ kho saraṇaṁ khemaṁ n'etaṁ saraṇam-uttamaṁ
N'etaṁ saraṇam-āgamma sabba-dukkhā pamuccati

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

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

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

Dukkhaṁ dukkha-samuppādaṁ dukkhassa ca atikkamaṁ
Ariyañ-c'aṭṭh'aṅgikaṁ maggaṁ dukkhūpasama-gāminaṁ

Suffering and its origin
And that which lies beyond —

The Noble Eightfold Path
That leads the way to suff'ring's end.

Etaṁ kho saraṇaṁ khemaṁ etaṁ saraṇam-uttamaṁ
Etaṁ saraṇam-āgamma sabba-dukkhā pamuccatī'ti.

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

Dhp 188-192

4.12 Bhadd'eka-ratta-gāthā

Verses on a Shining Night of Prosperity

Atītaṁ nānvāgameyya nappaṭikaṅkhe anāgataṁ
Yad'atītaṁ pahīnan-taṁ appattañca anāgataṁ

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

Paccuppannañca yo dhammaṁ tattha tattha vipassati
Asaṁhiraṁ asaṅkuppaṁ taṁ viddhām-anubrūhaye

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

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

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

Evaṁ vihārim-ātāpiṁ aho-rattam-atanditaṁ
Taṁ ve bhadd'eka-ratto'ti santo ācikkhate muni

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

M.III.187

4.13 Ti-lakkhaṇ'ādi-gāthā

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

Dhp 277-279

Appakā te manussesu
Athāyaṁ itarā pajā
Ye ca kho sammad-akkhāte
Te janā pāram-essanti
Kaṇhaṁ dhammaṁ vippahāya
Okā anokam-āgamma
Tatrābhiratim-iccheyya
Pariyodapeyya attānaṁ
Yesaṁ sambodhiy-aṅgesu
Ādāna-paṭinissagge
Khīṇ'āsavā jutimanto

ye janā pāra-gāmino
tīram-evānudhāvati
dhamme dhammānuvattino
maccu-dheyyaṁ suduttaraṁ
sukkaṁ bhāvetha paṇḍito
viveke yattha dūramaṁ
hitvā kāme akiñcano
citta-klesehi paṇḍito
sammā cittaṁ subhāvitaṁ
anupādāya ye ratā
te loke parinibbutā'ti

Dhp 85-89

Verses on the Three Characteristics

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

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

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

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

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

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

4.14 Dhamma-gārav'ādi-gāthā

Verses on Respect for the Dhamma

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

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

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

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

Tasmā hi atta-kāmena mahattam-abhikaṅkhatā
Saddhammo garu-kātabbo saraṁ buddhāna sāsanaṁ

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

S.I.140

Na hi dhammo adhammo ca
Ubho sama-vipākino
Adhammo nirayaṁ neti
Dhammo pāpeti suggatiṁ

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

Dhammo have rakkhati dhamma-cāriṁ
Dhammo suciṇṇo sukham-āvahāti
Esānisaṁso dhamme suciṇṇe

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

Thag 303-304

4.15 Paṭhama-buddha-bhāsita-gāthā

Verses on the Buddha's First Exclamation

Aneka-jāti-saṁsāraṁ sandhāvissaṁ anibbisaṁ
Gaha-kāraṁ gavesanto dukkhā jāti punappunaṁ

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

Gaha-kāraka diṭṭho'si puna gehaṁ na kāhasi
Sabbā te phāsukā bhaggā gaha-kūṭaṁ visaṅkhataṁ
Visaṅkhāra-gataṁ cittaṁ taṇhānaṁ khayam-ajjhagā

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

Dhp 153-154

4.16 Pacchima-ovāda-gāthā

Verses on the Last Instructions

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

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

D.II.156

4.17 Ye dhammā hetuppabhavā

Arising From a Cause

Ye dhammā hetuppabhavā
Tesaṁ hetuṁ tathāgato āha
Tesañca yo nirodho
Evaṁ-vādī mahāsamaṇo'ti

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

Mv.1.23.5

4.18 Nakkhattayakkha

The paritta chanting may be closed with the following:

Nakkhatta-yakkha-bhūtānaṁ
Pāpa-ggaha-nivāraṇā
Parittassānubhāvena
Hantvā tesaṁ upaddave

(Three times)

4.19 Verses on Respect

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

One with respect for the Buddha and Dhamma,
and strong respect for the Saṅgha,
one who is ardent, with respect for concentration,
and strong respect for the Training,
one who sees danger and respects being heedful,
and shows respect in welcoming guests.
A person like this cannot decline,
stands right in the presence of Nibbāna. *A.IV.28*

5.
ANUMODANĀ

5.1 Yathā vāri-vahā pūrā

Just as Rivers

Yathā vāri-vahā pūrā paripūrenti sāgaraṁ

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

Evam-eva ito dinnaṁ petānaṁ upakappati

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

Khp.VII.v8

Icchitaṁ patthitaṁ tumhaṁ

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
Niccaṁ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti
Āyu vaṇṇo sukhaṁ balaṁ

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-maṅgalaṁ

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-maṅgalaṁ

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-maṅgalaṁ

May every blessing come to be

Rakkhantu sabba-devatā

And all good spirits guard you well.

Sabba-saṅghānubhāvena

Through the power of all Saṅghas

Sadā sotthī bhavantu te

May you always be at ease.

Sabba-roga-vinimutto

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

Sabba-roga-vinimutto
sabba-santāpa-vajjito

Sabba-veram-atikkanto
nibbuto ca tuvam-bhava
Sabb'ītiyo vivajjantu
sabba-rogo vinassatu
Mā te bhavatv-antarāyo
sukhī dīgh'āyuko bhava
Abhivādana-sīlissa
niccaṁ vuḍḍhāpacāyino
Cattāro dhammā vaḍḍhanti
āyu vaṇṇo sukhaṁ balaṁ *Dhp 109*

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

5.2 Bhojana-dānānumodanā

Āyu-do bala-do dhīro
Sukhassa dātā medhāvī
Āyuṁ datvā balaṁ vaṇṇaṁ
Dīgh'āyu yasavā hoti
vaṇṇa-do paṭibhāṇa-do
sukhaṁ so adhigacchati
sukhañ-ca paṭibhāna-do
yattha yatthūpapajjatī'ti

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

A.III.42

5.3 Aggappasāda-sutta-gāthā

Aggato ve pasannānaṁ
Agge Buddhe pasannānaṁ
Agge dhamme pasannānaṁ
Agge saṅghe pasannānaṁ
Aggasmiṁ dānaṁ dadataṁ
Aggaṁ āyu ca vaṇṇo ca
Aggassa dātā medhāvī
Deva-bhūto manusso vā
aggaṁ dhammaṁ vijānataṁ
dakkhiṇeyye anuttare
virāgūpasame sukhe
puññakkhette anuttare
aggaṁ puññaṁ pavaḍḍhati
yaso kitti sukhaṁ balaṁ
agga-dhamma-samāhito
aggappatto pamodatī'ti

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

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

A.II.35; A.III.36

5.4 Adāsi-me ādi-gāthā

Adāsi me akāsi me
Petānaṁ dakkhiṇaṁ dajjā
Na hi ruṇṇaṁ vā soko vā
Na taṁ petānam-atthāya

ñāti-mittā sakhā ca me
pubbe katam-anussaraṁ
yā v'aññā paridevanā
evaṁ tiṭṭhanti ñātayo

Ayañ-ca kho dakkhiṇā dinnā
Saṅghamhi supatiṭṭhitā
Dīgha-rattaṁ hitāy'assa
Ṭhānaso upakappati
So ñāti-dhammo ca ayaṁ nidassito
Petāna'pūjā ca katā uḷārā
Balañ-ca bhikkhūnam-anuppadinnaṁ
Tumhehi puññaṁ pasutaṁ 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 acquried merit that is not small.*

Khp.VII.v10-13

5.5 Kāla-dāna-sutta-gāthā

Kāle dadanti sapaññā
Kālena dinnaṁ ariyesu
Vippasanna-manā tassa
Ye tattha anumodanti
Na tena dakkhiṇā onā
Tasmā dade appaṭivāna-citto
Puññāni para-lokasmiṁ
vadaññū vīta-maccharā
uju-bhūtesu tādisu
vipulā hoti dakkhiṇā
veyyāvaccaṁ karonti vā
te pi puññassa bhāgino
yattha dinnaṁ mahapphalaṁ
patiṭṭhā honti pāṇinan'ti

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

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

AN 5.36, A.III.41

5.6 Ratanattay'ānubhāv'ādi-gāthā

Ratanattay'ānubhāvena ratanattaya-tejasā
Dukkha-roga-bhayā verā sokā sattu c'upaddavā
Anekā antarāyā pi vinassantu asesato
Jaya-siddhi dhanaṁ lābhaṁ sotthi bhāgyaṁ sukhaṁ balaṁ
Siri āyu ca vaṇṇo ca bhogaṁ vuḍḍhī ca yasavā
Sata-vassā ca āyu ca jīva-siddhī bhavantu te

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

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

5.7 Culla-maṅgala-cakka-vāḷa

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

Buddha-ratanaṁ dhamma-ratanaṁ saṅgha-ratanaṁ

Tiṇṇaṁ ratanānaṁ ānubhāvena
Catur-āsīti-sahassa-dhammakkhandh'ānubhāvena
Piṭakattay'ānubhāvena
Jina-sāvak'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 dhanaṁ lābhaṁ
Sotthi bhāgyaṁ sukhaṁ balaṁ
Siri āyu ca vaṇṇo ca bhogaṁ vuḍḍhī ca yasavā
Sata-vassā ca āyū ca jīva-siddhī bhavantu te

Bhavatu sabba-maṅgalaṁ...

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

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

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

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

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

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

5.8 Mahā-maṅgala-cakka-vāḷa

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

Dvattiṁsa-mahā-purisa-lakkhaṇānubhāvena
asītyānubyañjanānubhāvena
aṭṭhuttara-sata-maṅgalānubhāvena
chabbaṇṇa-raṁsiyānubhāvena 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
tuyhaṁ sabba-roga-sok'upaddava-
dukkha-domanass'upāyāsā vinassantu
sabba-antarāyā pi vinassantu
sabba-saṅkappā tuyhaṁ samijjhantu
dīghāyukā tuyhaṁ hotu sata-vassa-jīvena
samaṅgiko hotu sabbadā

Ākāsa-pabbata-vana-bhūmi-gaṅgā-mahāsamuddā ārakkhakā
devatā sadā tumhe anurakkhantu

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

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

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

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

5.9 Vihāra-dāna-gāthā

Sītaṁ uṇhaṁ paṭihanti
sariṁsape ca makase
Tato vātātapo ghoro
Leṇatthañ ca sukhatthañ ca
Vihāradānaṁ saṅghassa
Tasmā hi paṇḍito poso
Vihāre kāraye ramme
Tesaṁ annañ ca pānañ ca
Dadeyya uju-bhūtesu
Te tassa dhammaṁ desenti
Yaṁ so dhammaṁ idh'aññāya
tato vāḷamigāni ca
sisire cāpi vuṭṭhiyo
sañjāto paṭihaññati
jhāyituñ ca vipassituṁ
aggaṁ buddhehi vaṇṇitaṁ
sampassaṁ attham attano
vāsayettha bahu-ssute
vattha-senāsanāni ca
vippasannena cetasā
sabbadukkhāpanūdanaṁ
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*

5.10 Saṅgaha-vatthu-gāthā

Dānañ-ca peyya-vajjañ-ca
Samānattatā ca dhammesu
Ete kho saṅgahā loke
Ete ca saṅgahā nāssu
Labhetha mānaṁ pūjaṁ vā
Yasmā ca saṅgahā ete
Tasmā mahattaṁ papponti

attha-cariyā ca yā idha
tattha tattha yathā'rahaṁ
rathass'āṇīva yāyato
na mātā putta-kāraṇā
pitā vā putta-kāraṇā
samavekkhanti paṇḍitā
pāsaṁsā ca bhavanti te'ti

Generosity, kind words, beneficial action,
and treating all consistently, in line with what each deserves:
These bonds of fellowship in the world are like the linchpin in a moving cart.
Now, if these bonds of fellowship were lacking, a mother would not receive the honor and respect owed by her child,
nor would a father receive what his child owes him.
But because the wise show regard for these bonds of fellowship,
they achieve greatness and are praised.

A.II.32

5.11 Ādiya-sutta-gāthā

Bhuttā bhogā bhaṭā bhaccā
Uddhaggā dakkhiṇā dinnā
Upaṭṭhitā sīlavanto
Yad-atthaṁ bhogam-iccheyya
So me attho anuppatto
Etaṁ anussaraṁ macco
Idh'eva naṁ pasaṁsanti
vitiṇṇā āpadāsu me
atho pañca balī katā
saññatā brahma-cārino
paṇḍito gharam-āvasaṁ
kataṁ ananutāpiyaṁ
ariya-dhamme ṭhito naro
pecca sagge ca pamodatī'ti.

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

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

A.III.46

5.12 Ariya-dhana-gāthā

Verses on the Riches of a Noble One

Yassa saddhā tathāgate acalā supatiṭṭhitā
Sīlañ-ca yassa kalyāṇaṁ ariya-kantaṁ pasaṁsitaṁ

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

Saṅghe pasādo yass'atthi uju-bhūtañ-ca dassanaṁ
Adaliddo-ti taṁ āhu amoghaṁ tassa jīvitaṁ

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

Tasmā saddhañ-ca sīlañ-ca pasādaṁ dhamma-dassanaṁ
Anuyuñjetha medhāvī saraṁ buddhāna sāsanan'ti

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

A.III.54

5.13 Devat'ādissa-dakkhiṇā'numodanā-gāthā

Yasmiṁ padese kappeti vāsaṁ paṇḍita-jātiyo
Sīlavant'ettha bhojetvā saññate brahma-cārino
Yā tattha devatā āsuṁ tāsaṁ dakkhiṇam-ādise
Tā pūjitā pūjayanti mānitā mānayanti naṁ
Tato naṁ anukampanti mātā puttaṁ va orasaṁ
Devatā'nukampito poso sadā bhadrāni passati

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

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

Vin.I.229

6.
FUNERAL CHANTS

6.1 Dhamma-saṅgaṇī-mātikā

Kusalā dhammā.
Akusalā dhammā.
Abyākatā dhammā.

Skillful phenomena,
unskillful phenomena,
undeclared phenomena.

Sukhāya vedanāya sampayuttā dhammā.
Dukkhāya vedanāya sampayuttā dhammā.
Adukkhamasukhāya vedanāya sampayuttā dhammā.

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

Vipākā dhammā.
Vipāka-dhamma-dhammā.
N'eva vipāka na vipāka-dhamma-dhammā.

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

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

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

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

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

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

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

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

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

Dassanena pahātabbā dhammā.
Bhāvanāya pahātabbā dhammā.
N'eva dassanena na bhāvanāya pahātabbā dhammā.

