The Complete Book of Pâḷi Chanting (Theravada Tradition)

By Dr. Phra Achan Dhammarato, Bhikkhû, PhD.
The Complete Book of Pâḷî Chanting
*(Theravada Tradition)*
With English Translations

Including Morning, Evening, Parittas, weekly chanting ceremonies, Requesting, Offerings, Taking precepts, Selected Discourses, Ordination Procedures, Pañimohhka, Vâssa, Kañhin, Funerals and ceremonies that are intended only for monks.

By

Dr. Phra Achan Dhammarato, Bhikkhû, PhD.
PREFACE

One of the most important activities in Buddhist ceremony is chanting. It serves various purposes. It is a means whereby Buddhists bear in mind the teachings of Lord Buddha. When reciting the Pâlâi chanting properly, the result is an effect of concentrating the mind. With this composure one can find emotional relief from the troubled society. Pâlâi chanting is the proper way to preserve Buddhism and can be the best path that leads to the important step of mental purification when the hindrances are suppressed. At least chanting can help the Buddhists make the salutation to the Triple Gem which are the symbol of Buddhism.

This manual of Buddhist Pâlâi Chants with the English Translations includes all important and frequently recitations chanted by the Buddhists. This book is prepared for ones who do not possess the knowledge in Pâlâi but are interested in chanting and willing to understand the meaning. This book can be very helpful to English speakers because it is offered with English translations as a collection of several classes of Chants including everyday chanting such as: Morning, Evening, Parittas. It further includes the weekly and occasional chanting done with monks and the lay people in ceremonies such as Requesting, Offerings and Taking precepts. Included also is the Procedure of Ordination, the Patimokkh and other rituals and ceremonies that are intended only for monks. Although, it cannot cover everything an attempt has been made to be complete. If there are any chants that are not in the correct edition, Please contact the Author for additional material to be added later.

Pâlâi Chanting books with English Translations are rare and while increasingly available are generally not complete. The intention of this work is to be complete as mush as possible both from the very beginning and into the future editions. By these reasons and for the benefits of the Buddhist Society, this book is to be published.

This work has accumulated various Pâlâi texts from a variety of sources, including the Internet. The main group of text includes the following sources. “A manual of Buddhist Chants” from the Council of Thai Bhikkhûs in USA, “Pâlâi Chanting Book” from Wat Thai Washington, DC, “A Chanting Guide” from the Dhammayut Order in the USA, “Chanting” by Phra Mahâ Singthong Banlusak, PhD., and “The Chanting Book” by Wat Phra Sri Ratana Maha Dhatu.

Many monks helped compile this book. It is still needs more corrections and additions. If any omission or imperfection whatever can be found, it should be suggested. It will be corrected in the next edition. Finally, may this work be useful and valuable for the Buddhist Community.

Yours in Dhammâ,

Dr. Phra Achan Dhammarato, Bhikkhû, PhD.
Wat Greensboro,
2715 Liberty, Rd., Greensboro, NC 27406,
704-996-6252
Phra Achan has lived in South East Asia and India since 1975 studying and practicing Buddhist meditation for over 28 years with teachers in India, Burma and Thailand. He spent four years studding meditation with S.N. Goenka in India. Ordained by Upajiyâ Kêssa Thero in 1984 near Wat Suan Mokkh in South Thailand, studied with Ton Achan Bhikkhû Buddhadâsa, teaching and leading retreats for visitors at Wat Suan Mokkh. Living now in North Carolina, he has many students of meditation and teaches dhammâ and Vipassanâ meditation on a regular basis. He has a PhD in Clinical Psychology from Kennedy University and has been combining spiritual practice and Clinical Psychology for 28 years to form a Clinical Buddhology.
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### Invocation (Optional)

- **Pubbabhaga Nama Karapatha (Preliminary Homage to The Buddha)**
- **Buddhanussati (Recollection of the Buddha)**
- **Buddha bhigiti (Supreme Praise to The Buddha)**
- **Dhammā nussati (Recollection of the Dhamma)**
- **Dhammā bhithuti (Praise for the Dhamma)**
- **Saïghā nussati (Recollection of the Saïghā)**
- **Saïghā bhithuti (Praise for the Saïghā)**
- **Atīta Paccavekkhā (Reflection after Using Requisites)**

### Alternate version used by Some Lao Wats

- **Buddhabhigiti (Supreme Praise to The Buddha)**
- **Dhammā bhithuti (Praise for the Dhamma)**
- **Saïghā bhithuti (Praise for the Saïghā)**

### Alternate version used at Wat Pho

- **Dhātu Patikûla Pacca Ve Khana Patha (Recollection on the Elements and Loathsomeness)**

### UPASAMPADÂVAIDHI (Ordination procedure)

- **Pabbajjâ (Requesting the going-forth)**
- **Katvā Ti Saraõêna Saha Siînâ (Requesting the refuges and precepts)**
- **Nissaya (Requesting the dependence)**
- **Chây (The Sâmañerâ Religious Name)**
- **Examination outside the saïgha**
- **Upasampada (Higher Ordination)**
- **Natticatuññha kamma (Motion and three announcements)**
  - Anusasana (Admonition)
  - Cattarô nissaye (The four supports)
  - Cattari akaranivakíccani (The four things never to be done)

### Concluding the ceremony

### Bhikkhû Ceremonies

- **Sabbâ tâ Āpatti Yô Arôcemi (Confession)**

### Imaü saïghatii paccudarami (Recited when relinquishing a robe set)

### Imaü saïghatii adhiññhami (Recited when taking a robe set)

### Imâni cîvarani tuõhaü vikappemi (Recited when sharing a robe set)

- **Imasmiü âvase Imaü (Starting the Vassa)**
- **Adhîsthan kañhina (Kathin Robes ceremony)**
- **Anumôdana Kañhin (Receiving Robes at Kañhin)**

### Bhikkhu Pâñimokkhañ

- **Chanda (Consent)**
- **Pârisuddhiü (Purity)**
- **Five Ways of Chanting the Pâñimokkha**
- **Four Ways of Chanting the Pâñimokkha in Brief**
- **Upôsatha Pubbakiccaü**
  - The Words of the Elder

### Bhikkhu Pâñimokkhañ

- **pârâjikâ dhammâ**
- **saîghâdisesâ dhammâ**
- **aniyatâ dhammâ**
- **nissaggiyâ pâcittiyâ dhammâ**
- **pâcittiyâ dhammâ**
- **pâñidesanîyâ dhammâ**
- **sekhiyâ dhammâ**

### Saccakiriva Gâthâ (Concluding Verses)
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Pronunciation

Pâli is the of the original (Theravada) Buddhist scriptures. It is the closest we have to the dialect spoken by the Buddha himself called Magathi and is quite similar to modern Bengali. The original script was lost, so now it has no written script other than Sinhalese and Sanskrit and so every country that has adopted Theravada Buddhism has used its own script to transcribe it. In Thailand this has meant that Pâli has picked up some of the tones of the Thai language as each consonant & consonant cluster in the Thai alphabet has a built-in tone -- high medium low rising or falling. This only partially accounts for the characteristic melody of Thai Pâli chanting. Over the centuries a style has developed for each chant. While some monks will chant slow or fast, there are characteristic words and phrases that are sang in a certain way rather than merely chanted in a drone. The Pâli Alphabet consists of forty-three letters: Ten vowels and thirty three consonants.

Vowels

Pâli has two sorts of vowels long --â ê î ô & û ; and short – a e i o & u. Unlike long and shorts vowels in English the length here refers to the actual amount of time used to pronounce the vowel and not to its quality Thus â & a are both pronounced like the a in father simply that the sound â is held for approximately twice as long as the sound a The same principle holds for î & i and for ê ô û & e ô u. The vowels e and o are always long except when followed by a double consonant; e.g., ethha, òṭṭha. In all other occurrences, the diacritical is used to remind the reader that these two vowels (ê & ô) are to be said long.

Basic Pronunciation

a as a in what
â as a in father (Long drawn out a)
ay as in Aye!
i as i in mint
î as ee in see
u as u in put
û as oo in pool
e as in egg (used when proceeding a double consonant)
ê as a in cage
ô as o in not (used when proceeding a double consonant)
ó as in no (Long drawn out o note)

Consonants

Consonants are generally pronounced as they are in English with a few unexpected twists:
c as in ancient (Ch sound)
p unaspirated as in spot
k unaspirated as in skin
ph as in upholstery
kh as in backhand
t unaspirated as in stop
th as in Thomas
v as w in Thai, as v in vile in Burma and Sri Lanka
n as n in sin
ñ ñ as gn in signore and canyon
ûg ñg the n with a dot over it is always followed by a ‘g’ or ‘k’ and has the normal ng sound
n n as n in sin (used for n with a dot below it or before it)
m m as in ng (used for m with a dot under it or before it)
ṭ ṭ as in t (used for ṭ or t with a dot under it or before it)
ḍ ḍ as in had (used for ḍ or d with a dot under it or before it)
ḷ ḍ as in l (used for l or ḍ with a dot under it or before it)

Pausing: Prolong for vowels with ^ or such as â ī ū ē and ō Pause for double letter such as dd in Buddha: Bu ddha mm in Dhammaṁ : Dha mmam ṭ ss in Ehi passiko : E hi pa ssiko (note to double letters: When two separate words a joined the first letter of the second word is repeated sometimes) When the author of this work reformatted some words the double letter was removed and a space was inserted. This gives clarity when reading and chanting. It might cause some confusion when comparing spelling with other works of Pāḷi). E.g. The word group mahāttam can also be spelled as two words mahā taṁ.

Certain two-lettered notations -- bh dh dh gh jh -- denote an aspirated sound somewhat in the throat that we do not have in English and that the Thais do not have in their language either The Thai solution to this problem is to pronounce bh as a throaty ph dh as a throaty th and gh as a throaty kh. There is no difference between the pronunciation of ṇ and ṁ. The ṇ never stands at the end of a word but is always followed by a consonant of its group

Pāḷi also contains retroflex consonants indicated with a dot under the letter: ḍ dh ḍh ṇ ṇh. These have no English equivalent They are sounded by curling the tip of the tongue back against the palate producing a distinct nasal tone Also there is R but in this text the difference is ignored and all r sounds and prints as r. Same as with s, the dots are not put under the very rear .s.