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

Dassanena pahātabba-hetukā dhammā.
Bhāvanāya pahātabba-hetukā dhammā.
N'eva dassanena na bhāvanāya pahātabba-hetukā dhammā.

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

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

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

Sekkhā dhammā.
Asekkhā dhammā.
N'eva sekkhā nāsekkhā dhammā.

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

Parittā dhammā.
Mahaggatā dhammā.
Appamāṇā dhammā.

Limited phenomena,
expanded phenomena,
immeasurable phenomena.

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

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

Hīnā dhammā.
Majjhimā dhammā.
Paṇītā dhammā.

Lowly phenomena,
middling phenomena,
exquisite phenomena.

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

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

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

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

Uppannā dhammā.
Anuppannā dhammā.
Uppādino dhammā.

Arisen phenomena,
unarisen phenomena,
phenomena bound to arise.

Atītā dhammā.
Anāgatā dhammā.
Paccuppannā dhammā.

Past phenomena,
future phenomena,
present phenomena.

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

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

Ajjhattā dhammā.
Bahiddhā dhammā.
Ajjhatta-bahiddhā dhammā.

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

Ajjhatt'ārammaṇā dhammā.
Bahiddh'ārammaṇā dhammā.
Ajjhatta-bahiddh'ārammaṇā dhammā.

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

Sanidassana-sappaṭighā dhammā.
Anidassana-sappaṭighā dhammā.
Anidassanāppaṭighā dhammā.

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

Dhammasaṅganī 1f

6.2 Dhammasaṅgaṇī

Kusalā dhammā, akusalā dhammā, abyākatā dhammā.

Katame dhammā kusalā.

Yasmiṁ samaye kāmāvacaraṁ kusalaṁ cittaṁ uppannaṁ hoti, somanassa-sahagataṁ ñāṇa-sampayuttaṁ, rūpārammaṇaṁ vā saddārammaṇaṁ vā gandhārammaṇaṁ vā rasārammaṇaṁ vā phoṭṭhabbārammaṇaṁ vā dhammārammaṇaṁ vā, yaṁ yaṁ vā panārabbha, tasmiṁ samaye phasso hoti, avikkhepo hoti, ye vā pana tasmiṁ samaye aññe pi atthi paṭicca-samuppannā arūpino dhammā, ime dhammā kusalā.

Dhammasaṅganī 56

6.3 Vibhaṅga

Pañcakkhandhā rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.

Tattha katamo rūpakkhandho.

Yaṁ kiñci rūpaṁ atītānāgata-paccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, tad ekajjhaṁ abhisaññūhitvā abhisaṅkhipitvā, ayaṁ vuccati rūpakkhandho.

Vibhaṅga 1

6.4 Dhātukathā

Saṅgaho asaṅgaho,
saṅgahitena asaṅgahitaṁ,
asaṅgahitena saṅgahitaṁ,
saṅgahitena saṅgahitaṁ,
asaṅgahitena asaṅgahitaṁ,
sampayogo vippayogo,
sampayuttena vippayuttaṁ,
vippayuttena sampayuttaṁ,
asaṅgahitaṁ.

Dhātukathā 1

6.5 Puggalapaññatti

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

Kittāvatā puggalānaṁ 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'evaṁ vattabbe.

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

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

Kathāvatthu 1

6.7 Yamaka

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

Yamaka 1

6.8 Paṭṭhāna-mātikā-pāṭha

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

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

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

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

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

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

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

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

Tika Paṭṭhāna 1

6.9 Vipassanā-bhūmi-pāṭha

Pañcakkhandhā:
Rūpakkhandho, vedanākkhandho, saññākkhandho,
saṅkhārakkhandho, viññāṇakkhandho.

The five groups:
The form group, the feeling group, the perception group, the fabrications group, the consciousness group.

Dvā-das'āyatanāni:
Cakkhv-āyatanaṁ rūp'āyatanaṁ,
Sot'āyatanaṁ sadd'āyatanaṁ,
Ghān'āyatanaṁ gandh'āyatanaṁ,
Jivh'āyatanaṁ ras'āyatanaṁ
Kāy'āyatanaṁ phoṭṭhabb'āyatanaṁ
Man'āyatanaṁ dhamm'āyatanaṁ.

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

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

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

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

Bā-vīsat'indriyāni:
Cakkhu'ndriyaṁ sot'indriyaṁ ghān'indriyaṁ,
jivh'indriyaṁ kāy'indriyaṁ man'indriyaṁ,
Itth'indriyaṁ puris'indriyaṁ jīvit'indriyaṁ,
Sukh'indriyaṁ dukkh'indriyaṁ,
somanass'indriyaṁ domanass'indriyaṁ upekkh'indriyaṁ,
saddh'indriyaṁ viriy'indriyaṁ sat'indriyaṁ
samādh'indriyaṁ paññ'indriyaṁ,
Anaññātañ-ñassāmī-t'indriyaṁ aññ'indriyaṁ
aññātāv'indriyaṁ.

The twenty two facuties:
The eye-faculty, ear-faculty, nose-faculty,
tongue-faculty, body-faculty, intellect-faculty.
Feminine-faculty, masculine-faculty, life-faculty.
Bodily-pleasure-faculty, bodily-pain-faculty,
mental-pleasure-facutly, mental-pain-faculty, equanimity-faculty.

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

Cattāri ariya-saccāni:
Dukkhaṁ ariya-saccaṁ,
Dukkha-samudayo ariya-saccaṁ,
Dukkha-nirodho ariya-saccaṁ,
Dukkha-nirodha-gāminī paṭipadā ariya-saccaṁ.

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

Avijjā-paccayā saṅkhārā,
Saṅkhāra-paccayā viññāṇaṁ,
Viññāṇa-paccayā nāma-rūpaṁ,
Nāma-rūpa-paccayā saḷ-āyatanaṁ,
Saḷ-āyatana-paccayā phasso,
Phassa-paccayā vedanā,
Vedanā-paccayā taṇhā,
Taṇhā-paccayā upādānaṁ,
Upādāna-paccayā bhavo,
Bhava-paccayā jāti,

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

With ignorance as a condition there are fabrications.
With fabrications as a condition there is consciousness.
With consciousness as a condition there are name-and-form.
With name-and-form as a condition there are the six sense media.
With the six sense media as a condition there is contact.
With contact as a condition there is feeling.
With feeling as a condition there is craving.
With craving as a condition there is clinging.
With clinging as a condition there is becoming.
With becoming as a condition there is birth.
With birth as a condition, aging and death, sorrow, lamentation, pain, distress and despair are originated.

Avijjāya tv-eva 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-maraṇaṁ
soka-parideva-dukkha-domanass'upāyāsā nirujjhanti.

Evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

From the remainderless fading and cessation of that very ignorance there is the cessation of fabrications.
From the cessation of fabrications there is the cessation of consciousness.
From the cessation of consciousness there is the cessation of name-and-form. From the cessation of name-and-form there is the cessation of the six sense media. From the cessation of the six sense media there is the cessation of contact. From the cessation of contact there is the cessation of feeling. From the cessation of feeling there is the cessation of craving. From the cessation of craving there is the cessation of clinging. From the cessation of clinging there is the cessation of becoming. From the cessation of becoming there is the cessation of birth. From the cessation of birth, then aging and death, sorrow, lamentation, pain, distress and despair all cease.
Thus is the cessation of this entire mass of suffering and stress.

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

6.10 Paṁsukūla

The following verses are often repeated three times.

(For the dead)

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

Sabbe sattā maranti ca
Mariṁsu ca marissare
Tath'evāhaṁ marissāmi
N'atthi me ettha saṁsayo.

How inconstant are fabrications!
Their nature: to arise and pass away.
They disband as they are arising.
Their total stilling is bliss.
All living beings are dying,
have died, and will die.
In the same way, I will die:
I have no doubt about this. *D.II.157; S.I.6*

Addhuvaṁ jīvitaṁ
Dhuvaṁ maraṇaṁ
Avassaṁ mayā maritabbaṁ
Maraṇapariyosānaṁ me jīvitaṁ
Jīvitaṁ me aniyataṁ
Maraṇaṁ me niyataṁ. *DhpA.III.170*

(For the living)

Aciraṁ vat'ayaṁ kāyo
Paṭhaviṁ adhisessati
Chuḍḍho apeta-viññāṇo
Niratthaṁ va kaliṅgaraṁ.

Not long, alas – and it will lie
this body here, upon the earth!
Rejected, void of consciousness
and useless as a rotten log. *Dhp 41*

7.
SUTTAS

7.1 Dhammacakkappavattana-sutta

Solo introduction

Anuttaraṁ abhisambodhiṁ
Pathamaṁ yaṁ adesesi
Sammadeva pavattento
Yatthākkhātā ubho antā
Catūsvāriyasaccesu
Desitaṁ dhammarājena
Nāmena vissutaṁ suttaṁ
Veyyākaraṇapāthena

sambujjhitvā tathāgato
dhammacakkaṁ anuttaraṁ
loke appativattiyaṁ
paṭipatti ca majjhimā
visuddhaṁ ñāṇadassanaṁ
sammāsambodhikittanaṁ
dhammacakkappavattanaṁ
saṅgītantam bhaṇāma se

[Evaṁ me sutaṁ]

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

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

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

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

Ayam-eva ariyo aṭṭhaṅgiko maggo seyyathīdaṁ:

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

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

Idaṁ kho pana, bhikkhave, dukkhaṁ ariya-saccaṁ:

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

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

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

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

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

Idaṁ kho pana, bhikkhave, dukkha-nirodha-gāminī paṭipadā ariya-saccaṁ:

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

[Idaṁ dukkhaṁ] ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccaṁ pariññeyyan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkhaṁ ariya-saccaṁ pariññātan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṁ dukkha-samudayo ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkha-samudayo ariyasaccaṁ pahātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkha-samudayo ariya-saccaṁ pahīnan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṁ dukkha-nirodho ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccaṁ sacchikātabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkha-nirodho ariya-saccaṁ sacchikatan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Idaṁ dukkha-nirodha-gāminī paṭipadā ariya-saccan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī paṭipadā ariya-saccaṁ bhāvetabban'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

Taṁ kho pan'idaṁ dukkha-nirodha-gāminī paṭipadā ariya-saccaṁ bhāvitan'ti me bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

[Yāva kīvañca me bhikkhave] imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṁ dvādas'ākāraṁ yathā-bhūtaṁ ñāṇa-dassanaṁ na suvisuddhaṁ ahosi, n'eva tāv'āhaṁ bhikkhave, sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsiṁ.

Yato ca kho me bhikkhave, imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṁ dvādas'ākāraṁ yathā-bhūtaṁ ñāṇa-dassanaṁ suvisuddham ahosi, ath'āham bhikkhave, sadevake loke samārake

sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṁ sammā-sambodhiṁ abhisambuddho paccaññāsiṁ.

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

Idam-avoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṁ abhinanduṁ.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne āyasmato koṇḍaññassa virajaṁ vītamalaṁ dhammacakkhuṁ udapādi: yaṁ kiñci samudaya-dhammaṁ sabban-taṁ nirodha-dhamman'ti.

[Pavattite ca bhagavatā] dhammacakke bhummā devā saddamanussāvesuṁ:

Etaṁ bhagavatā bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhammacakkaṁ pavattitaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin'ti.

Bhummānaṁ devānaṁ

Bhummānaṁ devānaṁ saddaṁ sutvā, cātummahārājikā devā saddamanussāvesuṁ...

Cātummahārājikānaṁ devānaṁ saddaṁ sutvā, tāvatiṁsā devā saddamanussāvesuṁ...

Tāvatiṁsānaṁ devānaṁ saddaṁ sutvā, yāmā devā saddamanussāvesuṁ...

Yāmānaṁ devānaṁ saddaṁ sutvā, tusitā devā saddamanussāvesuṁ...

Tusitānaṁ devānaṁ saddaṁ sutvā, nimmānaratī devā saddamanussāvesuṁ...

Nimmānaratīnaṁ devānaṁ saddaṁ sutvā, paranimmitavasavattī devā saddamanussāvesuṁ...

Paranimmitavasavattīnaṁ devānaṁ saddaṁ sutvā, brahmakāyikā devā saddamanussāvesuṁ:

Etaṁ bhagavatā bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhammacakkaṁ pavattitaṁ appaṭivattiyaṁ 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 devānaṁ devānubhāvaṁ.

Atha kho bhagavā udānaṁ udānesi:

Aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño'ti. Iti hidaṁ āyasmato koṇḍaññassa aññā-koṇḍañño tveva nāmaṁ ahosī'ti.

Dhammacakkappavattana-suttaṁ niṭṭhitaṁ.

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

7.2 Setting in Motion the Wheel of Dhamma

Solo introduction

This is the first teaching of the Tathāgata on attaining to unexcelled, perfect enlightenment.
Here is the perfect turning of the incomparable wheel of Truth, inestimable wherever it is expounded in the world.
Disclosed here are the two extremes, and the Middle Way, with the Four Noble Truths and the purified knowledge and vision pointed out by the Lord of Dhamma.
Let us chant together this Sutta proclaiming the supreme, independent enlightenment that is widely renowned as 'The Turning of the Wheel of the Dhamma.'

Thus have I heard.

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

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

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

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

‘It is just this Noble Eightfold Path, namely:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7.3 Anatta-lakkhaṇa-sutta

Solo introduction

Yantaṁ sattehi dukkhena
Attavādattasaññāṇaṁ
Sambuddho taṁ pakāsesi
Uttariṁ paṭivedhāya
Yantesaṁ diṭṭhadhammānam
Sabbāsavehi cittāni
Tathā ñāṇānussārena
Sādhūnaṁ atthasiddhatthaṁ
ñeyyaṁ anattalakkhaṇaṁ
sammadeva vimocanaṁ
diṭṭhasaccāna yoginaṁ
bhāvetuṁ ñāṇamuttamaṁ
ñāṇenupaparikkhataṁ
vimucciṁsu asesato
sāsanaṁ kātumicchataṁ
taṁ suttantaṁ bhaṇāma se

[Evaṁ me sutaṁ]

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye. Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

Rūpaṁ bhikkhave anattā, rūpañca hidaṁ bhikkhave attā abhavissa, nayidaṁ rūpaṁ ābādhāya saṁvatteyya, labbhetha ca rūpe, evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti.

Yasmā ca kho bhikkhave rūpaṁ anattā, tasmā rūpaṁ ābādhāya saṁvattati, na ca labbhati rūpe, evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī'ti.

Vedanā anattā, vedanā ca hidaṁ bhikkhave attā abhavissa, nayidaṁ vedanā ābādhāya saṁvatteyya, labbhetha ca vedanāya, evaṁ me vedanā hotu, evaṁ me vedanā mā ahosī'ti.

Yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṁvattati, na ca labbhati vedanāya, evaṁ me vedanā hotu, evaṁ me vedanā mā ahosī'ti.

Saññā anattā, saññā ca hidaṁ bhikkhave attā abhavissa, nayidaṁ saññā ābādhāya saṁvatteyya, labbhetha ca saññāya, evaṁ me saññā hotu, evaṁ me saññā mā ahosī'ti.

Yasmā ca kho bhikkhave saññā anattā, tasmā saññā ābādhāya saṁvattati, na ca labbhati saññāya, evaṁ me saññā hotu, evaṁ me saññā mā ahosī'ti.

Saṅkhārā anattā, saṅkhārā ca hidaṁ bhikkhave attā abhavissaṁsu, nayidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ, labbhetha ca saṅkhāresu, evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun'ti.

Yasmā ca kho bhikkhave saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṁvattanti, na ca labbhati saṅkhāresu, evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun'ti.

Viññāṇaṁ anattā, viññāṇañca hidaṁ bhikkhave attā abhavissa, nayidaṁ viññāṇaṁ ābādhāya saṁvatteyya, labbhetha ca viññāṇe evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosī'ti.

Yasmā ca kho bhikkhave viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya saṁvattati, na ca labbhati viññāṇe, evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosī'ti.

[Taṁ kiṁ maññatha bhikkhave] rūpam niccaṁ vā aniccaṁ vā'ti. Aniccaṁ bhante. Yam panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā'ti. Dukkhaṁ bhante.

Yam panāniccaṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ, etaṁ mama, esoham'asmi, eso me attā'ti. No hetaṁ bhante.

Taṁ kiṁ maññatha bhikkhave, vedanā niccā vā aniccā vā'ti. Aniccā bhante. Yam panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā'ti. Dukkhaṁ bhante.

Yam panāniccaṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ, etaṁ mama, esoham'asmi, eso me attā'ti. No hetaṁ bhante.

Taṁ kiṁ maññatha bhikkhave, saññā niccā vā aniccā vā'ti. Aniccā bhante. Yam panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā'ti. Dukkhaṁ bhante.

Yam panāniccaṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ, etaṁ mama, esoham'asmi, eso me attā'ti. No hetaṁ bhante.

Taṁ kiṁ maññatha bhikkhave, saṅkhārā niccā vā aniccā vā'ti. Aniccā bhante. Yam panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā'ti. Dukkhaṁ bhante.

Yam panāniccaṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ, etaṁ mama, esoham'asmi, eso me attā'ti. No hetaṁ bhante.

Taṁ kiṁ maññatha bhikkhave, viññāṇaṁ niccaṁ vā aniccaṁ vā'ti. Aniccaṁ bhante. Yam panāniccaṁ, dukkhaṁ vā taṁ sukhaṁ vā'ti. Dukkhaṁ bhante.

Yam panāniccaṁ dukkhaṁ viparināma-dhammaṁ, kallaṁ nu taṁ samanupassituṁ etaṁ mama, esoham'asmi, eso me attā'ti. No hetaṁ bhante.

[Tasmā tiha bhikkhave] yaṁ kiñci rūpaṁ atītānāgata-paccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yandūre santike vā, sabbaṁ rūpaṁ netaṁ mama, nesoham'asmi, na me so attā'ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Yā kāci vedanā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā netaṁ mama, nesoham'asmi, na me so attā'ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Yā kāci saññā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā saññā netaṁ mama, nesoham'asmi, na me so attā'ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Ye keci saṅkhārā atītānāgata-paccuppannā ajjhattā vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā netaṁ mama, nesoham'asmi, na me so attā'ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Yaṁ kiñci viññāṇaṁ atītānāgata-paccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yandūre santike vā, sabbaṁ viññāṇaṁ netaṁ mama, nesoham'asmi, na me so attā'ti, evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

[Evaṁ passaṁ bhikkhave] sutvā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṁ virajjati, virāgā vimuccati, vimuttasmiṁ vimuttam iti ñāṇaṁ hoti,

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī'ti.

[Idam-avoca bhagavā.] Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṁ abhinanduṁ. Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne pañcavaggiyānaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimucciṁsū'ti.

Anattalakkhaṇa-suttaṁ niṭṭhitaṁ.

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

7.4 The Characteristic of Not-Self

Solo introduction

All beings should take pains to understand the characteristic of not-self, which provides matchless deliverance from self-view and self-perception, as taught by the supreme Buddha.
This teaching is given so that those who meditate on experienceable realities may arrive at perfect comprehension;
It is for the development of perfect understanding of these phenomena, and for the investigation of all defiled mind-moments.
The consequence of this practice is total deliverance, so, desirous of bringing this teaching forth with its great benefit, let us now recite this Sutta.

Thus have I heard.

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

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

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

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

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

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

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

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

‘Impermanent, Venerable Sir.’

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

‘Painful, Venerable Sir.’

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

‘It is not, Venerable Sir.’

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

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

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

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

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

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

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

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

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

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

7.5 Āditta-pariyāya-sutta

Solo introduction

Veneyyadamanopāye sabbaso pāramiṁ gato
Amoghavacano buddho abhiññāyānusāsako
Ciṇṇānurūpato cāpi dhammena vinayaṁ pajaṁ
Ciṇṇāggipāricariyānaṁ sambojjhārahayoginaṁ
Yamādittapariyāyaṁ desayanto manoharaṁ
Te sotāro vimocesi asekkhāya vimuttiyā
Tathevopaparikkhāya viññūṇaṁ sotumicchataṁ
Dukkhatālakkhaṇopāyaṁ taṁ suttantaṁ bhaṇāma se

[Evaṁ me sutaṁ]

Ekaṁ samayaṁ bhagavā gayāyaṁ viharati gayāsīse saddhiṁ bhikkhu-sahassena. Tatra kho bhagavā bhikkhū āmantesi:

Sabbaṁ bhikkhave āditta. Kiñca bhikkhave sabbaṁ āditta.

Cakkhuṁ bhikkhave āditta, rūpā āditta, cakkhuviññāṇaṁ āditta, cakkhusamphasso āditto, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi āditta. Kena āditta. Āditta rāgagginā dosagginā mohagginā, āditta jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi āditta'ti vadāmi.

Sotaṁ āditta, saddā āditta, sotaviññāṇaṁ āditta, sotasamphasso āditto, yampidaṁ sotasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi āditta. Kena āditta. Āditta rāgagginā dosagginā mohagginā,

ādittaṁ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Ghānaṁ ādittaṁ, gandhā ādittā, ghānaviññāṇaṁ ādittaṁ, ghānasamphasso āditto, yampidaṁ ghānasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi ādittaṁ. Kena ādittaṁ. Ādittaṁ rāgagginā dosagginā mohagginā, ādittaṁ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇam ādittaṁ, jivhāsamphasso āditto, yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi ādittaṁ. Kena ādittaṁ. Ādittaṁ rāgagginā dosagginā mohagginā, ādittaṁ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṁ ādittaṁ, kāyasamphasso āditto, yampidaṁ kāyasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi ādittaṁ. Kena ādittaṁ. Ādittaṁ rāgagginā dosagginā mohagginā, ādittaṁ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṁ ādittaṁ, manosamphasso āditto, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tam pi ādittaṁ. Kena ādittaṁ. Ādittaṁ rāgagginā dosagginā mohagginā, ādittaṁ jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi.

[Evaṁ passaṁ bhikkhave] sutvā ariyasāvako cakkhusmiṁ pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphasse pi nibbindati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmiṁ pi nibbindati.

Sotasmiṁ pi nibbindati, saddesu pi nibbindati, sotaviññāṇe pi nibbindati, sotasamphasse pi nibbindati, yampidaṁ sotasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmiṁ pi nibbindati.

Ghānasmiṁ pi nibbindati, gandhesu pi nibbindati, ghānaviññāṇe pi nibbindati, ghānasamphasse pi nibbindati, yampidaṁ ghānasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmiṁ pi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhāviññāṇe pi nibbindati, jivhāsamphasse pi nibbindati, yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmiṁ pi nibbindati.

Kāyasmiṁ pi nibbindati, phoṭṭhabbesu pi nibbindati, kāyaviññāṇe pi nibbindati, kāyasamphasse pi nibbindati, yampidaṁ kāyasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmiṁ pi nibbindati.

Manasmiṁ pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphassepi nibbindati, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmiṁ pi nibbindati.

Nibbindaṁ virajjati, virāgā vimuccati, vimuttasmiṁ vimuttam iti ñāṇaṁ hoti, khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī'ti.

[Idam-avoca bhagavā.] Attamanā te bhikkhū bhagavato bhāsitaṁ abhinanduṁ. Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimucciṁsū'ti.

Ādittapariyāya-suttaṁ niṭṭhitaṁ.

S.IV.19; Vin.I.34

7.6 The Fire Sermon

Solo introduction

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

Thus have I heard.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus ends The Fire Sermon.

7.7 Ānāpānassati-sutta

[Handa mayam ānāpānassati-sutta-pāṭhaṁ bhaṇāmase]

Ānāpānassati bhikkhave bhāvitā bahulīkatā

Bhikkhus, when mindfulness of breathing is developed and cultivated

Mahapphalā hoti mahānisaṁsā

It is of great fruit and great benefit;

Ānāpānassati bhikkhave bhāvitā bahulīkatā

When mindfulness of breathing is developed and cultivated

Cattāro satipaṭṭhāne paripūreti

It fulfills the Four Foundations of Mindfulness;

Cattāro satipaṭṭhānā bhāvitā bahulīkatā

When the Four Foundations of Mindfulness are developed and cultivated

Satta-bojjhaṅge paripūrenti

They fulfill the Seven Factors of Awakening;

Satta-bojjhaṅgā bhāvitā bahulīkatā

When the Seven Factors of Awakening are developed and cultivated

Vijjā-vimuttiṁ paripūrenti

They fulfill true knowledge and deliverance.

Kathaṁ bhāvitā ca bhikkhave ānāpānassati kathaṁ bahulīkatā

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

Mahapphalā hoti mahānisaṁsā

So that it is of great fruit and great benefit?

Idha bhikkhave bhikkhu

Here, bhikkhus, a bhikkhu,

Araññña-gato vā

Gone to the forest,

Rukkha-mūla-gato vā

To the foot of a tree

Suññāgāra-gato vā

Or to an empty hut.

Nisīdati pallaṅkaṁ ābhujitvā

Sits down having crossed his legs,

Ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā

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

So sato'va assasati sato'va passasati

Ever mindful he breathes in; mindful he breathes out.

Dīghaṁ vā assasanto dīghaṁ assasāmī'ti pajānāti

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

Dīghaṁ vā passasanto dīghaṁ passasāmī'ti pajānāti

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

Rassaṁ vā assasanto rassaṁ assasāmī'ti pajānāti

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

Rassaṁ vā passasanto rassaṁ passasāmī'ti pajānāti

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

Sabba-kāya-paṭisaṁvedī assasissāmī'ti sikkhati

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

Sabba-kāya-paṭisaṁvedī passasissāmī'ti sikkhati

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

Passambhayaṁ kāya-saṅkhāraṁ assasissāmī'ti sikkhati

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

Passambhayaṁ kāya-saṅkhāraṁ passasissāmī'ti sikkhati

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

Pīti-paṭisaṁvedī assasissāmī'ti sikkhati

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

Pīti-paṭisaṁvedī passasissāmī'ti sikkhati

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

Sukha-paṭisaṁvedī assasissāmī'ti sikkhati

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

Sukha-paṭisaṁvedī passasissāmī'ti sikkhati

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

Citta-saṅkhāra-paṭisaṁvedī assasissāmī'ti sikkhati

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

Citta-saṅkhāra-paṭisaṁvedī passasissāmī'ti sikkhati

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

Passambhayaṁ citta-saṅkhāraṁ assasissāmī'ti sikkhati

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

Passambhayaṁ citta-saṅkhāraṁ passasissāmī'ti sikkhati

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

Citta-paṭisaṁvedī assasissāmī'ti sikkhati

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

Citta-paṭisaṁvedī passasissāmī'ti sikkhati

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

Abhippamodayaṁ cittaṁ assasissāmī'ti sikkhati

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

Abhippamodayaṁ cittaṁ passasissāmī'ti sikkhati

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

Samādahaṁ cittaṁ assasissāmī'ti sikkhati

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

Samādahaṁ cittaṁ passasissāmī'ti sikkhati

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

Vimocayaṁ cittaṁ assasissāmī'ti sikkhati

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

Vimocayaṁ cittaṁ passasissāmī'ti sikkhati

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

Aniccānupassī assasissāmī'ti sikkhati

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

Aniccānupassī passasissāmī'ti sikkhati

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

Virāgānupassī assasissāmī'ti sikkhati

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

Virāgānupassī passasissāmī'ti sikkhati

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

Nirodhānupassī assasissāmī'ti sikkhati

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

Nirodhānupassī passasissāmī'ti sikkhati

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

Paṭinissaggānupassī assasissāmī'ti sikkhati

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

Paṭinissaggānupassī passasissāmī'ti sikkhati

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

Evaṁ bhāvitā kho bhikkhave ānāpānassati evaṁ bahulīkatā

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

Mahapphalā hoti mahānisaṁsā'ti

So that it is of great fruit and great benefit.

M.III.78

7.8 Dhaj'agga-sutta

[Evam-me sutaṁ.] Ekaṁ samayaṁ Bhagavā, Sāvatthiyaṁ viharati, Jeta-vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: "bhikkhavo-ti". "Bhadante-ti," te bhikkhū Bhagavato paccassosuṁ. Bhagavā etad avoca:

"Bhūta-pubbaṁ bhikkhave devāsura-saṅgāmo samupabbūḷho ahosi. Atha kho bhikkhave Sakko devānamindo deve tāva-timse āmantesi: 'Sace mārisā devānaṁ saṅgāma-gatānaṁ uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, mameva tasmiṁ samaye dhaj'aggaṁ ullokeyyātha. Mamaṁ hi vo dhaj'aggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā loma-haṁso vā, so pahīyissati.'

'No ce me dhaj'aggaṁ ullokeyyātha, atha Pajāpatissa deva-rājassa dhaj'aggaṁ ullokeyyātha. Pajāpatissa hi vo deva-rājassa dhaj'aggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā loma-haṁso vā, so pahīyissati'.

'No ce Pajāpatissa deva-rājassa dhaj'aggaṁ ullokeyyātha, atha Varuṇassa deva-rājassa dhaj'aggaṁ ullokeyyātha. Varuṇassa hi vo deva-rājassa dha'jaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati'.

'No ce Varuṇassa deva-rājassa dhaj'aggaṁ ullokeyyātha, atha Īsānassa deva-rājassa dhaj'aggaṁ ullokeyyātha. Īsānassa hi vo devarājassa dhaj'aggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā loma-haṁso vā, so pahīyissatī-ti.'

"Taṁ kho pana bhikkhave Sakkassa vā devānam indassa dhaj'aggaṁ ullokayataṁ, Pajāpatissa vā deva-rājassa dhaj'aggaṁ

ullokayataṁ, Varuṇassa vā deva-rājassa dhaj'aggaṁ ullokayataṁ, Īsānassa vā devarājassa dhaj'aggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā loma-haṁso vā, so pahīyethāpi no'pi pahīyetha.