Sounding
The meters of Pāḷi poetry consists of various patterns of full-length syllables alternating with half-length syllables

Full-length syllables: contain a long vowel (â e ī o ū ay); or end with m; or end with a consonant followed by a syllable beginning with a consonant (e.g. Bud-dho Dham-mo San-gho). In this last case the consonant clusters mentioned above -- bh dh dh gh jh kh ph th th -- count as single consonants while other combinations containing h -- such as lh & mh -- count as double)

Half-length syllables end in a short vowel
Thus a typical line of verse would scan as follows:
Van dā ma haṁ tā ma ra nam si ra sā ji nen daṁ
1 1 1 1 ½ ½ ½ ½ ½ ½ 1 1
Here many of the long compound words have been broken down into simple words to make them easier to read and for those studying Pāḷi, to understand. This creates only one problem in sounding: When the ‘hyphen-space’ is preceded by a consonant (usually m or d) and followed by a vowel the consonant forms a syllable together with the vowel following the hyphen and not with the vowel preceding it. Thus for instance dhammaṁ-etam would sounded as dham-ma-metam; and tamaranaṁ as tama-rnam
If all these rules seem daunting the best course is simply to listen carefully to the group and to chant along following as closely as possible their tempo rhythm & pitch all voices ideally should blend together as one.
Anumodana

(Blessings)

Introduction

Anumodana means rejoicing together but it can also mean approval and encouragement. The tradition of Buddhist monks’ giving anumodana to donors of food and other requisites goes back to the time of the Buddha. After a meal or when presented with a gift, he would often instruct urge rouse and encourage the donor(s) with a talk on Dhammā. Many of the anumodana stanzas used today come straight from these talks. Reading them in translation, it is obvious that the stanzas are not mere blessings. They express approval for the donor’s wisdom in being generous, explain the rewards of generosity and give encouragement to continue being generous. Other stanzas composed in later centuries fall more into the category of blessings, wishing happiness and good fortune for the donor(s). The stanzas collected and translated here are those that are most widely used in the Thai Theravada tradition at present. All are appropriate for general merit-making donations, although some are considered especially appropriate for special occasions as well.

Aggatô vê pasannânaṃ

Aggatô vê pasannânaṃ
Aggê Buddhê pasannânaṃ
Aggê dhammê pasannânaṃ
Aggê Sañghê pasannânaṃ
Aggasmiṃ dânaṃ dadataṃ
Aggaṃāyu ca vaṇṭhō ca
Dèva bhûtô manusṣō vâ

Aggaṃ dhammaṃ vijânataṃ
Dakkhiṇeyyê anuttarê
Virâgûpasamê sukhê
Puññaakkhotê anuttarê
Aggaṃ puṣñânaṃ pavaḍdhati
Yasôt kîthâm balaṃ
Agga dhammâ samâhitô
Aggappattô pamôdatê ti

For one with confidence realizing the supreme Dhammâ to be supreme
With confidence in the supreme Buddha unsurpassed in deserving offerings
With confidence in the supreme Dhammâ the happiness of dispassion & 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 & beauty status honor happiness strength
Having given to the supreme the intelligent person firm in the supreme Dhammâ
Whether becoming a Dèva or a human being rejoices having attained the supreme

Note: These verses are from the Aggappasada Sutta (Discourse on Faith in the Supreme) Anguttara Nikâya V32
The enlightened person having given life strength beauty quick wittedness
The intelligent person a giver of happiness attains happiness himself
Having given life strength beauty happiness & quick wittedness
He has long life & status wherever he arises

Note: These verses are from the Bhojana dananumodana Sutta (Discourse on Rejoicing in the Gift of Food)
Anguttara Nikāya V37
Âyuṃ vaññaṃ yasaṃ kittiṃ Saggaū uccâkulînataṃ
Ratiyō paṭṭhayânēna Uēârâ aparâparâ
Apâradhaṃ pasaṃ santi Puñña kiriyâsu paṇḍitâ
Appamattō ubhō aṭṭhē Adhiggaṇhâtî paṇḍitô
dîṭṭhē dhammē ca yo aṭṭhō yo c’ aṭṭhō samparâyikô
Aṭṭhâbhismamayâ dhîrô Paṇḍitô ti pavuccatî ti

Long life beauty status honor heaven high birth:
To those who delight in aspiring for these things
in great measure continuously the wise praise non complacency
in the making of merit The wise person uncomplicated
acquires a two fold welfare: welfare in this life
& welfare in the next By breaking through to his welfare
he is called enlightened wise

Note: These verses are from the Iṭṭha Sutta (Discourse on what is Welcome) Anguttara Nikâya V43
Bhuttâ Bhôgâ Bhañâ Bhaccâ

By 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 I have attained I have done what will not lead to future distress When this
is recollected by a mortal a person established in the Dhammâ of the Noble Ones He is praised in this
life and after death rejoices in heaven.

Note: These verses are from the Adiya Sutta (Discourse on Edibles) Anguttara Nikâya V41 The five oblations
are gifts/offerings given to one’s relatives guests the dead kings (taxes paid to the government) and dêvas This
selection is often chanted when donors are making a donation dedicated to a relative or friend who has long
been dead

Äanañca pêyya vajjañca

Generosity kind words beneficial action And treating all consistently
in line with what each deserves: These bonds of fellowship (function) in the world
like the linchpin in a moving car Now if these bonds of fellowship were lacking
A mother would not receive the honor & 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

Note: These verses are from the Sañghâ yaṭṭhû Sutta (Discourse on the Bonds of Fellowship) Anguttara Nikâya
IV32
Kâlê Dadanti Sâ Paññâ

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

Note: These verses are from the Kâla Dana Sutta (Discourse on Seasonable Gifts) Anguttara Nikâya V36 They are often chanted when large groups of people organize a donation for a special occasion such as a kathina

Ratanâ tayânu bhâvêna

Through the power of the Triple Gem through the radiant energy 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 strength
Glory long life & beauty Fortune increase & status
A lifespan of 100 years And success in your livelihood: May they be yours

Note: This selection is frequently chanted when a gift is being dedicated to the Saṅghâ as a whole (Saṅghâ dana) The same is true of the following selection which is one of the few pieces that Dhammayut monks will chant in Sanyoga style.
Sâm Buddhê
(The Buddhas)

The next set of stanzas make up a standard set of chantings done for a normal ceremony at a house blessing.

Sâm Buddhê aţṭhavîsañca
Pañca sata sahassâni

Tesaṁ dhammañca saṅghañca
Namakârâ nubhâvêna

Anêkâ antarâyâpi
Sâm Buddhê pañca paññâsañca
Dasa sata sahassâni

Tesaṁ dhammañca saṅghañca
Namakârâ nubhâvêna
Anêkâ antarâyâpi
Sâm Buddhê navuttarasatê
Visati sata sahassâni

Tesaṁ dhammañca saṅghañca
Namakârâ nubhâvêna
Anêkâ antarâyâpi

I pay homage with my head to the 512028 Buddhas
I pay devoted homage to their Dhammā & Saṅghā
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 1024055 Buddhas.
I pay devoted homage to their Dhammā & Saṅghā
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 2048109 Buddhas.
I pay devoted homage to their Dhammā & Saṅghā
Through the power of this homage having demolished all misfortunes
May countless dangers be destroyed without trace.
Namô Kâra Aññhakaṁ
(The Homage Octet)

Namô ārahatô sammâ  Sambuddhassa mahēsinô
Namô uttama dhammassa  Svâkkhâtassêva tênidha
Namô mahâ saṅghassâpi  Visuddha sîlâ dîṭṭhinô
Namô ōmātyâraddhassa  Ratanattayassa sādhukaṁ
Namô ōmakâtîtassa  Tassa vaṭṭhuttayassâpi
Namô kârappabhâvêna  Vīgacchantu upaddavâ
Namô kâra nubhâvêna  Suvaṭṭhi hôtu sabbadâ
Namô kârassa têjêna  Vidhimhi hûmi têjavâ

Homage to the Great Seer the Worthy One Rightly Self awakened
Homage to the highest Dhammâ well taught by him here
And homage to the Great Saṅghâ pure in virtue & 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 power of this homage may success in this ceremony be mine

Maṅgala Suttaṁ
(The Discourse on Good Fortune)

Évaṁ mē Suttaṁ  Ékaṁ samayaṁ Bhagavâ
Sâvaṭṭhiyaṁ viharati  Jêtavanâ Anâthapiṇḍikassaârâmê
Atha khô aṅñatarâ dēvatâ  abhikkantâ yâ rattiyâ
abhikkantâ vaññâ  kēvala kappaṁ
Jêtavanaṁ bhâsêtâ vêna  Bhagavâ tēnupasamkami
Upasaṅkamitvâ Bhagavantaṁ  abhvâdêtâ ēkamantaṁ âṭṭhâ si
Ēkaṁ antaṁ ſhitâ khôsâ dēvatâ  Bhagavantaṁ gâthâya ajjhabhâsi
Bahû dêvâ manussâ ca  maṅgalâni acintayuṁ
Âkaṅkhamânâ soṭṭhânaṁ  brûhi maṅgalaṁ uttamaṁ
Asēvanâ ca bâlânaṁ  paṅḍîtânaĉca sêvanâ
Pûjâ ca pûjanîyânaṁ  ētaṁ maṅgalaṁ uttamaṁ
Paṭirûpa dēsa vâsâ ca  pubbê ca kata puññatâ
Attâ sammâ pañiddhi ca  ētaṁ maṅgalaṁ uttamaṁ
Bâhu saccaṁ ca sippaṅ ca  vînayô ca susikkhitô
Subhâsîtâ ca yâ vâcâ  ētaṁ maṅgalaṁ uttamaṁ
Mâţa pitu upaṭṭhânaṁ  putta dârassa saṅghâhô
Anâkulâ ca kammantâ  ētaṁ maṅgalaṁ uttamaṁ
Dânaṅca dhammâ cariyâ ca  ſâtaṅkânaĉca saṅghô
I have heard that at one time the Blessed One was staying in Savaṭṭhi at Jeta’s Grove Anathapiṇḍikassa park. Then a certain dēvatā in the far extreme of the night her extreme radiance lighting up the entirety of Jeta’s Grove approached the Blessed One.

On approaching having bowed down to the Blessed One she stood to one side.