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

"Ahañ-ca kho, bhikkhave, evaṁ vadāmi: Sace tumhākaṁ, bhikkhave, araññña-gatānaṁ vā rukkha-mūla-gatānaṁ vā suññāgāra-gatānaṁ vā uppajjeyya bhayaṁ vā chambhitattaṁ vā loma-haṁso vā, mam eva tasmiṁ samaye anussareyyātha:

'Iti pi so bhagavā arahaṁ sammā-sambuddho, vijjā-caraṇa-sampanno sugato loka-vidū, anuttaro purisa-damma-sārathi satthā devamanussānaṁ Buddho Bhagavā-ti. Mamaṁ hi vo bhikkhave anussarataṁ, yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā loma-haṁso vā, so pahīyissati.

"No ce maṁ anussareyyātha, atha dhammaṁ anussareyyātha:

'Svākkhāto Bhagavatā dhammo, sandiṭṭhiko akāliko ehi-passiko, opanayiko paccattaṁ veditabbo viññūhī-ti. Dhammaṁ hi vo bhikkhave anussarataṁ, yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā loma-haṁso vā, so pahīyissati.

"No ce dhammaṁ anussareyyātha, atha saṅghaṁ anussareyyātha:

'Supaṭipanno Bhagavato sāvaka-saṅgho, uju-paṭipanno Bhagavato sāvaka-saṅgho, ñāya-paṭipanno Bhagavato sāvaka-saṅgho, sāmīci-paṭipanno Bhagavato sāvaka-saṅgho, yad-idaṁ cattāri purisa-yugāni aṭṭha purisapuggalā, esa Bhagavato sāvaka-saṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaraṁ

puññakkhettaṁ lokassā-ti. Saṅghaṁ hi vo bhikkhave anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.

"Taṁ kissa hetu? Tathāgato hi bhikkhave arahaṁ sammā-sambuddho, vītarāgo vītadoso vītamoho, abhīru acchambhī anutrāsī apalāyīti."

Idam avoca Bhagavā. Idaṁ vatvā sugato athāparaṁ etad avoca satthā:

"Araññe rukkha-mūle vā,
Suñ'āgāre va bhikkhavo;
Anussaretha Sambuddhaṁ,
Bhayaṁ tumhāka no siyā.
No ce Buddhaṁ sareyyātha,
Loka-jeṭṭhaṁ narāsabhaṁ;
Atha dhammaṁ sareyyātha,
Niyyānikaṁ sudesitaṁ.
No ce dhammaṁ sareyyātha,
Niyyānikaṁ sudesitaṁ;
Atha saṅghaṁ sareyyātha,
Puññakkhettaṁ anuttaraṁ.
Evaṁ-Buddhaṁ sarantānaṁ,
Dhammaṁ saṅghañ-ca bhikkhavo;
Bhayaṁ vā chambhitattaṁ vā,
Loma-haṁso na hessatī-ti."

Dhaj'agga-suttaṁ niṭṭhitaṁ.

S.I.218

7.9 Girimānanda-sutta

[Evaṁ me sutaṁ] Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bāḷha-gilāno. Atha kho āyasmā Ānando yena bhagavā ten'upasaṅkami, upasaṅkamitvā Bhagavantaṁ abhivādetvā ekam-antaṁ nisīdi. Ekam-antaṁ nisinno kho āyasmā Ānando bhagavantaṁ etad-avoca:

Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḷha-gilāno. Sādhu bhante bhagavā yen'āyasmā Girimānando ten'upasaṅkamatu anukampaṁ upādāyā'ti.

Sace kho tvaṁ Ānanda Girimānandassa bhikkhuno dasa saññā bhāseyyāsi, ṭhānaṁ kho pan'etaṁ vijjati yaṁ Girimānandassa bhikkhuno dasa saññā sutvā so ābādho ṭhānaso 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 araññа-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: rūpaṁ aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccan'ti. Iti imesu pañcasu upādānakkhandhesu aniccānupassī viharati. Ayaṁ vuccat'Ānanda anicca-saññā.

Katamā c'Ānanda anatta-saññā? Idh'Ānanda, bhikkhu araññа-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: cakkhuṁ anattā, rūpā anattā, sotaṁ anattā, saddā anattā, ghānaṁ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā,

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

Katamā c'Ānanda asubha-saññā? Idh'Ānanda, bhikkhu imam-eva kāyaṁ uddhaṁ pāda-talā adho kesa-matthakā taca-pariyantaṁ pūraṁ nānāppakārassa asucino paccavekkhati: Atthi imasmiṁ kāye kesā, lomā, nakhā, dantā, taco, maṁsaṁ, nhāru, aṭṭhi, aṭṭhi-miñjaṁ, vakkaṁ, hadayaṁ, yakanaṁ, kilomakaṁ, pihakaṁ, papphāsaṁ, antaṁ, anta-guṇaṁ, udariyaṁ, karīsaṁ, pittaṁ, semhaṁ, pubbo, lohitaṁ, sedo, medo, assu, vasā, kheḷo, siṅghāṇikā, lasikā, muttan'ti. Iti imasmiṁ kāye asubhānupassī viharati. Ayaṁ vuccat'Ānanda asubha-saññā.

Katamā c'Ānanda ādīnava-saññā? Idh'Ānanda, bhikkhu araññña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Bahu-dukkho kho ayaṁ kāyo bahu-ādīnavo. Iti imasmiṁ kāye vividhā ābādhā uppajjanti, seyyathīdaṁ 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, kuṭṭhaṁ, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchu, nakhasā, vitacchikā, lohitaṁ, pittaṁ, madhu-meho, aṁsā, 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, sītaṁ, uṇhaṁ, jighacchā, pipāsā, uccāro, passāvo'ti. Iti imasmiṁ kāye ādīnavānupassī viharati. Ayaṁ vuccat'Ānanda ādīnava-saññā.

Katamā c'Ānanda pahāna-saññā? Idh'Ānanda, bhikkhu uppannaṁ kāma-vitakkaṁ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti. Uppannaṁ byāpāda-vitakkaṁ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti. Uppannaṁ vihiṁsā-vitakkaṁ nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti. Uppann'uppanne pāpake akusale dhamme nādhivāseti, pajahati, vinodeti, byantīkaroti, anabhāvaṁ gameti. Ayaṁ vuccat'Ānanda pahāna-saññā.

Katamā c'Ānanda, virāga-saññā? Idh'Ānanda, bhikkhu araññña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Etaṁ santaṁ, etaṁ paṇītaṁ, yad-idaṁ sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo virāgo nibbānan'ti. Ayaṁ vuccat'Ānanda virāgasaññā.

Katamā c'Ānanda, nirodha-saññā? Idh'Ānanda, bhikkhu araññña-gato vā rukkhamūla-gato vā suññāgāra-gato vā iti paṭisañcikkhati: Etaṁ santaṁ, etaṁ paṇītaṁ, yad-idaṁ sabba-saṅkhāra-samatho sabbūpadhippaṭinissaggo taṇhākkhayo nirodho nibbānan'ti. Ayaṁ vuccat'Ānanda nirodhasaññā.

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

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

Katamā c'Ānanda ānāpānassati? Idh'Ānanda, bhikkhu araññа-gato vā rukkhamūla-gato vā suññāgāra-gato vā nisīdati, pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā. So sato'va assasati sato'va passasati.

Dīghaṁ vā assasanto: Dīghaṁ assasāmī'ti pajānāti. Dīghaṁ vā passasanto: Dīghaṁ passasāmī'ti pajānāti. Rassaṁ vā assasanto: Rassaṁ assasāmī'ti pajānāti. Rassaṁ vā passasanto: Rassaṁ passasāmī'ti pajānāti. Sabba-kāyapaṭisaṁvedī assasissāmī'ti sikkhati. Sabbakāya-paṭisaṁvedī passasissāmī'ti sikkhati. Passambhayaṁ kāya-saṅkhāraṁ assasissāmī'ti sikkhati. Passambhayaṁ kāya-saṅkhāraṁ passasissāmī'ti sikkhati.

Pīti-paṭisaṁvedī assasissāmī'ti sikkhati. Pīti-paṭisaṁvedī passasissāmī'ti sikkhati. Sukha-paṭisaṁvedī assasissāmī'ti sikkhati. Sukha-paṭisaṁvedī passasissāmī'ti sikkhati. Citta-saṅkhāra-paṭisaṁvedī assasissāmī'ti sikkhati. Citta-saṅkhāra-paṭisaṁvedī passasissāmī'ti sikkhati. Passambhayaṁ cittasaṅkhāraṁ assasissāmī'ti sikkhati. Passambhayaṁ citta-saṅkhāraṁ passasissāmī'ti sikkhati.

Citta-paṭisaṁvedī assasissāmī'ti sikkhati. Citta-paṭisaṁvedī passasissāmī'ti sikkhati. Abhippamodayaṁ cittaṁ assasissāmī'ti sikkhati. Abhippamodayaṁ cittaṁ passasissāmī'ti sikkhati. Samādahaṁ cittaṁ assasissāmī'ti sikkhati. Samādahaṁ cittaṁ passasissāmī'ti sikkhati. Vimocayaṁ cittaṁ assasissāmī'ti sikkhati. Vimocayaṁ cittaṁ 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. Ayaṁ vuccat' Ānanda, ānāpānassati.

Sace kho tvaṁ Ānanda Girimānandassa bhikkhuno imā dasa saññā bhāseyyāsi, ṭhānaṁ kho pan'etaṁ vijjati yaṁ Girimānandassa bhikkhuno imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyā'ti.

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

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

Girimānanda-suttaṁ niṭṭhitaṁ. *A.V.108*

8.
PĀṬIMOKKHA CHANTS

8.1 Ovāda-pāṭimokkha-gāthā

Verses on the Training Code

[Handa mayaṁ ovāda-pāṭimokkha-gāthāyo bhaṇāmase]

Sabba-pāpassa akaraṇaṁ

Not doing any evil;

Kusalassūpasampadā

To be committed to the good;

Sacitta-pariyodapanaṁ

To purify one's mind:

Etaṁ buddhāna sāsanaṁ

These are the teachings of all Buddhas.

Khantī paramaṁ tapo tītikkhā

Patient endurance is the highest practice,
burning out defilements;

Nibbānaṁ paramaṁ vadanti buddhā

The Buddhas say Nibbāna is supreme.

Na hi pabbajito parūpaghātī

Not a renunciant is one who injures others;

Samaṇo hoti paraṁ viheṭhayanto

Whoever troubles others can't be called a monk.

Anūpavādo anūpaghāto

Not to insult and not to injure;

Pāṭimokkhe ca saṁvaro

To live restrained by training rules;

Mattaññutā ca bhattasmiṁ

Knowing one's measure at the meal;

Pantañca sayan'āsanaṁ

Retreating to a lonely place;

Adhicitte ca āyogo

Devotion to the higher mind:

Etaṁ buddhāna sāsanaṁ

These are the teachings of all Buddhas. *Dhp 183-185*

8.2 Sacca-kiriyā-gāthā

[Handa mayaṁ sacca-kiriyā-gāthāyo bhaṇāmase]

Natthi me saraṇaṁ aññaṁ buddho me saraṇaṁ varaṁ
Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇaṁ aññaṁ dhammo me saraṇaṁ varaṁ
Etena sacca-vajjena sotthi me hotu sabbadā

Natthi me saraṇaṁ aññaṁ saṅgho me saraṇaṁ varaṁ
Etena sacca-vajjena sotthi me hotu sabbadā

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

8.3 Sīl'uddesa-pāṭha

[Handa mayaṁ sīl'uddesa-pāṭhaṁ bhaṇāmase]

Bhāsitam idaṁ tena bhagavatā jānatā passatā
arahatā sammā-sambuddhena
Sampanna-sīlā bhikkhave viharatha
sampanna-pāṭimokkhā
Pāṭimokkha-saṁvara-saṁvutā viharatha
ācāra-gocara-sampannā
Aṇu-mattesu vajjesu bhaya-dassāvī
samādāya sikkhatha sikkhāpadesū'ti

Tasmā-tih'amhehi sikkhitabbaṁ
Sampanna-sīlā viharissāma sampanna-pāṭimokkhā
Pāṭimokkha-saṁvara-saṁvutā viharissāma
ācāra-gocara-sampannā
Aṇu-mattesu vajjesu bhaya-dassāvī
samādāya sikkhissāma sikkhāpadesū'ti
Evañ hi no sikkhitabbaṁ

This has been said by the Lord, One-who-knows, One-who-sees, the Arahant, the Perfect Buddha enlightened by himself: 'Bhikkhus, be perfect in moral conduct. Be perfect in the Pāṭimokkha. Dwell restrained in accordance with the the Pāṭimokkha. Be perfect in

conduct and resort, seeing danger even in the slightest faults. Train yourselves by undertaking rightly the rules of training.'

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

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

8.4 Tāyana-gāthā

The Verses of Tāyana

[Handa mayaṁ tāyana-gāthāyo bhaṇāmase]

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

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

Kayirā ce kayirāthenaṁ
Daḷham-enaṁ parakkame
Sithilo hi paribbājo
Bhiyyo ākirate rajaṁ

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.

Akataṁ dukkaṭaṁ seyyo
Pacchā tappati dukkaṭaṁ
Katañca sukataṁ seyyo
Yaṁ 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
Sāmaññaṁ dupparāmaṭṭhaṁ
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.

Yaṁ kiñci sithilaṁ kammaṁ
Saṅkiliṭṭhañca yaṁ vataṁ
Saṅkassaraṁ brahma-cariyaṁ
Na taṁ hoti mahapphalan'ti

Whatever deed that's slackly done,
Whatever vow corruptly kept,
The Holy Life led in doubtful ways –
All these will never bear great fruit. *S.I.49f*

8.5 Sāmaṇera-sikkhā

Anuññāsi kho bhagavā
Sāmaṇerānaṁ dasa sikkhā-padāni

Ten novice training rules
were established by the Blessed One.

Tesu ca sāmaṇerehi sikkhituṁ

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-vibhūsanaṭṭhānā 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 samannāgataṁ sāmaṇeraṁ nāsetuṁ

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 practicioner of unchastity

Musā-vādī hoti

He is a speaker of falsity

Majja-pāyī hoti

He is a consumer of intoxicants

Buddhassa avaṇṇaṁ bhāsati

He speaks in dispraise of the Buddha

Dhammassa avaṇṇaṁ bhāsati

He speaks in dispraise of the Dhamma

Saṅghassa avaṇṇaṁ 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 samannāgataṁ sāmaṇeraṁ nāsetun'ti.

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

Anuññāsi kho Bhagavā
Pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍa-kammaṁ kātuṁ

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

Katamehi pañcahi

What are these five?

Bhikkhūnaṁ alābhāya parisakkati

He strives for the loss of the Bhikkhus

Bhikkhūnaṁ anatthāya parisakkati

He strives for the non-benefit of the Bhikkhus

Bhikkhūnaṁ 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-kammaṁ kātun'ti

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

Vin.I.84

9.
CHANTS USED IN SRI LANKA

9.1 Devotional Chants

9.1.1 *Salutation to the Three Main Objects of Venerations*

Vandāmi cetiyaṁ sabbaṁ
Sabba-ṭhānesu patiṭṭhitaṁ
Sārīrīka-dhātu-Mahā-bodhiṁ
Buddha-rūpaṁ sakalaṁ sadā.