As she was standing there she addressed a verse to the Blessed One:

Any dēvās & humans beings give thought to good fortune
Desiring well being
Tell then the highest good fortune” not consorting with fools
consorting with the wise
Paying homage to those who deserve homage: This is the highest good fortune

Living in a civilized country having made merit in the past
Directing oneself rightly:
This is the highest good fortune

Broad knowledge skill discipline well mastered
Words well spoken: This is the highest good fortune

Support for one’s parents assistance to one’s wife & children
Jobs that are not left unfinished: This is the highest good fortune

Generosity living by the Dhammā assistance to one’s relatives
Deeds that are blameless:
This is the highest good fortune

Avoiding abstaining from evil; refraining from intoxicants
Being heedful with regard to qualities of the mind: This is the highest good fortune
Respect humility contentment gratitude. Hearing the Dhammā on timely occasions: This is the highest good fortune
Patience composure seeing contemplatives

Discussing the Dhammā on timely occasions: This is the highest good fortune

Austerity celibacy seeing the Noble Truths
Realizing Liberation: This is the highest good fortune

A mind that when touched by the ways of the world is unshaken sorrowless dustless secure: This is the highest good fortune
Everywhere undefeated when doing these things People go everywhere in well being: This is their highest good fortune”
Cha Ratanâ Paritta Gâthâ  
(Six Protective Verses from the Discourse on Treasures)

Yañkiñci vittaṁ idha và huraṁ và  
Sâmaṁ Atthî tathâgatêna  
Étêna saccêna suvaṭṭhi hôtu

Khayaṁ virâgaṁ amataṁ pañîtaṁ Yad ajjhagâ sakkyamunî samâhitô  
Na têna dhammêna Sâm’Atthî kiñci Idaṁ pi dhammê ratanaṁ pañîtaṁ Étêna saccêna suvaṭṭhi hôtu

Yaṁ buddha seṭṭhô parivaññayâ suncîm Samâdhimânantarik’aaññaṁâhu  
Samâdhinâ têna samô na vijjati Idaṁ pi dhammê ratanaṁ pañîtaṁ  
Étêna saccêna suvaṭṭhi hôtu

Yê puggalâ aṭṭha satam paśaṭṭhâ  
Tê dakkhiñeyyā sugatassa sâvakâ  
Idaṁ pi saṅghê ratanaṁ pañîtaṁ Étêna saccêna suvaṭṭhi hôtu

Yê suppa yuttâ manasâ dalhêna  
Tê pattipattâ amataṁ vigayha  
Idaṁ pi saṅghê ratanaṁ pañîtaṁ Étêna saccêna suvaṭṭhi hôtu

Khînaṁ purâñaṁ navaṁ n’attô sambhavâm Viratta cittâyatikê bhavasmîm  
Tê Khîna bîjâ avirûlhi chandâ  
Idaṁ pi saṅghê ratanaṁ pañîtaṁ Étêna saccêna suvaṭṭhi hôtu

Whatever wealth in this world or the next Whatever exquisite treasure in the heavens Is not for us equal to the Tathâgata

This too is an exquisite treasure in the Buddha By this truth may there be well being

The exquisite Deathless dispassion ending Discovered by the Sakyan Sage while in concentration:
There is nothing equal to that Dhammâ

This too is an exquisite treasure in the Dhammâ By this truth may there be well being

What the excellent Awakened One extolled as pure And called the concentration of unmediated knowing:
No equal to that concentration can be found

This too is an exquisite treasure in the Dhammâ By this truth may there be well being

The eight persons the four pairs praised by those at peace: They disciples of the One Well Gone deserve offerings. What is given to them bears great fruit.

This too is an exquisite treasure in the Saṅghâ By this truth may there be well being

Those who devoted firm minded Apply themselves to Gôtama’s message. On attaining their goal plunge into the Deathless Freely enjoying the Liberation gained This too is an exquisite treasure in the Saṅgha. By this truth may there be well being. Ended the old there is no new taking birth Dispassioned minds toward further becoming. They with no seed no desire for growth The wise they go out like this flame.

This too is an exquisite treasure in the Saṅghâ By this truth may there be well being
Karaṇīya Mettā Suttaṁ
(The Discourse on Loving kindness)

Karaṇīyaṁ aṭṭha kusalena yantaṁ santaṁ padaṁ abhisamecca
Sakkò uţ ca suhujû ca suvacō cassa mudu anati mànî
Santussakò ca subharô ca appa kiccô ca salla huka vutti
Santindriyô ca nipakô ca appagabbhô kulêsu ananugiddhô
Na ca khuddaṁ samâcarê kiñci yêna viññû parê upavadeyyuṁ
Sukhinô vâ khêmînô hontu sabbê sattâ bhavantû sukhitattâ
Yê kêci pâña bhûtaṭṭhi tasâ vâ thâvarâ vâ anava sêsâ
Dîghâ vâ yê mahântâ vâ majjhimâ rassakâ aûuka thûlâ
Dîṭṭhâ vâ yê ca adîṭṭhâ yê ca dûrê vasanti avidûrê
Bhûtâ vâ sambhavësi vâ sabbê sattâ bhavantû sukhitattâ
Na parô paraṁ nikubbêtha nâtî maññëtha kaṭṭhaci naṁ kiñci
Byûrûsanâ patigha saûñâ nânâma aûnassa dukkhâm iccheyya
Mâtâ yathâ niyaṁ puttaṁ ëyusâ êka puttaṁ anurakkhê
Êvaṁ pi sabba bhûtësu mâna sambhâvâyê aparimânaṁ
Mettaṅca sabba lôkasmiṁ mâna sambhâvâyê aparimânaṁ
Uddhaṁ adhô ca tiriyaṅca asambâdha asapattâm
Tiṭṭhañ’caraṁ nisinnô vâ sayânô vâ ñâva tassa vigataṁ iddhô
Êtaṁ satiṁ adhiṭṭheyya Brahmaṁ êtaṁ vûhâraṁ idhaññâhu
Diṭṭhiṅca anupagamma sîlavâ dassanêna sampannô
Kâmësu vineyya gêdhâma Na hi jâtu gabbha seyyaṁ punarêti ti

This is to be done by one skilled in aims Who wants to break through to the state of peace:  Be capable upright & straightforwardEasy to instruct gentle & not conceited
Content & easy to support with few duties living lightly. With peaceful faculties masterful modest & no greed for supportersDo not do the slightest thing that the wise would later censure Think: Happy & secure may all beings be happy at heart Whatever beings there may be weak or strong without exception Long large middling short subtle blatant
Seen or unseen near or far Born or seeking birth: May all beings be happy at heart
Let no one deceive another or despise anyone anywhere Or through anger or resistance wish for another to suffer As a mother would risk her life to protect her child her only child Even so should one cultivate a limitless heart with regard to all beings
With good will for the entire cosmos cultivate a limitless heart:
Above below & all around unobstructed without enmity or hate
Whether standing walking sitting or lying down as long as one is alert
One should be resolved on this mindfulness This is called a sublime abiding here & now
Not taken with views but virtuous & consummate in vision
Having subdued desire for sensual pleasures One never again will lie in the womb
Khandha Paritta
(The Group Protection)

Virûpakkhêhi mē mettaṃ
Chabyâ puttêhi mē mettaṃ
Apâdakêhi mē mettaṃ
Catuppadêhi mē mettaṃ
Mā maṃ apâdakô himsi
Mā maṃ catuppadô himsi
Sabbê sattâ sabbê pâñâ
Sabbê bhadrâni passantu
Appamâñô Buddhô Appamâñô
Pamâña vantâni siriṃ sapâni
Katâ mē rakkhâ Katâ mē
Sô’haṃ namô Bhagavatô

Môra Paritta
(The Peacock's Protection)

Udêtayañcakkhumâ êka râjâ
Harissa vaṇṇo paṭhavippabhsô
Taṃ taṃ namassâmi harissa vaṇṇaṃ paṭhavippabhsaṃ Tayajja guttâ viharêmu
divasaṃ Yê brâhmañã vêdagu sabba dhammê të mē namô të ca maṃ pâlayantu
Namaṭṭhu buddhâ naṃ namaṭṭhu Bôdhi yà Namô vimutta naṃ namô vimuttiyà Imaṃ sô parittaṃ katvâ Môrô carati ësanâ

Apêtayañcakkhumâ êka râjâ
Harissa vaṇṇo paṭhavippabhsô
Taṃ taṃ namassâmi harissa vaṇṇaṃ paṭhavippabhsaṃ Tayajja guttâ viharêmu rattîṃ
Yê brâhmañã vêdagu sabba dhammê të mē namô të ca maṃ pâlayantu Namaṭṭhu
buddhâ naṃ namaṭṭhu Bôdhi yà Namô vimutta naṃ namô vimuttiyà Imaṃ sô parittaṃ
katvā Môrô vâsamakappayîti

The One King rising with Vision Golden hued illumining the Earth:
I pay homage to you Golden hued illumining 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 illumining the Earth:
I pay homage to you Golden hued illumining 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

---

**Vaññaka Paritta**

*The Baby Quail’s Protection*

<table>
<thead>
<tr>
<th>Atthī lôkê sîlâ guñô</th>
<th>Saccaṃ sôcêyy’’anuddayâ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Têna saccêna kâhâmi</td>
<td>Saccâ kiriyaṃ anuttaraṃ</td>
</tr>
<tr>
<td>Āvajjitvâ dhammâ balaṃ</td>
<td>Saritvâ pubbakê jinê</td>
</tr>
<tr>
<td>Saccâ balaṃ avassâya</td>
<td>Saccâ kiriyaṃ akâsa’haṃ</td>
</tr>
<tr>
<td>Santi pakkhâ apattanâ</td>
<td>Santi pâdâ avañcanâ</td>
</tr>
<tr>
<td>Mâtâ pitâ ca nikkhantâ</td>
<td>Jâta vêda paṭikkama</td>
</tr>
<tr>
<td>Saha saccê katê mayhaṃ</td>
<td>Mahâpajjalitô sikhî</td>
</tr>
<tr>
<td>Vajjêsi sôḷasa karîsânî</td>
<td>Udakaṃ patvâ yathâ sikhî</td>
</tr>
<tr>
<td>Saccêna mê samô n’aṭṭhi</td>
<td>âEsâ mē saccâ pâramî ti</td>
</tr>
</tbody>
</table>

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 Dhammâ 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 & 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
Dhajagga Paritta
(The Top of the Banner Staff Protection)

Itipi sô bhagavâ arahañ sammâ sambuddhô
Vijjâ caraña sampannô sugatô lôkavidû
Anuttarô purisa dhammâ sârathi saṭṭhâ
Dêva manussâ naṃ Buddhô Bhagavâti
Svâkkhâtô Bhagavatâ dhammô
Sandîṭṭhikô akâlikô êhî passikô
Ôpanâyikô paccattaṃ vêditabbô viññûhîti
Su paṭipaññô bhagavatô sâvaka Saṅghô
Ujû paṭipaññô bhagavatô sâvaka Saṅghô
Ñâya paṭipaññô bhagavatô sâvaka Saṅghô
Sâmîci paṭipaññô bhagavatô sâvaka Saṅghô
Yadidañ cattâri purisa yugâni aṭṭha purisa puggalâ:
ēsâ bhagavatô sâvaka Saṅghô
Ôhu nêyyô pâhu nêyyô dâkkhiñêyyô aṅjali karaṇîyô
Anuttaraṃ puññakkhettam lôkassâ tî

He is a Blessed One a Worthy One a Rightly Self awakened One consummate in knowledge & conduct one has gone the good way knower of the cosmos unexcelled trainer of those who can be taught teacher of human & divine beings; awakened; blessed The Dhammâ is well expounded by the Blessed One to be seen here & now timeless inviting all to come & see leading inward to be seen by the wise for themselves

The Saṅghâ of the Blessed One’s disciples who have practiced well
the Saṅghâ of the Blessed One’s disciples who have practiced straightforwardly
the Saṅghâ of the Blessed One’s disciples who have practiced methodically
the Saṅghâ of the Blessed One’s disciples who have practiced masterfully
ie. the four pairs the eight types of Noble Ones: That is the Saṅghâ of the Blessed One’s disciples worthy of gifts worthy of hospitality worthy of offerings worthy of respect
the incomparable field of merit for the world
Âñânâṭiya Paritta
(Homage to the Seven Past Buddhas)

Vipassissa namaṭṭhū Cakkhumantassa sirīmatō
Sikhissa pī namaṭṭhū Sabba bhūtānukampinō
Vessabhussa namaṭṭhū Nhātakassa tapassinō
Namaṭṭhū Kakusandhassa Māra sēnappamaddinō
Kônāgamanasssa namaṭṭhū Brāhmaṇassa vusīmatō
Kassapassa namaṭṭhū Vippamuttassa sabbadhi
Aṅgirasasssa namaṭṭhū Sakya putta sā sirīmatō
Yō imaṃ dhammaṃ adēsēsī Sabbā dukkhā panūda nāṃ
Yē câpi nibbutā lōkē Yathābhūtaṃ vipassisuṃ
Tē janā apisuṇā Mahāntā vītasāradā
Hitam dēva manussā nāṃ Yaṃ namassanti Gōtamaṃ
Vijjā caraṇa sampannaṃ Mahāntaṃ vītasāradāṃ
Vijjā caraṇa sampannaṃ Buddhaṃ vandāma Gōtama ti

Homage to Vipassī possessed of vision & splendor
Homage to Sikhi sympathetic to all beings
Homage to Vesabhū cleansed austere
Homage to Kakusandha crusher of Mara’s host
Homage to Konāgamana the Brahman who lived the life perfected
Homage to Kassapa entirely released
Homage to Aṅgirasas splendid son of the Sakyan
who taught this Dhammā the dispelling of all stress
Those unbound in the world who have seen things as they are
Great Ones of gentle speech thoroughly mature
Even they pay homage to Gōtama the benefit of human & heavenly beings
Consummate in knowledge & conduct the Great One thoroughly mature
We revere the Buddha Gōtama consummate in knowledge & conduct
Chief Monk: **Handa Mayaṃ Jinapañjara Gâthâyô Bhaṇāma Se**  
*Let us now, recite the stanzas of the cage of the conquerors.*

*Jinapañjara Gâñhâ*  
*(The Cage of The Conquerors)*

Seated on the victorious seats, the Buddha having conquered Mara hoards  
The juice of nectar of the four truths, Those Lord of man who drank  
The Buddhas, Taṇḍhâ kâra and others. The twenty-eight leaders.  
All of them have stood firmly on our Head, those chiefs of Sages  
The Buddha sat on my head. The Dharma was in my two eyes.
The Saṅgha was on my chest, that is the mine of all good qualities.
And in my heart, Anuruddho, and Sārīputto on the right,
Kondarma on the region of the back, and Moggallāna on the left
And in my right ear, have been Ananda and Rāhulā

Kassapa and Mahā nāma have been in the left ear
At the end of hair in the region of the back, Like the Sun, the light
has sat the Lucky One; Sobhito, the chief among sages

Kumarā Kassapa by name, the great sage, the sweet speaker
He, always on my word, has set as the mine of good qualities.

Puñña and Angulimāla, UPāli, Nanda and Sivalī.

These five Elders, have been on my forehead like the third eye

The others of the eighty, the great Elders, The winners, the disciples of Jinā

These eighty, the great Elders, The winners, the sons, Shining in the brightness of their virtues are
placed in my arms and legs. Ratana Sutta was in front of me and on the right, the Mettā Sutta.

Dhajagga Paritta was behind me, and Anguliman Parana

The Khandha and Mora Paritta also theatānātiya Sutta. became the roof on the sky, The rests were set
as the fences. To us who live on the prevention of the Jinā, composed as seven - time fortress, Arisen
from air, bile and other humors, external and internal dangers. and all disturbances, let the depart by
the unlimited power of Jinā,

to me who live by duty always in the cage of Lord Buddha.

In the middle of the Conqueror’s cage, living on the earth,
always protect me, let all those great Lord of men.

Thus, interruptedly well protected, all dangers won by the power of the Jinā

the group enemies destroyed by Dhamma and Saṅgha power all infants were won.

By the power of Saddhamma having protected. I behave in the cage of the Conqueror.
Tilôkavijaya Râjâ Pattidâna Gâthâ  
(Verses by King Tilôkavijaya for dedicating merit to all beings)

Yañkiñci Kusalaṁ Kammaṁ  
kâyêna vâcâ manasâ  
yê sattâ saññinô Atthî  
kataṁ puñña phalaṁ mëyhaṁ  
Yê taṁ kataṁ su viditaṁ  
sabbê lôkamhi yê sattâ  
manuñnaṁ bhô janaṁ sabbê

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<td>kâyêna vâcâ manasâ</td>
<td>tî dâsî sugataṁ kataṁ</td>
</tr>
<tr>
<td>yê sattâ saññinô Atthî</td>
<td>yê ca sattâ asaññinô</td>
</tr>
<tr>
<td>kataṁ puñña phalaṁ mëyhaṁ</td>
<td>sabbê bhâgî bhavantû tê</td>
</tr>
<tr>
<td>Yê taṁ kataṁ su viditaṁ</td>
<td>dinnâm puñña phalaṁ mayâ</td>
</tr>
<tr>
<td>Yê ca taţtha na jânanti</td>
<td>Dêva gantvâ nivêdayuṁ</td>
</tr>
<tr>
<td>sabbê lôkamhi yê sattâ</td>
<td>Jivanttâhârahêtukâ</td>
</tr>
<tr>
<td>manuñnaṁ bhô janaṁ sabbê</td>
<td>lâbhâ tu mama cētasâ tî</td>
</tr>
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</table>

Whatever wholesome Karma, an action fit to be performed by me, by body, speech and mind, was done for going happily to (the heavens of) the Thirty.

Whatever beings there are having perception, and whatever beings are without perception; in the fruit of my merit which has been done, may they all be sharers (in it).

Those, may they know well that which has been done the fruit of merit given by me, but those who do not know about that may the Devas (gods) announce to them.

All those beings in the world who live by means of (any of the four kinds of) nutriment, may they all receive this delightful food, as my thinking.
Paṭṭidana Gāthā

(Transference Of Merit)

Chief Monk: **Handa Mayāṃ Pattidāna gathāyō Bhaṇāma Se**
(Now, let us all offer the Transference of Merit.)

**Ya Dēvatā Santi Vihāra vasini  Thūpē Gharē Pōthi gharē Tahim Tahim Tā**

Thammadānēna Bhavantū Pūjitā  Soṭṭhiṃ Karōntēdha Vihāramaṇḍalē Thērā Ca Majjha Navakā Ca Bhikkhavō  Sārāmikā Dānapati Upāsakā.  Gāmā Ca Dēsa Nigamā Ca Issarā.

Sappānabhutā Sukhitā Bhavantū Tē Jalābuṭ Jēpi Ca Andasambhavā Samsēdajātā

Athavōpāpātikā Nṭyyānikaṃ Dhamma Varaṃ Paticca Tē Sabbēpi Dukkha Karōntu Sanhkayam

**Thatu Ciraṃ Sataṃ Dhammō**

Dhammaddharā Ca Puggalā

**Saṅghō Hōtu Samaggō Va**

Aṭṭhāya Ca Hitāya Ca

**Amhē Rakkhatu Saddhamō**

Sabbēpi Dhammacārinō

**Vlddhīṃ Sampāpunēyyāma**

Dhammē Ariyappavēdītē

**Pasannā Hōntu Sabbēpi**

Pāñinō Buddhāsāsanē

**Sammā Dhāraṃpavēccchantō**

Kalē Dēvō Pavassatu

**Vuddhibhāvēyya Sattānaṃ**

Samiddhaṃ Nētu Mēdaniṃ

**Mātā Pitā Ca Atrajaṃ**

Niccaṃ Rakkhanti  Puttakaṃ

**Évaṃ Dhammēna Rājānō**

Pajamṛakkhantu Sabbadā

*May these Devas, who are our companions in Buddhism, receive a portion of the merit which we produce* may the bhikkus and the laypeople who reside in the temple and the populace residing around the temple be happy. *The animals who are born from eggs, from their mother’s wombs, or who are born in the water or who arise from themselves, who have taken refuge in the Buddha. May they all conduct themselves so as to escape suffering. May the Wise’s Dhamma be forever established. May all practitioners be strong in their faith for ever* may they all cooperate in the propagation of Buddha-Dhamma for the benefit of all the inhabitants of the world may they live by the Dhamma and may they not fall into any unwholesome state. *May the faithful progress in the Buddha’s Path which He has shown (to all). May everyone show an interest in Buddha-Dhamma. May the rains come in its season. May nature be plentiful in its fruits. May the Dhamma protect nature and mankind as a mother protects her child, or as a (wise) ruler protects his country.*
Sabba Buddhâ nu bhâvêna

Through the power of all the Buddhas the power of all the Dhammâ the power of all the Saîghâ the power of the Triple Gem the gem of the Buddha the gem of the Dhammâ the gem of the Saîghâ the power of the 84000 Dhammâ aggregates 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 always be an increase of long life wealth glory status strength beauty & happiness.
May suffering disease danger animosity sorrow adversity misfortune obstacles without number vanish through (the Triple Gem’s) radiant energy
Triumph success wealth & gain Safety luck happiness strength
Glory long life & beauty Fortune increase & status
A lifespan of 100 years And success in your livelihood: May they be yours

May there be every good blessing may the dêvâs protect you Through the power of all the Buddhas (Dhammâ Saîghâ) may you always be well.
Sô aṭṭha Laddhô Sukhinô

Sô aṭṭha laddhô Sukhinô    Viruṭhô buddha sâsanê
Arôgô Sukhinô hôhi    Saha sabbêhi ñâtibhi
Sâ aṭṭha laddhâ sukhitâ    Viruṭhâ buddha sâsanê
Arôgâ sukhitâ hôhi    Saha sabbêhi ñâtibhi
Tê aṭṭha laddhâ sukhitâ    Viruṭhâ buddha sâsanê
Arôgâ sukhitâ hôtha    Saha sabbêhi ñâtibhi

May he gain his aims be happy and flourish in the Buddha’s teachings
May you together with all your relatives be happy and free from disease
May she gain her aims be happy
May they gain their aims be happy

Note: The above verses are frequently chanted after an ordination or when a lay person has undertaken the practice of the eight precepts or has taken the five precepts for the first time. If one man has ordained or taken the precepts, chant only the two lines beginning “So aṭṭha laddho” three times. If one woman, chant only the two lines beginning “Sa aṭṭha laddhâ” three times. If more than one person, chant only the two lines beginning “Te aṭṭha laddhâ” three times.