9.1.2 *Salutation to the Bodhi-Tree*

Yassa mūle nissino va
Patto sabbaññutaṁ Satthā
Ime ete Mahā-Bodhi
Aham-pi te namassāmi

sabbāri vijayaṁ akā,
vande taṁ Bodhi-pādapaṁ.
loka-nāthena pūjitā,
bodhi-Rājā nam'atthu te!

9.1.3 *Offering of Lights*

Ghana-sārappadittena
Dīpena tama-dhaṁsinā
Tīloka-dīpam sambuddhaṁ
Pūjayāmi tamo-nudaṁ.

9.1.4 *Offering of Incense*

Gandha-sambhāra-yuttena
Dhūpenāhaṁ sugandhinā
Pūjaye pūjaneyyan-taṁ
Pūjā-bhājanam-uttamaṁ.

9.1.5 *Offering of Flowers*

Vaṇṇa-gandha-guṇopetaṁ
Etaṁ kusuma-santatiṁ.
Pūjayāmi munindassa
Sirīpāda-saroruhe.
Pūjemi Buddhaṁ kusumena'nena
Puññenam-etena ca hotu mokkhaṁ
Pupphaṁ milāyāti yathā idaṁ me
Kāyo tathā yāti vināsa-bhāvaṁ.

9.1.6 *Transference of Merit to Devas*

Ākāsatthā ca bhummatthā
Devā nāgā mah'iddhikā
Puññaṁ taṁ anumoditvā
Ciraṁ rakkhantu [loka] sāsanaṁ
Ciraṁ rakkhantu desanaṁ
Ciraṁ rakkhantu maṁ paraṁ
Ettāvatā ca amhehi
Sambhataṁ puñña-sampadaṁ
Sabbe devā/ bhūtā/ sattā anumodantu
Sabba-sampatti siddhiyā.

9.1.7 *Blessing to the World*

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

9.1.8 *Transference of Merits to Departed Ones*

Idaṁ te/vo/no/me ñātīnaṁ hotu
sukhitā hontu ñātayo. (×3)

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

9.1.9 *The Aspirations*

Iminā puññakammena
Sataṁ samāgamo hotu,
Kāyena vācā-cittena
Accayaṁ khama me bhante
mā me bāla-samāgamo,
yāva nibbāna-pattiyā.
pamādena mayā kataṁ
bhūri-paññā Tathāgata.

9.1.10 *Blessing and Protection*

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

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

9.1.11 *Mettā Bhāvanā*

Attūpamāya sabbesaṁ
Passitvā kamato mettaṁ
Sukhi bhaveyyaṁ niddukkho
Hitā ca me sukhī hontu
Imamhi gāmakkhettamhi
Tato parañ ca-rajjesu

sattānaṁ sukhakāmataṁ,
sabbasattesu bhāvaye.
ahaṁ niccaṁ ahaṁ viya,
majjhatthā c'atha verino.
sattā hontu sukhī sadā,
cakkavāḷesu jantuno.

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

9.1.12 *Pattanumodana (Sharing Merits)*

Idaṁ te/vo/no/me ñātīnaṁ hotu
Sukhitā hontu ñātayo (×3)

Yathā vāri-vahā pūrā paripūrenti sāgaraṁ,
Evaṁ eva ito dinnaṁ petānaṁ upakappatu.
Unname udakaṁ vattaṁ yathā ninnaṁ pavattati,
Evaṁ eva ito dinnaṁ petānaṁ upakappatu.
Āyūr-arogya-sampatti sagga-sampattiṁ eva ca,
Atho nibbāna-sampatti iminā te/vo/no/me samijjhatu.
Icchitaṁ patthitaṁ tuyhaṁ sabbam-eva samijjhatu,
Pūrentu citta-saṅkappā maṇi-joti-raso yathā.
Icchitaṁ patthitaṁ tuyhaṁ sabbam-eva samijjhatu,
Pūrentu citta-saṅkappā cando paṇṇa-rasī yathā.
Icchitaṁ patthitaṁ tuyhaṁ khippam-eva samijjhatu,
Sabbe pūrentu saṅkappā cando paṇṇa-rasī yathā.

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

9.2 Offences

9.2.1 Āpatti-paṭidesanā (Confession of Offences)

Method of confessing light offences

Junior bhikkhu confesses to the senior:

JCB: Junior Confessing Bhikkhu
SAB: Senior Acknowledging Bhikkhu

JCB: Okāsa, ahaṁ bhante, sabbāpattiyo ārocemi.
SAB: Sādhu, āvuso.
JCB: Dutiyam-pi okāsa, ahaṁ bhante, sabbāpattiyo ārocemi.
SAB: Sādhu, āvuso.
JCB: Tatiyam-pi okāsa, ahaṁ bhante, sabbāpattiyo ārocemi.
SAB: Sādhu, āvuso.

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

JCB: Okāsa, ahaṁ bhante, sambahulā nānā-vatthukā āpattiyo āpajjiṁ, tā tumha-mūle paṭidesemi.

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

SAB: Passasi āvuso, tā āpattiyo?
Do you see, friend, those offences?

JCB: Āma bhante, passāmi.
Yes, ven. sir, I see.

SAB: Āyatiṁ āvuso saṁvareyyāsi.
In the future, friend, you should be restrained.

JCB: Sādhu suṭṭhu, ahaṁ bhante, āyatiṁ saṁvarissāmi.
SAB: Sādhu, āvuso.
JCB: Dutiyam-pi, sādhu suṭṭhu, ahaṁ bhante, āyatiṁ saṁvarissāmi.
SAB: Sādhu, āvuso.
JCB: Tatiyam-pi, sādhu suṭṭhu, ahaṁ bhante, āyatiṁ saṁvarissāmi.
SAB: Sādhu, āvuso.

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

JCB: Okāsa, ahaṁ bhante, sabbā tā āpattiyo āvikaromi.
SAB: Sādhu, āvuso.
JCB: Dutiyam-pi okāsa, ahaṁ bhante, sabbā tā āpattiyo āvikaromi.
SAB: Sādhu, āvuso.
JCB: Tatiyam-pi okāsa, ahaṁ bhante, sabbā tā āpattiyo āvikaromi.
SAB: Sādhu, āvuso.

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

Senior bhikkhu confesses to the junior:

SCB: Senior Confessing Bhikkhu
JAB: Junior Acknowledging Bhikkhu

SCB: Ahaṁ āvuso, sabbāpattiyo ārocemi.
JAB: Sādhu, bhante, sādhu.
SCB: Dutiyam-pi, ahaṁ āvuso, sabbāpattiyo ārocemi.
JAB: Sādhu, bhante, sādhu.
SCB: Tatiyam-pi, ahaṁ āvuso, sabbāpattiyo ārocemi.
JAB: Sādhu, bhante, sādhu.

SCB: Ahaṁ āvuso, sambahulā nānā-vatthukā āpattiyo āpajjiṁ, tā tuyyha-mūle paṭidesemi.
JAB: Passatha bhante, tā āpattiyo?
SCB: Āma āvuso, passāmi.

JAB: Āyatiṁ bhante saṁvareyyātha.
SCB: Sādhu suṭṭhu, ahaṁ āvuso, āyatiṁ saṁvarissāmi.
JAB: Sādhu, bhante, sādhu.
SCB: Dutiyam-pi sādhu suṭṭhu, ahaṁ āvuso, āyatiṁ saṁvarissāmi.
JAB: Sādhu, bhante, sādhu.
SCB: Tatiyam-pi sādhu suṭṭhu, ahaṁ āvuso, āyatiṁ saṁvarissāmi.
JAB: Sādhu, bhante, sādhu.

SCB: Ahaṁ āvuso, sabbā tā āpattiyo āvikaromi.
JAB: Sādhu, bhante, sādhu.
SCB: Dutiyam-pi ahaṁ āvuso, sabbā tā āpattiyo āvikaromi.
JAB: Sādhu, bhante, sādhu.
SCB: Tatiyam-pi ahaṁ āvuso, sabbā tā āpattiyo āvikaromi.
JAB: Sādhu, bhante, sādhu.

Formula for same base offences

JCB: Okāsa ahaṁ bhante, desanādukkaṭāpattiṁ āpajjiṁ, taṁ tumha-mūle paṭidesemi.
I, ven. sir, confess an offence of wrong-doing through having confessed the same-based offences.

SAB: Passasi āvuso taṁ āpaṭṭiṁ?
Do you see, friend, that offence?

JCB: Āma bhante passāmi.
Yes, ven. sir, I see.

SAB: Āyatiṁ āvuso saṁvareyyāsi.
In the future, friend, you should be restrained.

JCB: Sādhu suṭṭhu bhante āyatiṁ saṁvarissāmi. Dutiyam-pi sādhu suṭṭhu ... . Tatiyam-pi ... saṁvarissāmi.
It is well indeed, ven. sir, in future I shall be restrained. For the second time... For the third time...

SAB: Sādhu, sādhu.
It is good, it is good. *Vin.II.102*

9.3 Rains and Kathina

9.3.1 *Entering the Rains*

'Imasmiṁ vihāre imaṁ te-māsaṁ vassaṁ upemi. Idha vassaṁ upemi.'
'*I enter the Rains in this kuṭi for three months. I enter the Rains here.*'

9.4 Uposatha-day for Lay-followers

9.4.1 *Eight Precepts*

With hands in *añjali*, the laypeople recite the following request:

'Sādhu! Sādhu! Sādhu! Okāsa ahaṁ bhante ti-saraṇena saddhiṁ aṭṭh'aṅga sīlaṁ dhammaṁ yācāmi, anuggahaṁ katvā sīlaṁ detha me bhante. Dutiyam-pi okāsa... detha me bhante. Tatiyam-pi okāsa... detha me bhante.'

Bhk: 'Yaṁ ahaṁ vadāmi taṁ vadetha.'

Laypeople: 'Āma, bhante.'

Bhk: 'Namo...' (×3)

Laypeople: repeat.

Bhk:

'Buddhaṁ saraṇaṁ gacchāmi.
Dhammaṁ saraṇaṁ gacchāmi.
Saṅghaṁ saraṇaṁ gacchāmi.
Dutiyam-pi Buddhaṁ saraṇaṁ gacchāmi.
Dutiyam-pi Dhammaṁ saraṇaṁ gacchāmi.
Dutiyam-pi Saṅghaṁ saraṇaṁ gacchāmi.
Tatiyam-pi Buddhaṁ saraṇaṁ gacchāmi.
Tatiyam-pi Dhammaṁ saraṇaṁ gacchāmi.
Tatiyam-pi Saṅghaṁ saraṇaṁ gacchāmi.'

Laypeople: repeat line by line.

Bhk: 'Saraṇagamanaṁ sampuṇṇaṁ.'

Laypeople: 'Āma, bhante.'

Then the bhikkhu recites, with the laypeople repeating line by line:

- Pāṇātipātā veramaṇī sikkhā-padaṁ samādiyāmi.
- Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi.
- Abrahma-cariyā veramaṇī sikkhā-padaṁ samādiyāmi.
- Musāvādā veramaṇī sikkhā-padaṁ samādiyāmi.
- Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

- Vikāla-bhojanā veramaṇī sikkhā-padaṁ samādiyāmi.
- Nacca-gīta vādita visūka-dassana mālāgandha vilepana dhāraṇa maṇḍana vibhūsanaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.
- Uccā-sayana mahā-sayanā veramaṇī sikkhā-padaṁ samādiyāmi.

A.IV.248–250

I undertake the precept to refrain from:

- destroying living beings.
- taking that which is not given.
- any kind of intentional sexual behaviour.
- false speech.
- intoxicating drinks and drugs that lead to carelessness.
- eating at wrong times.
- dancing, singing, music and going to entertainments, perfumes, beautification and adornment.
- lying on a high or luxurious sleeping place.

Bhk: 'Imaṁ aṭṭh'aṅga-sīlaṁ samādiyāmi.'

Laypeople: 'Imaṁ aṭṭh'aṅga-sīlaṁ samādiyāmi.' (×3)

Bhk: 'Ti-saraṇena saddhiṁ aṭṭh'aṅga-sīlaṁ dhammaṁ sādhukaṁ surakkhitaṁ katvā appamādena sampādetha.'

Laypeople: 'Āma, bhante.'

Bhk:

'Sīlena sugatiṁ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṁ yanti,
Tasmā sīlaṁ visodhaye.'

'*These Eight Precepts*
Have morality as a vehicle for happiness,
Have morality as a vehicle for good fortune,
Have morality as a vehicle for liberation,
Let morality therefore be purified.'

The Laypeople may respond with:

'Sādhu, sādhu, sādhu!'

9.4.2 Five Precepts

With hands in *añjali*, the laypeople recite the following request:

'Sādhu! Sādhu! Sādhu! Okāsa ahaṁ bhante tisaraṇena saddhiṁ pañca-sīlaṁ dhammaṁ yācāmi, anuggahaṁ katvā sīlaṁ detha me bhante. Dutiyam-pi okāsa... Tatiyam-pi okāsa...'

Bhikkhu: 'Yaṁ ahaṁ vadāmi taṁ vadetha.'

Laypeople: 'Āma, bhante.'

Bhk: 'Namo...' (×3)

Laypeople: repeat.

Bhk: 'Saraṇagamanaṁ sampuṇṇaṁ.'

Laypeople: 'Āma, bhante.'

Then the bhikkhu recites, with the laypeople repeating line by line:

- Pāṇātipātā veramaṇī sikkhā-padaṁ samādiyāmi.
- Adinnādānā veramaṇī sikkhā-padaṁ samādiyāmi.
- Kāmesu micchā-cārā veramaṇī sikkhā-padaṁ samādiyāmi.
- Musā-vādā veramaṇī sikkhā-padaṁ samādiyāmi.
- Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.

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Bhk:

'Tisaraṇena saddhiṁ pañcasīlaṁ dhammaṁ sādhukaṁ
surakkhitaṁ katvā appamādena sampādetha.'

Laypeople: 'Āma, bhante.'

Bhk:

'Sīlena sugatiṁ yanti
Sīlena bhoga-sampadā,
Sīlena nibbutiṁ yanti,
Tasmā sīlaṁ visodhaye.'