Yasmiñ Padēsê Kappêti

Yasmiñ padēsê kappêti    Vasaṃ pañčitâ jātiyô
Sīla vant’eṭṭha bhôjêtvâ    Saññatê brahma câninô
Yâ taṭṭha dēvatâsûm    Tâsaṃ dakkhiṇaṁÂdisê
Tâ pûjitâ pûjayanti    Mānitâ mânayanti naṃ
Tatô naṃ anukampanti    Mâtâ putta va òrasaṃ
Dēvatâ nukampitô pôsô    Sadâ bhadrâni passa ti

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 dēvâs 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 person with whom the dēvâs sympathize always sees things go auspiciously

Note: These verses are from the Mahâ Pari nibbâna Sutta (Great Discourse on the Total Unbinding) Dîgha Nikâya 16 They are frequently chanted when the donor is making merit on the occasion of his/her birthday or a house warming.
Yathâ Vârivahâ Pûrâ - Anumôdana Vuddhî

Chief Monk: Yathâ vârivahâ pûrâ
Pari pûrênti sågaraṃ

Êvâm êvâ itô dinnaṃ
Pêtânaṃ upakappa ŭtī

Icchitaṃ paṭṭhitaṃ tumhaṃ
Khippamève samijjhatu

Sabbë pûrëntu saṅkappâ
Candò paṅñarasō yathâ

Mañi jôtirasō yathâ

Just as rivers full of water fill the ocean full. Even so does that here given benefit the dead (the hungry shades). May whatever you wish or want quickly come to be.

May all your aspirations be fulfilled as the moon on the fifteenth (full moon) day or as a radiant bright gem.

Sabbîtiyô vivâ jantu
Sabba rôgô vinâ satu

mâ té bhavatvanta ráyô
Sukhî dîghâyukô bhava

Abhivâ dana sílissa
Niccaṃ vuḍḍhâ pacâyinô

Cattârô dhammâ vaḍḍhanti
Âyu vaṇṇo sukhaṃ balaṃ

May all distresses be averted may every disease be destroyed
May there be no dangers for you May you be happy & live long
For one of respectful nature who constantly honors the worthy
Four qualities increase: long life beauty happiness strength

Alternate: Sabbâ rôga vinimuttô
Sabbâ santâpa vajjitô

Sabbâ véraṃ atikkanô
Nibbutô ca tuvaṃ bhava

Sabbîtiyô vivâ jantu
Sabba rôgô vinassatu

mâ té bhavatvanta ráyô
Sukhî dîghâyukô bhava

Abhivâ dana sîlissa
Niccaṃ vuḍḍhâ pacâyinô

Cattârô dhammâ vaḍḍhanti
Âyu vaṇṇo sukhaṃ balaṃ

Bhavantû Sabba Maṅgalaṃ

Bhavantû sabba maṅgalaṃ
Rakkhantu sabba dêvatâ

Sabba buddhâ nubhâvëna
Sadâ soṭṭhî bhavantû tê

Bhavantû sabba maṅgalaṃ
Rakkhantu sabba dêvatâ

Sabba dhammâ nubhâvëna
Sadâ soṭṭhî bhavantû tê

Bhavantû sabba maṅgalaṃ
Rakkhantu sabba dêvatâ

Sabba saṅghâ nubhâvëna
Sadâ soṭṭhî bhavantû tê

May there be every good blessing may the dêvâs protect you Through the power of all the Buddhas (Dhammâ Saṅghâ) may you always be well
Chief Monk: **Handa mayaṃ** Uddisanâ dhīṭhâna gâthâyō bhanâma sê

*(Now let us recite the verses of dedication.)*

- **Iminâ puñña kammēna**
- **Upajjhâya guṇnuttara**
- **Acariyûpakâra ca**
- **mâtâ pitâ ca ŋâmakâ**
- **Suriyô candimâ râjâ**
- **guṇa vântâ narápî ca**
- **B.ra.hmâ mâra ca inda ca**
- **lôkapâlâ ca dêvatâ**
- **Yamô mittâ manussâ ca**
- **majjhâtâ vêrikâpi ca**
- **Sabbê sattâ sukhî hônţu**
- **puññamî paka tâni mê**
- **Sukhañca Tivîdhaṃ dêntu**
- **khippaṃ papêtha vô mataṃ**

- **Iminâ puñña kammēna**
- **Iminâ uddisêna ca**
- **Khippâhaṃ sulabhê cêva**
- **tañhupâdânachê dânaṃ**
- **Yê santânê hînâ dhammad**
- **yâva nibbânatô mamaṃ**
- **Nassantu sabba dâyê vâ**
- **yaṭṭha jâtô bhâvê bhâvê**
- **Ujû cittaṃ sati paññâ**
- **sallêkhô Viriyaṃ hînâ**
- **Marâ labhântû nôkâsaṃ**
- **kâtuṇca viriyêsûmê**
- **Buddhâ dipa Varô nâthô**
- **dhammô nâthô varuttamô**
- **Nâthô paccêka buddhô ca**
- **saṅghô nâthô tarô manaṃ**
- **Têsottamânû bhâvêna**
- **mârô kasaṃ lâbhâ tû mâ**

- **Iminâ puñña kammena**
- **Mâ mè balasamâgamo**
- **Sataṃ samâgamo hotu**
- **Yâva nibbâna pattiyâ**
- **Dukkhappattâ ca niddukkhâ**
- **Bhayappattâ ca nibbhâyâ**
- **Soka pattâ ca nissokâ**
- **Hontu sabbê pi pânino.**
- **Bhavagg’ûpâdâya avici heṭţhato**
- **Ettha’ntare sattakâyûpapannâ**
- **Rûpî arûpî ca asaṅnâ saññîno**
- **Dukkhâ pamuccantu phusantu nibbutim.**
By the blessing that have arisen from my practice,
may my Venerable Preceptor, and teachers who have helped me,
Mother, Father and relatives,
God of the Sun, God of the Moon, King,
Worldly Powers, virtuous human beings,
the Supreme Beings, Demons and High Gods,
the guardian Deities of the world, Celestial Beings,
the Lord of Death; people - friendly, indifferent and hostile-
May all beings be well.
May the skillful deeds done by me bring you three-fold bliss.
May this quickly bring you to the Deathless.

By this act of goodness and through the act of sharing,
may I likewise attain the cutting-off of craving and clinging
Whatever faults I have until I attain liberation,
perish.
Wherever I am born, may there be an upright mind,
mindfulness and wisdom, austerity and vigor.
May harmful influences not weaken my efforts.
The Buddha is the Unexcelled Protector,
the Dhamma is the Supreme Protection,
Peerless is the ‘Silent Buddha’,
the Saïgha is my True Refuge.
By the power of these Supreme Ones,
may rise above all ignorance.

By means of this meritorious deed
May I never join with the foolish.
May I join always with the wise
Until the time I attain Nibbâna.
May the suffering be free from suffering,
May the fear-struck be free from fear,
May the grieving be free from grief. Só too may all beings be.
From the highest realm of existence to the lowest,
May all beings arisen in these realms,
With form and without form,
With perception and without perception,
Be released from all suffering
And attain to perfect peace.
The Complete Book of Pâkâsi Chanting

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 Saṅghâ It works for their long term benefit. And they profit immediately In this way the proper duty to relatives has been shown. And great honor has been done to the dead And the monks have been given strength: You’ve acquired merit that’s not small

Note: Concluding part of the Tirokuddakanda Sutta (Discourse on Those Outside the Wall) Khuddakapatha 8. They are often chanted on to dedicate merit to the dead A common practice is for the leader to begin chanting at the asterisk omitting the first four lines

Samantâ Cakkavâḷesu Atrâgacchantu Dêvatâ

(An Invitation to the Dêvâs)

From around the galaxies may the dêvâs come here May they listen to the True Dhammâ of the King of Sages Leading to heaven & emancipation

Those in the heavens of sensuality & form On peaks & mountain precipices in palaces floating in the sky In islands countries & towns In groves of trees & thickets around home sites & fields And the earth dêvâs spirits heavenly minstrels & nâgas In water on land in badlands & nearby: May they come & listen with approval As I recite the word of the excellent sage This is the time to listen to the Dhammâ
Venerable Sirs (three times)

Nâma Kâra Siddhî Gâthâ
(The Verses on Success through Homage)

Yô cakkhu mā moha malâ pakaṭṭhô
Mâras sa pâsâ vinimô cayantô
Buddhaṁ varantaṁ sîrasâ namâmî
Tan têjasâ tê jaya siddhî hôtu
Dhammô dhajô yô viya tassa saṭṭhu
Niyyânîkô dhammâ dharassa dhârî
Dhammaṁ varantaṁ sîrasâ namâmî
Tan têjasâ tê jaya siddhî hôtu
Saddhamma sêna sugatânugô yô
Santô sayaṁ santi niyôjakô ca
Saṅghaṁ varantaṁ sîrasâ namâmî
Tan têjasâ tê jaya siddhî hôtu

Sâmaṁ va Buddhô sugatô vimuttô
Pâpêsi khâmaṁ janatamâ vinêyyaṁ
Lôkassa nâtthañca vinâyakañca
Sabb’antarâyâ ca vinâsamêntu
Dassêsi lôkassa Visuddhi maggaṁ
Sâtâvahô santikarô suciññô
Môhappâlaṁ upasanta dâhaṁ
Sabb’antarâyâ ca vinâsamêntu
Lôkassa pâpupakilêsa jêtâ
Svâkkhâta dhammâṁ viditaṁ karôti
Buddhâ nubuddhaṁ sama sílâ diṭṭhîṁ
Sabb’antarâyâ ca vinâsamêntu

The One with Vision with the stain of delusion removed Self awakened Well Gone & Released Freed from the snares of Mortal Temptation He leads humanity from evil to security I pay homage with my head to that excellent Buddha The Protector & Mentor for the worldly the power of this may you have triumph & success And may all your dangers be destroyed.
The Teacher’s Dhammâ 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 Dhammâ Which pierces delusion and makes fever grow calm. By the power of this may you have triumph & success And may all your dangers be destroyed.
The True Dhamma’s army following the One Well Gone. Is victor over the evils & corruptions of the world. Self calmed it is calming & without fetter. And makes the well taught Dhammâ be known. I pay homage with my head to that excellent Saṅghâ. Awakened after the Awakened harmonious in virtue & view. By the power of this may you have triumph & success. And may all your dangers be destroyed.
Bâhuṇ Sahassamaphinimmitasā
(Alms Round)

Bâhuṇ sahassamaphinimmitasā vudhantaṃ grimēkhalaṃ uditaghō rasasēnamāraṃ dānaṇī dhamma vidhi nā jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

1. Mārātīrē Kama bhinujjhita sabbā Rattim Ghōraṃ Panāra vā Kamakkham Athad Dhanakkhaṃ Khanti sudantā vidhi nā jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

2. Nārākhiriṃ khajavaram atima ta bhūtaṃ dāvakkhicakkama sanīva sudārununtaṃ mēttā busēkavidhi nā jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

3. Ukkhitta khakkamatihatthā su dārunantaṃ dhavantiyō janapataṃ khulimā vantaṃ iddhībhisaṃ khata manō jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

4. Katvāna kaṭṭhamudaram iva khabbhinīyā cincāya duṭṭhavaca namī janaṅkāya majjhē santēna sōmā vidhīnā jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

5. Saccaṃ vīhāya matisaccakavāvā dakētuṇ vādābhīrōpītamanāṃ ati an dhabhutaṃ paṃnapadlpajalltō jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

6. Naṇḍōpanaṅda bhujaram āvītu dhamā mahiddhiṃ buttēna thērabhu jagēna damāpayaṅtō iddhūpadēsavi dhīna jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

7. Duggāhadiththi bhujagēna su datthhahaṭṭham brammaṃ visuddhi jutimid dhība kābhidhānaṃ yānā Gadēna vi dhīnā jīta vā munīndō tantē jasā bhavatu ti jaya maṃkalâni

Ètāpi Buddha jayamaṅ gala aththa gāṭhāyō vā canō dīna dīnē saratē matandī hitā vā naṇēka vividhāṇi cu padda.vani mōkkhaṃ sukhaṃ adhiga mayya narō sapanyō

Mahākarunikō nāthō aṭṭhāya sabbā pāṇināṃ pūrētvā pāramī sabbā pattō sambōdhi muttamaṃ ētēna sacca vajjēna hōtu tē jayamaṅgalaṃ

Jayantō bōdhiyō mūḷē sakāyō naṃ nandivaddhanō ēvaṃ tavaṃ vijayō hōhi jayassu jaya maṃgalē aparā jītapanaṃ kēsē patthapōkkharē

Abhisēkē sabbabuddhā naṃ agga pattō pamōda ti.

Sunakkhāṭtaṃ suṃsamgalaṃ supa bhataṃ suhuththitaṃ sukhanō Sumuhuttō ca suyiththāṃ bramma carīsu padak khiṇaṃ kayakammaṃ vā cākammaṃ padakkhinaṃ manō kammaṃ panidhi tē padakkhinē Padakkhināṇi katta vā na labhant athē padakkhinē.
Siludde Sapatthaṃ Gāthā

Chief Monk: Handa mayaṃ Siludde Sapatthaṃ bhanāma sē:

Bhāsitamidaṃ Tena Bhagavatā Jana Tā Passatā Arahatā Samma sambuddhena Sampañña sīlā Bhikkhave Viharatha Sampañña Pāṭimokkhā Pāṭimokkha Samvarasaṃ vutā Viharatha

Ācārago cara sampaññā Anumattesu Vajjesu Bhayadassāvī Samādāya Sikkhatha Sikkhāpa desūti.

Tasmātihumhehi Sikkhitappaṃ Sām Pannasila Viharissāma Sampaññapa Ṭimokkhā Pāṭimokkha samvarasaṃ Vutā Viharissāma Ācārago cara Sampaññā Anumattesu Vajjesu Bhayā Dassāvī Samādāya Sikkhissāma Sikkhāpa desūti

Evanhi Ño Sikkhitabbaṃ

Tayana Gāthā

Chief Monk: Handa mayaṃ Tayana Gāthāyo bhanāma sē:


Pabbato Pamāna gāthā

Chief Monk: Handa mayaṃ Pabbato Pamāna gāthāyo bhanāma sē:

The Complete Book of Pāḷi Chanting

Ariyadana Gâthâyo

Chief Monk: **Handa mayaṃ Ariyadana Gâthâyo bhaṇāma sê:**

Yassa Saddhâ Tathâgate Acalâ Supaṭṭhitâ Sīlaṃca Yassa Kalyâ Naṃ Ariyakanṭaṃ Pasamsîtaṃ Saṅge Pasâdo Yassatthi

Ujubhûtaṇca Dassanaṃ Adaliddoti Taṃ Âhu ‘ Amokhantassa Jîvitaṃ Tasmâ Saddhaṇca Sīlaṇca

Pasâdaṃ Dhammadassanatil Anuyuṇ Jeta Medhâvî Saraṃ Buddhâna Sâsananti.

Sattaha

Sattahakaranîyam Kiccam Mê Atthî
Tasmâ Mayâ Gantabbaṃ Imasmim Sattâhabbhantare Nivattissâmi

Angulimâla Paritta

*(Ven Angulimala’s Protection)*

Yatô’haṃ bhagini ariyâya jâtiyâ jâtô Nâbhijânâmi sañcicca pâñaṃ jîvitâ vûrûpetâ Têna saccêna soṭṭhi tê hûtu soṭṭhi gabbha să

*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*
The factors of Awakening include mindfulness Investigation of qualities Persistence rapture & serenity factors of Awakening plus Concentration & equanimity factors of Awakening. These seven which the All seeing Sage Has rightly taught when developed & matured Bring about heightened knowledge Liberation & Awakening By the saying of this truth may you always be well

At one time our Protector seeing that Moggallâna & Kassapa Were sick & in pain taught them the seven factors of Awakening They delighting in that were instantly freed from their illness By the saying of this truth may you always be well

Once when the Dhammâ 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 saying 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 saying of this truth may you always be well
Buddha Maṅgala Gāthā
(Verse of Blessings of the Buddha)

Chief Monk: **Handa mayaṃ Sarabhaṅfiṇa Buddha maṅgala gāthāyo bhanāma se.**
Let us now recite the Verses of Blessings of the Buddha according to the sarabhaṅṇa tune.

Sambuddho dipadarh seṭṭho
Kondaṅño pubbabhâge ca
Sārīputto ca dakkhine
Pacchinepi ca Ānando
Moggallâno ca uttare
Ime kho maṅgala Buddhâ
Vanditâ te ca amhehi
Etesaṃ ânubhâvena
Icevamaccantanamassaneyyaṃ
vipuiaṃ alatthaṃ

nisinnō ceva majjhime
âganeyye ca Kassapo.
haratiye Upâli ca
bâyabbe ca Gavampati
isânepi ca Râhulo
sabbê idha patiṭṭhitâ.
sakkârehi ca pûjitâ
sabbasotthi bhavantû no.
Namassamâno ratanattayam yaṃ Puññâbhisandaṃ
tassânubhâvena hatantarâyo.

*Of the two-legged beings, the Buddha is most excellent: He sits in the middle.*
*Koṇḍañña sits before me (east), Kassapa is in the south-east, Sāriputta is in the south,*
*UPâli is in the south-west, Ānanda is in the west, Gavampati is in the north-west,*
*Moggâllâna is in the north, Râhula is in the north-east: All these arahants stand here.*

*Being blessings of the Buddha: They are venerated by me. And worshipped with worthy things: By the power of all these May all happiness be yours. Having saluted all who are worthy of veneration, Saluting the Triple Gem, too, May abundant meritorious fruit be got, By their power may all dangers come to not.*
Buddha jaya Maṅgala Gāthā
(The Verses of the Buddha’s Auspicious Victories)

Bâhuṁ sahassaṁ abhinimmita sâvudhantaṁ Grîmêkhalam udita ghôra sasêna mâraṁ. Dânâdi dhammâ vidhinâ jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni [Tan têjasâ bhava tu tê jaya maṅgal’aggaṁ]

Mårâtirêkaṁ abhiyujjhita sabba rattiṁ Ghôrampanâlavaka makkhaṁ athaddha yakkhaṁ Khantî sudanta vidhinâ

jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni

Nâlâgiriṁ gaja varama atimattabûtaṁ Dâvaggi cakkaṁ asanîva sudârupañtaṁ Mett’ambusêka vidhinâ

jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni

Ukkhitta khaggaṁ atihâţha sudâruñantaṁ Dhâvan ti yô janâ path’Aṅgulimâlavantaṁ Iddhibhi saṅkhata manô

jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni

Katvâna kaññhaṁ udarama iva gabbhinîyâ Ciñcâya duñña vacanaṁ jana kâya majjhê Santêna sôma vidhinâ jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni Saccaṁ vihâya mati saccaka váda kêtum Vâdâbhirôpita manaṁ ati andhabhûtaṁ Pañña padîpa jalitô

jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni

Nâdôpananda bhujagaṁ vibudhaṁ mahiddhiṁ Puttêna thêra bhujagêna damâpayantô Iddhûpadêsa vidhinâ

jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni

Duggâha diññhi bhujagêna su-dañña haññhaṁ Brahmaṁ visuddhi jutim iddhi bakâbhidhânam Ñâñagadêna vidhinâ

jitavâ munindô Tan têjasâ bhava tu tê jaya maṅgalâni

Êtâpi buddha jaya Maṅgala aţţha gâthâ Yô vâcanô dinadinê saratê matandî Hitvân’anêka vividhâni c’upaddavâni Mokkhaṁ sukhaṁ adhigamêyya narô sapañño

Creating a form with 1000 arms each equipped with a weapon Mara 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 power of this may you have victory blessings [By the power of this may you have the highest victory blessing]

Even more frightful than Mara making war all night Wasâlavaka the arrogant unstable ogre The Lord of Sages defeated him by means of well trained endurance: By the power of this may you have victory blessings Nâlâgiri 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 good will: By the power of this may you have victory blessings Very horrific with a sword upraised in his expert hand
Garlanded with Fingers ran three leagues along the path The Lord of Sages defeated him with mind fashioned marvels: By the power of this may you have victory blessings Having made a wooden belly to appear pregnant Ciñca made a lewd accusation in the midst of the gathering The Lord of Sages defeated her with peaceful gracious means: By the power of this may you have victory blessings Saccaka whose provocative views had abandoned the truth Delighting in argument had become thoroughly blind The Lord of Sages defeated him with the light of discernment: By the power of this may you have victory blessings 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 (Moggallâna) the serpent elder to tame him: By the power of this may you have victory blessings His hands bound tight by the serpent of wrongly held views Baka the Brahma thought himself pure in his radiance & power The Lord of Sages defeated him by means of his words of knowledge: By the power of this may you have victory blessings These eight verses of the Buddha’s victory blessings: Whatever person of discernment Recites or recalls them day after day without lapsing Destroying all kinds of obstacles Will attain emancipation & happiness
Jhâya Gâthâ
(The Victory Protection)

Mahâ kâruñikô nâthô Hitâya sabba pâñinaṃ
Pûrêtvâ pâramû sabbâ Pattô sambôdhim uttamaṃ
Êtêna sacca vajjêna Hôtu tê jaya maṅgalaṃ
Jayantô Bôdhi yâ mûlê Sakyânaṃ nandi vaçḍhanô
Évaṃ tvam vijayô hûhi Jayassu jaya maṅgalê
Aparâjitâ pallaṅkê Sîse paṭhavi pôkkharê
Abhisêkê sabba buddhâ naṃ ggappattô pamôdati
Sunakkhattaṃ sumaṅgalaṃ upabhâtaṃ suhûṭhitam
Sukhañô sumuhuttô ca Suyîṭhaṃ brahmacârisu
Padakkhiñaṃ kâya kammaṃ âcâ kammaṃ padakkhiñaṃ
Padakkhiñaṃ manô kammaṃ aṇidhî tê padakkhiñâ
Padakkhiñâni katvâna Labhantaṭṭhê padakkhiñê