PART II

VINAYA NOTES

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

Ud 5.5

10.
GUIDELINES

10.1 Ten Reasons for Establishing the Pāṭimokkha

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

Vin.III.20; A.V.70

10.2 Four Great Standards (Mahāpadesa)

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

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

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

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

Vin.I.250

10.3 Upholding the Principles

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

Entrance to the Vinaya, I.230

11.
REQUISITES

11.1 Bindu (Marking)

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

'Imaṁ bindukappaṁ karomi.' (×3)
'*I make this properly marked.*' *Vin.IV.120*

11.2 Adhiṭṭhāna (Determining)

'Imaṁ *saṅghāṭiṁ* adhiṭṭhāmi.'
'*I determine this outer robe.*'

For '*saṅghāṭiṁ*' substitute item as appropriate:

- uttarā-saṅgaṁ (upper robe)
- antara-vāsakaṁ (lower robe)
- pattaṁ (alms bowl)
- nisīdanaṁ (sitting-cloth)
- kaṇḍu-paṭicchādiṁ (skin-eruption covering cloth)
- vassika-sāṭikaṁ (rains cloth)
- paccattharaṇaṁ (sleeping cloth)
- mukha-puñchana-colaṁ (handkerchief)

- parikkhāra-colaṁ (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:

'imaṁ' (this) → 'etaṁ' (that)
'imāni' (these) → 'etāni' (those)

Sp.III.643-644

11.3 Paccuddharaṇa (Relinquishing)

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

'Imaṁ saṅghāṭiṁ paccuddharāmi.'

'*I relinquish this outer robe.*' *Sp.III.643*

Substitute the appropriate item for '*saṅghāṭiṁ*'.

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

11.4 Vikappana (Sharing Ownership)

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

11.4.1 Generally Addressing the Recipient

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

'Imaṁ cīvaraṁ tuyhaṁ vikappemi.'
'*I share this robe with you.*'

'Imāni cīvarāni tuyhaṁ vikappemi.'
'*... these robes ...*'

'Imaṁ pattaṁ tuyhaṁ vikappemi.'
'*... this bowl ...*'

'Ime patte tuyhaṁ vikappemi.'
'*... these bowls ...*'

When the receiving bhikkhu is the senior:
'tuyhaṁ' → 'āyasmato'

When it is shared with more than one bhikkhu:

‘tuyhaṁ’ → ‘tumhākaṁ’

When the article is beyond forearm’s length:

‘imaṁ’ → ‘etaṁ’;
‘imāni’ → ‘etāni’;
‘ime’ → ‘ete’ *Vin.IV.122*

11.4.2 Addressing the Recipient by Name

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

‘Imaṁ cīvaraṁ *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: ‘cīvaraṁ’ → ‘pattaṁ’

If more than one article is to be shared substitute the plural form as in sec. 11.4.1 above.

When the item is beyond forearm’s length substitute as in sec. 11.4.1 above.

Vin.IV.122

11.4.3 Receiving Bhikkhu is Absent

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

'Imaṁ cīvaraṁ vikappanatthāya tuyhaṁ 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:

'Ahaṁ tesaṁ dammi.' '*I give it to them.*'

or

'Ahaṁ *uttarassa* bhikkhuno ca *tissassa* sāmaṇerassa dammi.'
'*I give it to Bhikkhu Uttaro and Sāmaṇera Tisso.*'

Vin.IV.122

To share a bowl: 'cīvaraṁ' → 'pattaṁ'

If more than one article is to be shared substitute the plural form as in sec.11.4.1 above.

When the item is beyond forearm's length substitute as in sec.11.4.1 above.

11.5 Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

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

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

'Imaṁ cīvaraṁ mayhaṁ santakaṁ paribhuñja vā visajjehi vā yathāpaccayaṁ 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:

'imaṁ cīvaraṁ' → 'imāni cīvarāni'
'santakaṁ' → 'santakāni'

When the second owner is junior:

'paribhuñja' → 'paribhuñjatha'
'visajjehi' → 'visajjetha'
'karohi' → 'karotha'

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

'imaṁ' (this) → 'etaṁ' (that)
'imāni' (these) → 'etāni' (those)

To rescind the shared ownership in the case when the receiving bhikkhu is absent (sec. 11.4.3), the witness says:

‘Tesaṁ santakaṁ paribhuñja vā vissajjehi vā yathāpaccayaṁ vā karohi.’
‘*Use what is theirs, give it away or do as you like with it.*’

To rescind the shared ownership of a bowl:
‘cīvaraṁ’ → ‘pattaṁ’

and alter according to sec. 11.4.1 above.

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

12.
OFFENCES

12.1 Āpatti-paṭidesanā (Confession of Offences)

12.1.1 Six reasons for āpatti

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

12.1.2 Four conditions for exemption from āpatti

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

12.1.3 The kinds of āpatti

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

(b) Those that can be remedied:

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

Light offences, confessed to another bhikkhu: *thullaccaya* (grave offences), *pācittiya* (offences of expiation), *pāṭidesanīya* (offences to be confessed), *dukkaṭa* (offences of wrongdoing), and *dubbhāsita* (offences of wrong speech).

12.1.4 Method of confessing light offences

(Thai Formula)

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

SB: Senior Bhikkhu
JB: Junior Bhikkhu

Junior bhikkhu is confessing:

JB: Ahaṁ 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: Āyatiṁ āvuso saṁvareyyāsi.
In future, friend, you should be restrained.

JB: Sādhu suṭṭhu bhante saṁvarissāmi. (×3)
It is well indeed, ven. sir. I shall be restrained.

Senior bhikkhu is confessing:

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

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

JB: Passatha bhante.
Do you see, ven. sir?

SB: Āma āvuso passāmi.
Yes, friend, I see.

JB: Āyatiṁ bhante saṁvareyyātha.
In future, ven. sir, you should be restrained.

SB: Sādhu suṭṭhu āvuso saṁvarissāmi. (×3)
It is well indeed, friend. I shall be restrained.

This formula is repeated replacing '*thullaccayāyo*' with, in turn, '*pācittiyāyo*', '*dukkaṭāyo*', '*dubbhāsitāyo*'.

With '*dubbhāsitāyo*' 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.'
→ 'Ekaṁ *thullaccayaṁ* āpattiṁ āpanno taṁ paṭidesemi.'

Replace, as appropriate, '*thullaccayaṁ*' with '*pācittiyaṁ*', '*dukkaṭaṁ*', '*dubbhāsitaṁ*'.

12.2 Nissaggiya Pācittiya

When confessing a *nissaggiya pācittiya* ('expiation with forfeiture') offence, substitute '*nissaggiyāyo pācittiyāyo*' for '*thullaccayāyo*', or '*nissaggiyaṁ pācittiyaṁ*' for '*thullaccayaṁ*' in the formula at sec.12.1.4 above.

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

12.2.1 Nissaggiya Pācittiya 1 ('extra robe')

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

'Idaṁ me *bhante* cīvaraṁ dasāhātikkantaṁ nissaggiyaṁ. Imāhaṁ 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. Imānāhaṁ āyasmato nissajjāmi.'

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

If forfeiting to a group of bhikkhus:
'āyasamato' → 'āysamantānaṁ'

If senior bhikkhu: 'bhante' → 'āvuso'

If beyond forearm's length:

'idaṁ' (*this*)	→	'etaṁ' (*that*)
'imāhaṁ'	→	'etāhaṁ'
'imāni' (*these*)	→	'etāni' (*those*)
'imānāhaṁ'	→	'etānāhaṁ'

Returning the robe

'Imaṁ cīvaraṁ āyasmato dammi.'
'*I give this robe to you.*' *Vin.III.197*

For returning more than one robe:
'imaṁ' → 'imāni' ; 'cīvaraṁ' → 'cīvarāni'

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

12.2.2 Nissaggiya Pācittiya 2 ('separated from')

'Idaṁ me bhante cīvaraṁ ratti-vippavutthaṁ aññatra bhikkhu-sammatiyā nissaggiyaṁ. Imāhaṁ 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:
'cīvaraṁ' → 'dvicīvaraṁ'/'ticīvaraṁ' (two-/three-robes)

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

'Idaṁ me bhante akāla-cīvaraṁ māsātikkantaṁ nissaggiyaṁ. Imāhaṁ 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. Imānāhaṁ āyasmato nissajjāmi.'

12.2.4 Nissaggiya Pācittiya 6 ('asked for')

'Idaṁ me bhante cīvaraṁ aññātakaṁ gahapatikaṁ aññatra samayā viññāpitaṁ nissaggiyaṁ. Imāhaṁ 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 aññātakaṁ gahapatikaṁ aññatra samayā viññāpitāni nissaggiyāni. Imānāhaṁ āyasmato nissajjāmi.'

12.2.5 Nissaggiya Pācittiya 7 ('beyond limit')

'Idaṁ me bhante cīvaraṁ aññātakaṁ gahapatikaṁ upasaṁkamitvā tat'uttariṁ viññāpitaṁ nissaggiyaṁ. Imāhaṁ 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 aññātakaṁ gahapatikaṁ tat'uttariṁ viññāpitāni nissaggiyāni. Imānāhaṁ āyasmato nissajjāmi.'

12.2.6 Nissaggiya Pācittiya 8 ('instructing')

'Idaṁ me bhante cīvaraṁ pubbe appavārito aññātakaṁ gahapatikaṁ upasaṅkamitvā cīvare vikappaṁ āpannaṁ nissaggiyaṁ. Imāhaṁ āyasmato nissajjāmi.'

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

12.2.7 Nissaggiya Pācittiya 9 ('instructing')

For a robe (robe-cloth) received after making instructions to two or more householders. Use formula of sec.12.2.6 above but change:

'aññātakaṁ gahapatikaṁ' → 'aññātake gahapatike'

For returning the robe(s) see sec.12.2.1 above.

Vin.III.219

12.2.8 Nissaggiya Pācittiya 10 ('reminding')

'Idaṁ me bhante cīvaraṁ atireka-tikkhattuṁ codanāya atireka-chakkhattuṁ ṭhānena abhinipphāditaṁ nissaggiyaṁ, imāhaṁ āyasmato nissajjāmi.'

'*This robe, ven. sir, which has been obtained by inciting more than three times, by standing more than six times, is to be forfeited by me: I forfeit it to you.*' *Vin.III.223*

12.2.9 Nissaggiya Pācittiya 18 ('gold and silver')

'Ahaṁ bhante rūpiyaṁ paṭiggahesiṁ, idaṁ me nissaggiyaṁ. Imāhaṁ saṅghassa nissajjāmi.'

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

To be forfeited to the Sangha only. *Vin.III.238*

12.2.10 Nissaggiya Pācittiya 19 ('monetary exchange')

'Ahaṁ bhante nānappakārakaṁ rūpiyasaṁvohāraṁ samāpajjiṁ, idaṁ me nissaggiyaṁ. Imāhaṁ 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 Sangha only. *Vin.III.240*

12.2.11 Nissaggiya Pācittiya 20 ('buying and selling')

'Ahaṁ bhante nānappakārakaṁ kayavikkayaṁ samāpajjiṁ, idaṁ me nissaggiyaṁ. Imāhaṁ 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 Sangha: 'āyasmato' → 'saṅghassa'

If forfeiting to a group of bhikkhus:
'āyasmato' → 'āyasmantānaṁ'

12.2.12 Nissaggiya Pācittiya 21 ('extra bowl')

'Ayaṁ me bhante patto dasāhātikkanto nissaggiyo. Imāhaṁ 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:

'Imaṁ pattaṁ āyasmato dammi.'
'*I give this bowl to you.*' *Vin.III.243–244*

12.2.13 Nissaggiya Pācittiya 22 ('new bowl')

'Ayaṁ me bhante patto ūnapañca-bandhanena pattena cetāpito nissaggiyo. Imāhaṁ saṅghassa nissajjāmi.'

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

To be forfeited to the Sangha only. *Vin.III.246*

12.2.14 Nissaggiya Pācittiya 23 ('kept tonics')

'Idaṁ me bhante bhesajjaṁ sattāhātikkantaṁ nissaggiyaṁ. Imāhaṁ 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:

'Imaṁ bhesajjaṁ āyasmato dammi.'
'*I give this tonic to you.*' *Vin.III.251*

12.2.15 Nissaggiya Pācittiya 25 ('snatched back')

'Idaṁ me bhante cīvaraṁ bhikkhussa sāmaṁ datvā acchinnaṁ nissaggiyaṁ. Imāhaṁ āyasmato nissajjāmi.'

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

Vin.III.255

12.2.16 Nissaggiya Pācittiya 28 ('urgent')

'Idaṁ me bhante acceka-cīvaraṁ cīvara-kālasamayaṁ atikkāmitaṁ nissaggiyaṁ. Imāhaṁ āyasmato nissajjāmi.'

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

Vin.III.262

12.2.17 Nissaggiya Pācittiya 29 ('wilderness abode')

'Idaṁ me bhante cīvaraṁ atireka-chā-rattaṁ vippavutthaṁ aññatra bhikkhu-sammatiyā nissaggiyaṁ. Imāhaṁ āyasmato nissajjāmi.'

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

Vin.III.264

12.2.18 Nissaggiya Pācittiya 30 ('diverted gain')

'Idaṁ me bhante jānaṁ saṅghikaṁ lābhaṁ pariṇataṁ attano pariṇāmitaṁ nissaggiyaṁ. Imāhaṁ 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: 'Imaṁ āyasmato dammi.'

Vin.III.266

12.3 Saṅghādisesa

(i) A bhikkhu who has committed *saṅghādisesa* must first inform one or more bhikkhus, and then inform a Sangha of at least four bhikkhus of his fault(s) and ask to observe *mānatta* (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.

13.
UPOSATHA

13.1 Pārisuddhi-uposatha (Purity Uposatha)

13.1.1 Pārisuddhi Before Sangha

Declaring one's purity before the Sangha:

'Parisuddho ahaṁ bhante, parisuddho'ti maṁ saṅgho dhāretu.'

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

Vin.I.120–129

13.1.2 Pārisuddhi for Three Bhikkhus

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

'Suṇantu me bhante āyasmantā ajj'uposatho paṇṇaraso, yad'āyasmantānaṁ pattakallaṁ, mayaṁ aññamaññaṁ pārisuddhi uposathaṁ 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 ahaṁ āvuso,
parisuddho'ti maṁ dhāretha.' (×3)
'*I, friends, am quite pure. Understand that I am quite pure.*'

For each of the two junior bhikkhus:
'āvuso' → 'bhante'

13.1.3 *Pārisuddhi for Two Bhikkhus*

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

'Parisuddho ahaṁ āvuso, parisuddho'ti maṁ dhārehi.' (×3)

For the junior:
'āvuso' → 'bhante'
'dhārehi' → 'dhāretha'

13.1.4 *Adhiṭṭhānuposatha (For a lone bhikkhu)*

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

'Ajja me uposatho.'
'*Today is an Observance day for me.*'

13.2 Sick Bhikkhus

13.2.1 Pārisuddhi

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

'Pārisuddhiṁ dammi, pārisuddhiṁ me hara, pārisuddhiṁ 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 taṁ saṅgho dhāretu.'
'*Ven. sirs, 'Uttaro Bhikkhu' who is sick acknowedges that he is pure. May the Saṅgha hold him to be pure.*'

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

'Āyasmā bhante *uttaro*' → '*Uttaro* bhante bhikkhu'

13.2.2 Sending Consent (Chanda)

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

'Chandaṁ dammi, chandaṁ me hara, chandaṁ 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' mayhaṁ chandaṁ adāsi, tassa chando mayā āhaṭo, sādhu bhante saṅgho dhāretu.'
'*Ven. sirs, 'Uttaro Bhikkhu' has given his consent to me. I have conveyed his consent. It is well, ven. sirs, if the Saṅgha holds it to be so.*'

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

'Āyasmā bhante *uttaro*' → '*Uttaro* bhante bhikkhu'

13.2.3 Pārisuddhi and Chanda

When both purity and consent are conveyed to the Sangha:

'*Uttaro* bhante bhikkhu gilāno mayhaṁ chandañca pārisuddhiñca adāsi, tassa chando ca pārisuddhi ca mayā āhaṭā, sādhu bhante saṅgho dhāretu.'