(The Buddha) our protector with great compassion For the welfare of all beings
Having fulfilled all the perfections Attained the highest self awakening
Through the speaking of this truth may you have a victory blessing
Victorious at the foot of the Bodhi tree Was he who increased the Sakyans’ delight
May you have the same sort of victoryMay you win victory blessings
At the head of the lotus leaf of the worldOn 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 offering: ie. a rightful bodily act a rightful verbal act a rightful mental act your rightful intentions with regard to those who lead the chaste life Doing these rightful things your rightful aims are achieved

Âbhayâ Parittaṃ Gâthâ
(The Fearless Protection)

Yan dunnimittaṃ avamaṅgalañca Yô câmanâpô sakuñassa saddô
Pâpaggahô dussupinaṃ akantam Buddhâ nubhâvêna vinâsamêntu
Yan dunnimittaṃ avamaṅgalañca Yô câmanâpô sakuñassa saddô
Pâpaggahô dussupinaṃ akantam Dhammâ nubhâvêna vinâsamêntu
Yan dunnimittaṃ avamaṅgalañca Yô câmanâpô sakuñassa saddô
Pâpaggahô dussupinaṃ akantam Saṅghâ nubhâvêna vinâsamêntu

Whatever unlucky portents & ill omens And whatever distressing bird calls
Evil planets upsetting nightmares: By the Buddha’s power may they be destroyed
Whatever unlucky portents & ill omens And whatever distressing bird calls
Evil planets upsetting nightmares: By the Dhamma’s power may they be destroyed
Whatever unlucky portents & ill omens And whatever distressing bird calls
Evil planets upsetting nightmares: By the Saṅgha’s power may they be destroyed

Sâ Katvâ Buddha Ratanaṃ
(Having revered the jewel of the Buddha)

| Sâ katvâ buddha ratanaṃ | Ōsathaṃ uttamaṃ varaṃ |
| Hitam dèva manussâ naam | Buddha têjêna soṭṭhinâ |
| Nassant’upaddavâ sabbê  | Dukkhâ vûpasamêntu tê |
| Sâ katvâ dhammâ ratanaṃ | Ōsathaṃ uttamaṃ varaṃ |
| Pariḷahûpasamanamaṃ | Dhammâ têjêna soṭṭhinâ |
| Nassant’upaddavâ sabbê  | Bhayâ vûpasamêntu tê |
| Sâ katvâ saṅgha ratanaṃ | Ōsathaṃ uttamaṃ varaṃ |
| Âhuneyyaṃ pâhuneyyaṃ | Saṅghâ têjêna soṭṭhinâ |
| Nassant’upaddavâ sabbê  | Rôgâ vûpasamêntu tê |

Having revered the jewel of the Buddha
The highest most excellent medicine
The welfare of human & heavenly beings: Through the Buddha’s might & safety
May all obstacles vanish May your sufferings grow totally calm

Having revered the jewel of the Dhammâ
The highest most excellent medicine
The stiller of feverish passion: Through the Dhamma’s might & 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 might & safety
May all obstacles vanish May your diseases grow totally calm
Devatauyyojana Gâthâ

*(Verses On Sending Off The Devatâ)*

Dukkhâ pattâ ca niddukkhâ  Bhaya pattâ ca nibbhayâ
Sôkâ pattâ ca nissôkâ    Hôntu sabbê pi pâñinô
Ettâvatâ ca amhêhi      Sambhataâm puñña sampadaâm
Sabbê dêvânumôdantu    Sabba sampatti siddhî yâ
Dânaâm dadantu saddhâyâ  Sîlaâm rakkhantu sabbadâ
Bhâvanâbhirâtâ hôntu    Gacchantu dêvatâgatâ
Sabbê buddhâ balappattâ  Paccêkânañca yaâm balañ
Arahantânañca têjêna   Rakkhañ bandhâmi sabbasô

Those affected with pain be free from pain. Those affected with fear be free from fear,
Those affected with grief be free from grief. May all beings be so. So far by us, the attainment of merit
acquired, may all Devas(gods) rejoice in it, for the accomplishment of all happiness.
By faith should gifts be given, virtue should always be protected, delightful shou!i meditation be, and all
the deities who are present here may return to their respective abodes.
By all Lord Buddhas attained to pc^t-and the power of the Lord silent Buddhass and by the might of the
Arahants, I bind (this thread) in every way for protection.

Âmantayâmi vô bhikkhave

*(The Buddha’s Last Words)*

Âmantayâmi vô bhikkhave
Paṭivêdayâmi vô bhikkhave
Khaya vaya dhammâ sañkhârâ
Appamâdêna sampâdêthâti

*I address you monksI inform you monks:

Processes are subject to passing away
Become consummateThrough heedfulness*
Suttaṃ
(Discourses)

Maṅgala Suttaṃ
(The Discourse on Good Fortune)

[Ēvaṃ mē Suttaṃ] Ėkaṃ samayaṃ Bhagavā Sāvaṭṭhiyam viharatī Jētavanē
Anāthapiṇḍikassāràmē
Atha khō aṇñatarā dēvatā abhikkantā yā rattiyā abhikkantā vaṇṇā kēvala kappāṃ
Jētavanaṃ bhāsētvā yēna Bhagavā tēnupasamkami
Upasaṅkapamitvā Bhagavantaṃ abhivādētvā ēkamantaṃ aṭṭhā si
Ēkaṃ antaṃ ṭhitā khō sā dēvatā Bhagavantaṃ gāthāya ajjhabhāsi

Bahū dēvā manussā ca maṅgalāni acintayum
Âkaṅkhamānaṃ soṭṭhānaṃ brūhi maṅgalaṃ uttamaṃ
Asēvanā ca bālānaṃ paṇḍitānaṃca sēvanā
Pūjā ca pūjanīyaṃnaṃ ētaṃ maṅgalaṃ uttamaṃ
Paṭirūpa dēsa vāso ca pubbē ca kata puñṇatā
Attā sammā paṇidhi ca ētaṃ maṅgalaṃ uttamaṃ
Bāhu saccaṃ ca sippaṃ ca ētaṃ maṅgalaṃ uttamaṃ
Subhāsitā ca yā vācā vinayō ca susikkhitō
Mātā pitu upaṭṭhānaṃ ētaṃ maṅgalaṃ uttamaṃ
Anākulā ca kammantā putta dārassa saṅghahō
Anukulā ca kammantā ētaṃ maṅgalaṃ uttamaṃ
Dānaṃca dhammā cariyā ca ṇātakānaṃca saṅghahō
Anavajjāṇi kammāni ētaṃ maṅgalaṃ uttamaṃ
Âraṭi viraṭī pāpā majja pānā ca saṅñamō
Appamāḍo ca dhammēsu ētaṃ maṅgalaṃ uttamaṃ
Gārvō ca nivātō ca santuṭṭhī ca kataññutā
Kālēna dhammassavānaṃ ētaṃ maṅgalaṃ uttamaṃ
Khantī ca sōvacassatā samaṇānaṇaṃ dassanaṃ
Kālēna dhammā sākacchā ētaṃ maṅgalaṃ uttamaṃ
Tapō ca brahma cariyāṇca ariyā saccāna dassanaṃ
Nibbāna sacchi kiriyā ca ētaṃ maṅgalaṃ uttamaṃ
I have heard that at one time the Blessed One was staying in Savaṭṭhi at Jeta’s Grove Anāthapiṇḍikassa park

Then a certain dēvatā in the far extreme of the night her extreme radiance lighting up the entirety of Jeta’s Grove approached the Blessed One

On approaching having bowed down to the Blessed One she stood to one side

As she was standing there she addressed a verse to the Blessed One

Any dēvās & humans beings give thought to good fortune
Desiring well being Tell then the highest good fortune’’

not consorting with fools consorting with the wise
Paying homage to those who deserve homage: This is the highest good fortune

Living in a civilized country having made merit in the past Directing oneself rightly:
This is the highest good fortune

Broad knowledge skill discipline well mastered
Words well spoken: This is the highest good fortune

Support for one’s parents assistance to one’s wife & children
Jobs that are not left unfinished: This is the highest good fortune

Generosity living by the Dhammā assistance to one’s relatives
Deeds that are blameless: This is the highest good fortune Avoiding abstaining from evil; refraining from intoxicants

Being heedful with regard to qualities of the mind: This is the highest good fortune. Respect humility contentment gratitude

Hearing the Dhammā on timely occasions: This is the highest good fortune

Patience composure seeing contemplatives
Discussing the Dhammā on timely occasions: This is the highest good fortune

Austerity celibacy seeing the Noble Truths
Realizing Liberation: This is the highest good fortune

A mind that when touched by the ways of the world
Is unshaken sorrowless dustless secure: This is the highest good fortune

Everywhere undefeated when doing these things
People go everywhere in well being: This is their highest good fortune’’
Karaṇīya Mettā Sutta
(The Discourse on Loving kindness)

Karaṇīyaṃ aṭṭha kusalēna
yantaṃ santaṃ padaṃ abhisamecca
Sakkō ujū ca suhuju ca
svacō cassa mudu anati mâni
Santussakō ca subharō ca
appa kiccō ca salla huka vutti
Santindriyō ca nipakō ca
appagabbhō kulēsu ananugiddhō
Na ca khuddaṃ samācarē kiṇci
yēna viņņū parē upavadeyyum
Sukhinō vā khēminō hōntu
sabbē sattā bhavantū sukhitattā
Yē kēci pāña bhūtaṭṭhi
tasā vā thāvarā vā anava sēsā
Dīghā vā yē mahāntā vā
majjhimā rassakā aṅuka thūlā
Dīṭṭhā vā yē ca adīṭṭhā
yē ca dūrē vasanti avidūrē
Bhūtā vā sambhavēsi vā
sabbē sattā bhavantū sukhitattā
Na parō paraṃ nikubbētha
nāti maññētha kaṭṭhaci naṃ kiṇci
Byārōsanā patigha saññā
nāññaṃ aṅnassa dukkham iccheyya
Mātā yathā niyaṃ puttaṃ
āyusā āka puttaṃ anurakkhe
Ēvāṃ pi sabba bhūtēsu
māna sambhāvayē aparimāṇaṃ
Mettaṅca sabba lōkasmiṃ
māna sambhāvayē aparimāṇaṃ
Uddhaṃ adhō ca tiriyaṅca
asambādhāṃ avēraṃ asapattaṃ
Tiṭṭhaṃ’carama nisinnō vā
sayānō vā yāva tassa vigataṃ iddhō
Ētaṃ satīṃ adhiṭṭheyya
Brahmaṃ ētaṃ vihāraṃ idhamāhu
Diṭṭhiṅca anupagamma
sīlavā dassanēna sampannō
Kāmēsu vineyya gēdhāṃ
Na hi jātu gabbha seyyaṃ punarētíti