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

13.3 Reciting the Pāṭimokkha in Brief

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

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

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

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

'Uddiṭṭhaṁ kho āyasmanto nidānam.
Uddiṭṭhā cattāro pārājikā dhammā.
Sutā terasa saṅghādisesā dhammā.
Sutā dve aniyatā dhammā.
Sutā tiṁsa nissaggiyā pācittiyā dhammā.
Sutā dve-navuti pācittiyā dhammā.
Sutā cattāro pāṭidesanīyā dhammā.
Sutā sekhiyā dhammā.
Sutā sattādhikaraṇa-samathā dhammā.

Ettakantassa bhagavato suttāgataṁ sutta-pariyāpannaṁ anvaḍḍha-māsaṁ uddesaṁ āgacchati. Tattha sabbeh'eva samaggehi sammoda-mānehi avivada-mānehi sikkhitabban'ti.

Bhikkhu-pāṭimokkhaṁ niṭṭhitaṁ.'

Vinaya Mukha Vol 2., p.107

14.
RAINS AND KATHINA

14.1 Khamāpana-kamma (Asking for Forgiveness)

Setup

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

Asking for Forgiveness

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

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

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

Leader: 'Na–'

All: 'Namo tassa...' (×3)

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

Leader: 'Ā–'

All: '*Āyasmante* pamādena, dvārattayena kataṁ,
sabbaṁ aparādhaṁ 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:

'Ahaṁ khamāmi, *tumhehi pi* me khamitabbaṁ.'
(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:

'Evaṁ hotu evaṁ hotu,
Yo ca pubbe pamajjitvā pacchā so nappamajjati,
So'maṁ lokaṁ pabhāseti abbhā mutto va candimā.'

'Yassa pāpaṁ kataṁ kammaṁ kusalena pithīyati,
So'maṁ lokaṁ pabhāseti abbhā mutto va candimā.'

'Abhivādana sīlissa niccaṁ vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti:
Āyu vaṇṇo sukhaṁ balaṁ.'

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.268.

When a single community member is asking for forgiveness:

'no'	→	'me'
'tumhehi pi'	→	'tayā pi'
'khamāma'	→	'khamāmi'

14.2 Vassāvāsa (Rains-residence)

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

14.2.1 Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

'Imasmiṁ āvāse imaṁ te-māsaṁ vassaṁ upema.' (×3)
'*We enter the Rains in this monastery for three months.*'

If one bhikkhu at a time: 'upema' → 'upemi'

Alternatively:

'Imasmiṁ vihāre imaṁ te-māsaṁ vassaṁ upemi.' (×3)
'*I enter the Rains in this dwelling for three months.*'

Alternatively:

'Idha vassaṁ upemi.' (×3)
'*I enter the Rains here.*' *Sp.V.1067*

14.2.2 Sattāha-karaṇīya (Seven-day leave)

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

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

'Sattāha-karaṇīyaṁ kiccaṁ me-v-atthi tasmā mayā gantabbaṁ, imasmiṁ sattāh'abbhantare nivattissāmi.'

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

Vin.I.139

14.2.3 Rains privileges

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

14.3 Pavāraṇā (Inviting Admonition)

14.3.1 For five or more bhikkhus

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

> 'Suṇātu me *bhante* saṅgho.
> Ajja pavāraṇā *paṇṇarasī.*
> Yadi saṅghassa pattakallaṁ,
> Saṅgho *te-vācikaṁ* 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-vācikaṁ' → 'dve-vācikaṁ'

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

If bhikkhus of equal rains are to invite in unison:

'Saṅgho te-vācikaṁ pavāreyya' → 'Saṅgho samāna-vassikaṁ 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:

> '*Saṅghaṁ bhante* pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṁ āyasmanto anukampaṁ upādāya. Passanto paṭikkarissāmi.
>
> Dutiyam-pi bhante saṅghaṁ pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṁ āyasmanto anukampaṁ upādāya. Passanto paṭikkarissāmi.
>
> Tatiyam-pi bhante saṅghaṁ pavāremi Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṁ āyasmanto anukampaṁ 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:

'Saṅghaṁ bhante' → 'Saṅghaṁ āvuso'
'Dutiyam-pi bhante' → 'Dutiyam-pi āvuso'
'Tatiyam-pi bhante' → 'Tatiyam-pi āvuso'

14.3.2 For four or three bhikkhus

Preliminary duties, then *ñatti*:

> 'Suṇantu me *āyasmanto*, ajja pavāraṇā paṇṇarasī, yad'āyasmantānaṁ pattakallaṁ, mayaṁ aññamaññaṁ 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:

> 'Ahaṁ bhante āyasmante pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṁ āyasmanto anukampaṁ upādāya. Passanto paṭikkarissāmi.
>
> Dutiyam-pi bhante āyasmante pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṁ āyasmanto anukampaṁ upādāya. Passanto paṭikkarissāmi.
>
> Tatiyam-pi bhante āyasmante pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṁ āyasmanto anukampaṁ upādāya. Passanto paṭikkarissāmi.'

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

If there are three bhikkhus:
'āyasmanto' → 'āyasmantā'

14.3.3 For two bhikkhus

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

> 'Ahaṁ bhante āyasmantaṁ pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṁ āyasmā anukampaṁ upādāya. Passanto paṭikkarissāmi.
>
> Dutiyam-pi bhante āyasmantaṁ pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṁ āyasmā anukampaṁ upādāya. Passanto paṭikkarissāmi.
>
> Tatiyam-pi bhante āyasmantaṁ pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṁ āyasmā anukampaṁ upādāya. Passanto paṭikkarissāmi.'

For the senior bhikkhu: 'bhante' → 'āvuso' *Vin.I.163*

14.3.4 For one bhikkhu

Preliminary duties, then:
'Ajja me pavāraṇā.'
'*Today is my pavāraṇā.*' *Vin.I.163*

14.3.5 Pavāraṇā by a sick bhikkhu

'Pavāraṇaṁ dammi, pavāraṇaṁ 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 saṅghaṁ pavāreti. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu taṁ āyasmanto anukampaṁ upādāya.
> Passanto paṭikkarissati.
>
> Dutiyam-pi bhante āyasmā 'uttaro' gilāno...
> Passanto paṭikkarissati.
>
> Tatiyam-pi bhante āyasmā 'uttaro' gilāno...
> Passanto paṭikkarissati.'

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

If the conveying bhikkhu is senior to the sick bhikkhu:

'Āyasmā bhante 'uttaro'' → ''Uttaro' bhante bhikkhu'

Sp.V.1075

14.4 Kaṭhina

14.4.1 Procedure to Give the Kaṭhina-cloth

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

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

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

The chanting bhikkhu announces the motion and decision to give the *Kaṭhina-cloth* to a particular bhikkhu (sec.14.4.2).

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

He leaves the room and changes into the new robe. He returns to the gathered bhikkhus, determines the new robe and completes the *Kaṭhina* by chanting *Spreading the Kaṭhina* (sec.14.4.3).

Together, the other bhikkhus chant their anumodanā (sec.14.4.4).

14.4.2 *Kaṭhina Saṅghakamma*

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

Suṇātu me bhante saṅgho. Idaṁ saṅghassa kaṭhina-dussaṁ uppannaṁ. Yadi saṅghassa pattakallaṁ, saṅgho imaṁ kaṭhina-dussaṁ āyasmato *Amarassa* dadeyya, kaṭhinaṁ attharituṁ. Esā ñatti.

Suṇātu me bhante saṅgho. Idaṁ saṅghassa kaṭhina-dussaṁ uppannaṁ. Saṅgho imaṁ kaṭhina-dussaṁ āyasmato *Amarassa* deti, kaṭhinaṁ attharituṁ. Yass'āyasmato khamati, imassa kaṭhina-dussassa āyasmato *Amarassa* dānaṁ, kaṭhinaṁ attharituṁ, so tuṇh'assa. Yassa nakkhamati, so bhāseyya.

Dinnaṁ idaṁ saṅghena kaṭhina-dussaṁ āyasmato *Amarassa*, kaṭhinaṁ attharituṁ. Khamati saṅghassa, tasmā tuṇhī. Evam-etaṁ dhārayāmi.

Mv.VII.1.4

> *Venerable sirs, may the Community listen to me. This Kaṭhina-cloth has arisen for the Community. If the Community is ready, it should give this Kaṭhina-cloth to Venerable* Amaro *to spread the Kaṭhina. This is the motion.*
>
> *Venerable sirs, may the Community listen to me. This Kaṭhina-cloth has arisen for the Community. The Community is giving this Kaṭhina-cloth to Venerable* Amaro *to spread the Kaṭhina. He to whom the giving of this Kaṭhina-cloth to Venerable* Amaro *to spread the Kaṭhina is agreeable should remain silent. He to whom it is not agreeable should speak.*

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

14.4.3 Spreading the Kaṭhina

After the Kaṭhina robe has been sewn and dyed, and the old robe relinquished (p.232), the new robe should be marked and determined (p.231). Then the recipient chants *one* of the following:

'Namo....' (×3)
(a) 'Imāya saṅghāṭiyā kaṭhinaṁ attharāmi.'
(b) 'Iminā uttarāsaṅgena kaṭhinaṁ attharāmi.'
(c) 'Iminā antaravāsakena kaṭhinaṁ attharāmi.'

'*By means of this outer robe / upper robe / lower robe I spread the Kaṭhina.*'

Sp.V.1109; Pv.XIV.4

14.4.4 Kaṭhina Anumodanā

The recipient of the Kaṭhina:

'Atthataṁ bhante saṅghassa kaṭhinaṁ, 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:

'Atthataṁ bhante saṅghassa kaṭhinaṁ, dhammiko kaṭhinatthāro, anumodāma.' (×3)

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

Sp.V.1109; Pv.XIV.4

Bhikkhus senior to the recipient omit '*bhante*'.

If approving one by one:
'anumodāma' → 'anumodāmi'

For bhikkhus senior to the recipient:
'bhante' → 'āvuso'.

For a bhikkhu who completes the *Kaṭhina* ceremony, the Rains privileges (p.257) extend for a further four months until the end of the cold season, unless the Sangha unanimously decides to revoke them. The Rains privileges also lapse automatically with the ending of the two constraints: with regard to the residence and with regard to making a robe.

Vin.III.261

14.4.5 Offering Paṁsukūla-cloth

If the community during the Vassa has been less than five bhikkhus, the lay supporters may organize a Paṁsukūla-cloth offering ceremony (ผ้าป่า *phā pā*) instead of a *Kaṭhina*. After the cloth is offered, sewing it into a robe is optional.

‘Mayaṁ bhante, imasmiṁ kaṭhinasamaye, imāni paṁsukūlacīvarāni saparivārāni saṅghassa oṇojayāma.

Sādhu no bhante saṅgho, imāni paṁsukūlacīvarāni saparivārāni paṭiggaṇhātu, amhākaṁ dīgharattaṁ hitāya sukhāya.’

‘*May we, Venerable Sirs, in this Kaṭhina season, offer these Paṁsukūla-cloths to the Saṅgha, together with other requisites.*

Please accept these Paṁsukūla-cloths and other requisites, for our long lasting welfare and happiness.’

15.
OTHER PROCEDURES

15.1 Nissaya (Dependence)

Taking dependence happens either individually or with the whole community before the Rains Retreat and Winter Retreat. It is frequently preceded by *Asking for Forgiveness*, see p.254 for preparation.

The bhikkhu:

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

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

The Ācariya:

> ‘Sādhu, lahu, opāyikaṁ, paṭirūpaṁ,
> 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 mayhaṁ bhāro, aham-pi therassa bhāro.’ (×3)

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

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

15.2 Kappiya-karaṇa (Making Fruit Allowable)

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

'Kappiyaṁ karohi' '*Make it allowable.*'

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

'Kappiyaṁ bhante.' '*It is allowable, ven. sir.*' *Sp.IV.767–768*

15.3 Entering Town after Midday

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

'Vikāle gāmappavesanaṁ āpucchāmi.'
(I take leave to go to the town at the 'wrong time'.) *Kv.140*

15.4 Saṅghadāna-apalokana (Sharing Saṅghadāna)

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

'Yagghe bhante saṅgho jānātu.
Ayaṁ paṭhama-bhāgo *therassa* pāpuṇāti.
Avasesā bhāgā amhākañc'eva pāpuṇanti.
Bhikkhūnañca sīladharānaṁ sāmaṇerānaṁ gahaṭṭhānaṁ
Te yathāsukhaṁ paribhuñjantu.'

'therassa' → 'mahātherassa'

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

The Sangha responds: 'Sādhu.' *Sp.VII.1405–1409*

15.5 Paṁsukūla-cīvara (Taking Rag-cloth)

'Imaṁ paṁsukūla-cīvaraṁ assāmikaṁ mayhaṁ pāpuṇāti.'
'*This rag-cloth, which is ownerless, has reached me.*'

15.6 Desanā

15.6.1 Requesting permission to speak on Vinaya

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

'Okāsaṁ me bhante thero detu vinaya-kathaṁ kathetuṁ.'

'Namo... (×3); Buddhaṁ Dhammaṁ Saṅghaṁ namassāmi.'

'Vinayo sāsanassa āyū'ti. Karotu me āyasmā okāsaṁ ahan-taṁ 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 okāsaṁ.'
'*I give you the opportunity, venerable.*' *Vin.I.113*

15.6.2 Requesting permission to speak on Dhamma

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

'Okāsaṁ me bhante thero detu dhamma-kathaṁ kathetuṁ.'

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

'Namo... (×3); Buddhaṁ Dhammaṁ Saṅghaṁ namassāmi.'

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

'Apārutā tesaṁ amatassa dvārā ye sotavantā pamuñcantu saddhaṁ.'
'*Open are the doors to the Deathless. May all those who have ears release their faith.*'

'Ito paraṁ sakkaccaṁ dhammo sotabbo'ti.'
'*After this you should attentively listen to the Dhamma.*'

15.7 Añjali

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

15.8 Requesting a Dhamma Talk

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

Brahmā ca lokādhipatī sahampati
Katañjalī anadhivaraṁ ayācatha

Santīdha sattāpparajakkha-jātikā
Desetu dhammaṁ anukampimaṁ pajaṁ

(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.'

Buddhavaṁsa 1

15.9 Acknowledging the Teaching

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

'Handa mayaṁ dhamma-kathāya / ovāda-kathāya sādhukāraṁ dadāmase.'

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

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

The listeners, together:

'Sādhu, sādhu, sādhu. Anumodāmi.'
It is well, I appreciate it.

15.9.1 After the talk on Vinaya or Dhamma

When the talk is concluded, the speaker chants:

'Ayaṁ dhamma- / vinaya- / dhammavinaya-kathā
sādh'āyasmantehi saṁrakkhetabbā'ti.'

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

The person next in seniority after the speaker:

'Handa mayaṁ dhamma- / vinaya- / dhammavinaya-kathāya sādhukāraṁ dadāmase.'

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

The listeners, together:

'Sādhu, sādhu, sādhu. Anumodāmi.'

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

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

<u>For a group from a monk</u>

Mayaṁ bhante tisaraṇena saha
pañca sīlāni yācāma
Dutiyampi mayaṁ bhante tisaraṇena saha
pañca sīlāni yācāma
Tatiyampi mayaṁ bhante tisaraṇena saha
pañca sīlāni yācāma

<u>For oneself from a monk</u>

Ahaṁ bhante tisaraṇena saha
pañca sīlāni yācāmi
Dutiyampi ahaṁ bhante tisaraṇena saha

pañca sīlāni yācāmi
Tatiyampi ahaṁ bhante tisaraṇena saha
pañca sīlāni yācāmi

For a group from a nun

Mayaṁ ayye tisaraṇena saha
pañca sīlāni yācāma
Dutiyampi mayaṁ ayye tisaraṇena saha
pañca sīlāni yācāma
Tatiyampi mayaṁ ayye tisaraṇena saha
pañca sīlāni yācāma

For oneself from a nun

Ahaṁ ayye tisaraṇena saha
pañca sīlāni yācāmi
Dutiyampi ahaṁ ayye tisaraṇena saha
pañca sīlāni yācāmi
Tatiyampi ahaṁ 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.

Buddhaṁ saraṇaṁ gacchāmi
Dhammaṁ saraṇaṁ gacchāmi
Saṅghaṁ saraṇaṁ gacchāmi

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

Dutiyampi buddhaṁ saraṇaṁ gacchāmi
Dutiyampi dhammaṁ saraṇaṁ gacchāmi
Dutiyampi saṅghaṁ saraṇaṁ gacchāmi

For the second time...

Tatiyampi buddhaṁ saraṇaṁ gacchāmi
Tatiyampi dhammaṁ saraṇaṁ gacchāmi
Tatiyampi saṅghaṁ saraṇaṁ gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamanaṁ niṭṭhitaṁ]
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 sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader:

[Imāni pañca sikkhāpadāni
Sīlena sugatiṁ yanti
Sīlena bhogasampadā
Sīlena nibbutiṁ yanti
Tasmā sīlaṁ visodhaye]

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

Response:

Sādhu, sādhu, sādhu.

(Bow three times)

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

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

<u>For a group from a monk</u>

Mayaṁ bhante tisaraṇena saha
aṭṭha sīlāni yācāma
Dutiyampi mayaṁ bhante tisaraṇena saha
aṭṭha sīlāni yācāma
Tatiyampi mayaṁ bhante tisaraṇena saha
aṭṭha sīlāni yācāma

<u>For oneself from a monk</u>

Ahaṁ bhante tisaraṇena saha
aṭṭha sīlāni yācāmi
Dutiyampi ahaṁ bhante tisaraṇena saha
aṭṭha sīlāni yācāmi
Tatiyampi ahaṁ bhante tisaraṇena saha
aṭṭha sīlāni yācāmi

<u>For a group from a nun</u>

Mayaṁ ayye tisaraṇena saha
aṭṭha sīlāni yācāma

Dutiyampi mayaṁ ayye tisaraṇena saha
aṭṭha sīlāni yācāma
Tatiyampi mayaṁ ayye tisaraṇena saha
aṭṭha sīlāni yācāma

For oneself from a nun

Ahaṁ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi
Dutiyampi ahaṁ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi
Tatiyampi ahaṁ ayye tisaraṇena saha
aṭṭha sīlāni yācāmi

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

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

Namo tassa bhagavato arahato sammāsambuddhassa (×3)

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

Buddhaṁ saraṇaṁ gacchāmi
Dhammaṁ saraṇaṁ gacchāmi
Saṅghaṁ saraṇaṁ gacchāmi

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

Dutiyampi buddhaṁ saraṇaṁ gacchāmi
Dutiyampi dhammaṁ saraṇaṁ gacchāmi
Dutiyampi saṅghaṁ saraṇaṁ gacchāmi

For the second time...

Tatiyampi buddhaṁ saraṇaṁ gacchāmi
Tatiyampi dhammaṁ saraṇaṁ gacchāmi
Tatiyampi saṅghaṁ saraṇaṁ gacchāmi

For the third time...

Leader:

[Tisaraṇa-gamanaṁ niṭṭhitaṁ]
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 sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from taking that which is not given.

3. Abrahmacariyā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from any intentional sexual activity.
4. Musāvādā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṁ samādiyāmi
   I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.
6. Vikālabhojanā veramaṇī sikkhāpadaṁ samādiyāmi.
   I undertake the precept to refrain from eating at inappropriate times.
7. Nacca-gīta-vādita-visūkadassanā
   mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanaṭṭhānā
   veramaṇī sikkhāpadaṁ samādiyāmi.
   I undertake the precept to refrain from entertainment, beautification, and adornment.
8. Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṁ 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 sugatiṁ yanti
Sīlena bhogasampadā
Sīlena nibbutiṁ yanti
Tasmā sīlaṁ 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:

'Imaṁ aṭṭh'aṅga-samannāgataṁ
buddhapaññattaṁ uposathaṁ, imañca rattiṁ
imañca divasaṁ, samma-deva abhirakkhituṁ samādiyāmi.'

Leader:

'Imāni aṭṭha sikkhāpadāni,
ajj'ekaṁ rattin-divaṁ, uposatha (sīla)
vasena sādhukaṁ (katvā appamādena) rakkhitabbāni.'

Response:

‘Āma bhante.’

Leader:

‘Sīlena sugatiṁ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṁ yanti,
Tasmā sīlaṁ visodhaye.’

15.11.1 *Asking Forgiveness of The Triple Gem*

(Men Chant)

Ahaṁ buddhañ ca dhammañ ca saṅghañ ca saraṇaṁ gato
upāsakattaṁ desesiṁ bhikkhu-saṅghassa sammukhā.

(Women Chant)

Ahaṁ buddhañ ca dhammañ ca saṅghañ ca saraṇaṁ gatā
upāsikattaṁ desesiṁ bhikkhu-saṅghassa sammukhā.

Etaṁ me saraṇaṁ khemaṁ,
etaṁ saraṇam uttamaṁ
etaṁ saraṇam āgamma sabba-dukkhā pamuccaye.
Yathā-balaṁ careyyāhaṁ sammā-sambuddha-sāsanaṁ

m. dukkha-nissaraṇass’ eva bhāgī assaṁ anāgate.

w. dukkha-nissaraṇass’ eva bhāginissaṁ anāgate.

Kāyena vācāya va cetasā vā
buddhe kukammaṁ pakataṁ mayā yaṁ
buddho paṭigghaṅhātu accayantaṁ
kālantare saṁvarituṁ va buddhe

Kāyena vācāya va cetasā vā
dhamme kukammaṁ pakataṁ mayā yaṁ
dhammo paṭigghaṅhātu accayantaṁ
kālantare saṁvarituṁ va dhamme

Kāyena vācāya va cetasā vā
saṅghe kukammaṁ pakataṁ mayā yaṁ
saṅgho paṭigghaṅhātu accayantaṁ
kālantare saṁvarituṁ va sanghe

15.11.2 Taking Leave after Uposatha

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

Laypeople:

Handa dāni mayaṁ bhante āpucchāma
bahukiccā mayaṁ bahukaraṇīyā

Senior monk:

'Yassa dāni tumhe kālaṁ maññatha.'
'*Please do what is appropriate at this time.*'

15.12 Disrobing

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

Bow three times.

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

Optionally, one may chant *Recollection After Using the Requisites* (p.34).

Bow three times.

Recite in Pali and in his own language:

‘Sikkhaṁ paccakkhāmi. Gihī’ti maṁ dhāretha.’
I give up the training. May you regard me as a layman.

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

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

16.
USEFUL NOTES

Invitation to Request

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

Vin.IV.101–104

Hatthapāsa Distance

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

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

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

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

Days and Dawns

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

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

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

Seven-day Allowable Period

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

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

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

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

Mixing Allowables

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

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

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

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

Mv. VI.40.3.

The Eight Utensils (aṭṭha-parikkhārā)

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

Ja.I.65

Unallowable Meats

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

Vin.I.218–219

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

Vin.I.218–219

Abusive Speech

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

Vin.IV.4–11

Lighting a Fire

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

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

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

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

PART III

APPENDIX

APPENDIX A.

PĀLI PHONETICS AND PRONUNCIATION

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

Vowels

Short	Long
a as in a̲bout	**ā** as in fa̲ther
i as in hi̲t	**ī** as in machi̲ne
u as in pu̲t	**ū** as in ru̲le
	e as in gre̲y
	o as in mo̲re

Exceptions: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in 'ge̲t' and 'o̲x', respectively.

Consonants

c as in an̲cient (like c̲h but unaspirated)

ṁ, ṅ as n̲g in sa̲ng

ñ as ny in canyon

v rather softer than the English v; near w

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

A.0.1 Aspirated consonants

bh ch dh ḍh gh jh kh ph th ṭh

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

However, the other combinations with **h,** i.e., **lh, mh, ñh,** and **vh,** do count as two consonants (for example in the Pāli words 'ji**vh**ā' or 'mu**ḷh**o').

A.0.2 Examples

th as t in tongue. (Never pronounced as in 'the'.)

ph as p in palate. (Never pronounced as in 'photo'.)

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

A.0.3 Retroflex consonants

ḍ ḍh ḷ ṇ ṭ ṭh

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

Chanting technique

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

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

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

Two details that are important when separating the syllables:

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

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

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

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

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

An example to illustrate this:

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

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

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

APPENDIX B.

QUOTATIONS

Admonishing Another Bhikkhu

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

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

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

A.V.78

Wrong Livelihood for a Layperson

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

A.III.207

Dealing with Doubtful Matters (Kālāma-sutta)

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

A.I.189

The Gradual Teaching

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

D.I.148

The Three Cravings and the Four Attachments

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

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

D.III.230; M.I.66

The Three Universal Characteristics of Existence

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

S.IV.1; Dhp.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 Nutriments

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

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

The Four Bases of Judgement

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

A.II.71

The Five Facts to be Frequently Contemplated

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

A.III.71

The Five Qualities for a New Bhikkhu to Establish

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

A.III.138

The Five Ways of Restraint (Saṁvara)

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

Vism. 7

The Six Attributes of Dhamma

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

M.I.37; A.III.285

The Seven Qualities of a Wholesome Friend

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

A.IV.31

The Seven Things Favourable to Mental Development (Sappāya)

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

Vism. 127

The Seven Conditions Leading to the Welfare of the Sangha

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

(1) To hold regular and frequent meetings.

(2) To meet in harmony, to do the duties of the Sangha in harmony, and to disperse in harmony.

(3) To introduce no revolutionary rules, break up no established rules, but to train oneself in accordance with the prescribed training rules.

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

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

(6) To delight in forest dwelling.

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

Seven further conditions that lead to no decline:

(1) Not to be fond of activities;
(2) not to be fond of gossip;
(3) not to be fond of sleeping;
(4) not to be fond of socializing;
(5) not to have evil desires;
(6) not to have evil friends;
(7) not to be prematurely satisfied and rest content with early success.

D.II.77–78

The Eight Worldly Conditions (Loka-dhammā)

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

A.IV.157

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

To give clean things; to give well-chosen things; to give at the appropriate time; to give proper things; to give with discretion; to

give regularly; to calm one's mind on giving; to be joyful after giving.

A.IV.243

The Ten Perfections (Pāramī)

(1) *Dāna:* generosity;
(2) *Sīla:* morality;
(3) *Nekkhamma:* renunciation;
(4) *Paññā:* wisdom;
(5) *Viriya:* energy;
(6) *Khanti:* patience;
(7) *Sacca:* truthfulness;
(8) *Adhiṭṭhāna:* determination;
(9) *Mettā:* loving-kindness;
(10) *Upekkhā:* equanimity. *Buddhavaṁsa 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-robes; (2) possessing only 3 robes; (3) eating only alms-food; (4) collecting alms-food house-to-house; (5) eating only at one sitting; (6) eating only from the bowl; (7) not accepting

late-come food; (8) living in the forest; (9) living at the foot of a tree; (10) living in the open; (11) living in a cemetery; (12) being satisfied with whatever dwelling is offered; (13) abstaining from lying down to sleep.

Vism. 59–83

The Ten Bases of Merit

(Puññakiriyā-vatthu)

(1) *Dāna:* meritorious action based in generosity, merit acquired by giving;

(2) *Sīla:* by observing the precepts or moral behaviour;

(3) *Bhāvanā:* by mental development or meditation;

(4) *Apacāyana:* by humility or reverence;

(5) *Veyyāvacca:* by rendering services;

(6) *Pattidāna:* by sharing or giving out merit;

(7) *Pattānumodanā:* by rejoicing in others' merit;

(8) *Dhammassavana:* by listening to the Doctrine or right teaching;

(9) *Dhammadesanā:* by teaching the Doctrine or showing truth;

(10) *Diṭṭhujukamma:* by straightening one's views or forming correct views.

DhsA.157

The Root of All Things

Chandamūlakā: Rooted in desire are all things.

Manasikārasambhavā: Born of attention are all things.

Phassasamudayā: Arising from contact are all things.

Vedanāsamosaraṇā: Converging on feeling are all things.

Samādhippamukhā: Headed by concentration are all things.

Satādhipateyyā: Dominated by mindfulness are all things.

Paññuttarā: Surmountable by wisdom are all things.

Vimuttisārā: Yielding deliverance as essence are all things.

Amatogadhā: Merging in the Deathless are all things.

Nibbānapariyosānā: Terminating in Nibbāna are all things.

A.V.106

APPENDIX C.

METHODS OF CHANTING NAMO TASSA

Single bar | = short pause
Double bar || = medium pause

Method 1

- Regular Morning and Evening Chanting
- Giving Precepts

Namo tassa bhagavato arahato sammāsambuddhassa ||
Namo tassa bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato arahato sammāsambuddhassa

Method 2

- Funeral Chanting (*Matika*)

Namo tas ||
sa bhagavato arahato sammāsambud || dhas || sa Namo tas ||
sa bhagavato arahato sammāsambud || dhas || sa Namo tas ||

sa bhagavato arahato sammāsambud || dhas || sa

Method 3

- Saṅghakamma (including Pāṭimokkha)
- When giving Dhamma Talks

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa || bhagavato arahato sammāsambuddhassa ||

Namo tassa bhagavato || arahato sammā || sambuddhassa

Method 4

- Paritta Chanting

Namo tassa bhagavato ||

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

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

arahato | sammā | sambud | dhas || sa

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