This is to be done by one skilled in aims Who wants to break through to the state of peace:
Be capable upright & straightforward
Easy to instruct gentle & not conceited
Content & easy to support with few duties living lightly
With peaceful faculties masterful modest & no greed for supporters
Do not do the slightest thing that the wise would later censure
Think: Happy & secure may all beings be happy at heart Whatever beings there may be weak or strong without exception Long large middling short subtle blatant
Seen or unseen near or far Born or seeking birth: May all beings be happy at heart
Let no one deceive another or despise anyone anywhere
Or through anger or resistance wish for another to suffer
As a mother would risk her life to protect her child her only child
Even so should one cultivate a limitless heart with regard to all beings
With good will for the entire cosmos cultivate a limitless heart:
Above below & all around unobstructed without enmity or hate
Whether standing walking sitting or lying down as long as one is alert
One should be resolved on this mindfulness This is called a sublime abiding here & now
Not taken with views but virtuous & consummate in vision
Having subdued desire for sensual pleasures One never again will lie in the womb

**Dhammâ Cakkappavattana Sutta**
*(Setting in Motion the Wheel of Dhammâ)*

[Êvaṃ mè Suttaṃ] Êkaṃ samayaṃ Bhagavâ Bârâṇasiyaṃ viharati isipatanê migadâyê
Tatra khô Bhagavâ pañca vaggiyê bhikkhûâmantêsì
Dvîmê bhikkhavê antâ pabbajitêna na sêvitabbâ

Yô câyaṃ kâmêsu kâma sukhallikûnuyôgô Hînô gammô pôthujjanîkô anariyô anaṭṭha sañhitôtô

Yô câyaṃ atta kilamathûnuyôgô Dukkhô anariyô anaṭṭha sañhitôtô Êtê tô bhikkhavê
ubhô antê anupagamma Majjhîma paṭipadâ tathâgatûnê abhisambuddhû Cakkhu karaṇî
ñâna karaṇî upasamâya abhiññûya sambôdhûya nibbûna ya sañvattati

Katamâ ca sà bhikkhavê majjhîma paṭipadâ tathâgatûnê abhisambuddhû Cakkhu
karaṇî ñâna karaṇî upasamâya abhiññûya sambôdhûya nibbûna ya sañvattati

Ayaṃ êvâ ariyô aṭṭhaṅgikô maggô Sêyyathîdaṃ Sammû diṭṭhi sammû saṅkappô
Sammû vâcâ sammû kammantô sammââjîvô Sammû vâyâmô sammû sati sammû samâdhi

Ayaṃ khô sà bhikkhavê majjhîma paṭipadâ tathâgatûnê abhisambuddhû Cakkhu
karaṇî ñâna karaṇî upasamâya abhiññûya sambôdhûya nibbûna ya sañvattati

Idaṃ khô pana bhikkhavê dukkhamaṃ ariyâ saccaṃ Jâtìpi dukkhâ jarâpi dukkhâ
maranaṃpi dukkhamô

Sôkâ pari dêva dukkhâ dômânassupâyâsâpi dukkhâ Appiêhi sampayûgô dukkhô piyêhi
vippayûgô dukkhô yamp’icchaṁ na labhâti tampi dukkhamaṃ Saṅkhîttûna pañca upâdâna
khandaṃ dukkhâ Idaṃ khô pana bhikkhavê dukkhû samudayô ariyû saccaṃ

Yâyaṃ tañhû pônôbbhavikû nandi râga sahagatû tatra tatrâbhinandinû
Sêyyathîdaṃ Kûma tañhû bhava tañhû vibhava tañhû Idaṃ khô pana bhikkhavê dukkhû
nîrôdhû ariyû saccaṃ Yô tassû yêva tañhûya asêsa virâga nîrôdhû câgû paṭinissaggô
mutti anâlayô

Idaṁ kho pana bhikkhavê dukkhâ nirôdha gâminî paṭipadâ ariyâ saccantî  Ayaṁ evâ ariyô aṭṭhaṅgikô maggô Seyyathîdaṁ Sammâ diṭṭhi samma saṅkappô Sammâ vâcâ sammâ kammantô sammâjîvô Sammâ vâyâmô sammâ sati samma samâdhi

Idaṁ dukkhâṁ ariyâ saccantî më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâṁ ariyâ saccantî pariññeyyanti më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâṁ ariyâ saccantî pariññàntanti më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Idaṁ dukkhâ samudayô ariyâ saccantî më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâ samudayô ariyâ saccantî pahâtabbanti më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâ samudayô ariyâ saccantî pahînanti më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Idaṁ dukkhâ nirôdhô ariyâ saccantî më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâ nirôdhô ariyâ saccantî sachikâtaññëbbanti më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâ nirôdhô ariyâ saccantî sachikatantî më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Idaṁ dukkhâ nirôdha gâminî paṭipadâ ariyâ saccantî më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâ nirôdha gâminî paṭipadâ ariyâ saccantî bhâvëtaññëbbanti më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṁ kho pan’idaṁ dukkhâ nirôdha gâminî paṭipadâ ariyâ saccantî bhâvitaññëbbanti më bhikkhavê Pubbê ananussutësu dhammësu Cakkhuṁ udapâdi ñâṇaṁ udapâdi paññâ
udapâdi vijjā udapâdi lôkô udapâdi

Yâvakîvañca mē bhikkhavē imēsu catûsu ariyâ saccēsu
Êvan ti parivaṭṭaṃ dvâdas’âkâraṃ yathâbhûtaṃ nâṇa dassanaṃ na suvisuddhaṃ ahôsi
Nêva tâvâhaṃ bhikkhavē sadëvakê lôkê samârakê sabrahmakê Sassamaṇa brâhmaṇiṣyâ
pajâya sadëva manussâya Anuttaraṃ samma sambôdhiṃ abhisambuddhô paccaññâsiṃ

Yatô ca khô mē bhikkhavē imēsu catûsu ariyâ saccēsu Êvan ti parivaṭṭaṃ dvâdas’âkâraṃ yathâbhûtaṃ nâṇa dassanaṃ suvisuddhaṃ ahôsi
Athâhaṃ bhikkhavē sadëvakê lôkê samârakê sabrahmakê Sassamaṇa brâhmaṇiṣyâ
pajâya sadëva manussâya Anuttaraṃ samma sambôdhiṃ abhisambuddhô paccaññâsiṃ

Nâṇaṇca pana mē dassanaṃ udapâdi Akuppâ mē vimutti Ayaṃ antimâ jâti N’aṭṭhidâni punabbhavô ti

Idaṃ avôca Bhagavâ Attâ manâ pañca vaggiyā bhikkhû Bhagavatô bhâsitaṃ abhinandum

Imasmînaṃ pana vêyyâ karaṇasmiṃ hânañamânê Âyasmatô Kônḍañnassa virajaṃ vîtamalam dhamma cakkhuṃ udapâdi

Yañkiñci samudaya dhammaṃ sabban taṃ nirôdha dhammanti

Pavattitê ca Bhagavatâ dhamma cakkê Bhummâ dêvâ saddamanussâvēsuṃ

Êtaṃ Bhagavatâ Bârâṇasiyaṃ isipatanè migadâyê anuttaraṃ dhamma cakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇâna vâ brâhmaṇâna vâ dēvêna vâ márêna vâ brahmunā vâ kênaci vâ lôkasmin ti

Bhummânaṃ dêvânaṃ saddaṃ sutvâ Câtummahârâjikâ dêvâ saddamanussâvēsuṃ
câtummahârâjikâ naṃ dêvânaṃ saddaṃ sutvâ Tâvatîmsâ dêvâ saddamanussâvēsuṃ
tâvatîmsânaṃ dêvânaṃ saddaṃ sutvâ Yâmâ dêvâ saddamanussâvēsuṃ

Yâmânaṃ dêvânaṃ saddaṃ sutvâ Tusitâ dêvâ saddamanussâvēsuṃ Tusitânaṃ dêvânaṃ saddaṃ sutvâ Nimmânaratî dêvâ saddamanussâvēsuṃ
Nimmânaratânaṃ dêvânaṃ saddaṃ sutvâ Paranimmita vasavattî dêvâ saddamanussâvēsuṃ Paranimmita
vasavattînaṃ dêvânaṃ saddaṃ sutvâ Brahma kâyikâ dêvâ saddamanussâvēsuṃ

Êtaṃ Bhagavatâ Bârâṇasiyaṃ isipatanè migadâyê anuttaraṃ dhamma cakkaṃ pavattitaṃ Appaṭivattiyaṃ samaṇâna vâ brâhmaṇâna vâ dēvêna vâ márêna vâ brahmunâ
vā kēnaci vā lōkasmin ti

Itihâśa tēna khañēna tēna mukhtēna Yāva brahma lōkā saddō abhuggacchi

Ayañca dasa sahassî lōka dhâtu Sañkampi sampâkampi sampâvedhī

Appamâñò ca oḷārō ὅbhāso lōkē pâturahōsi Atikkammēva dēvānaṃ dēvānubhāvaṃ

Atha kō Bhagavâ udānaṃ udânēsi Aññāsi vata bhō Kōṇḍaññō Aññāsi vata bhō Kōṇḍaññō ti

Itihidâmyasmatō Kōṇḍaññassa Añña Kōṇḍaññōtvēva nāmaṃ ahōṣīti

I have heard that on one occasion the Blessed One was staying at Vâranasi in the Game Refuge at Isipatana There he addressed the group of five monks “There are these two extremes that are not to be indulged in by one who has gone forth

That which is devoted to sensual pleasure in sensual objects: base vulgar common ignoble unprofitable; and that which is devoted to self affliction: painful ignoble unprofitable Avoiding both of these extremes the middle way realized by the Tathāgata producing vision producing knowledge leads to calm to direct knowledge to self awakening to Unbinding. And what is the middle way realized by the Tathāgata that producing vision producing knowledge leads to calm to direct knowledge to self awakening to Unbinding?

Precisely this Noble Eightfold Path: right view right resolve right speech right action right livelihood right effort right mindfulness right concentration

This is the middle way realized by the Tathāgata that producing vision producing knowledge leads to calm to direct knowledge to self awakening to Unbinding

Now this monks is the noble truth of stress:

Birth is stressful aging is stressful death is stressful

Sorrow lamentation pain distress & despair are stressful

Association with things disliked is stressful separation from things liked is stressful not getting what one wants is stressful

In short the five clinging aggregates are stressful

And this monks is the noble truth of the origination of stress:

the craving that makes for further becoming accompanied by passion & delight relishing now here & now there ie. craving for sensual pleasure craving for becoming craving for no becoming

And this monks is the noble truth of the cessation of stress:

the remainderless fading & cessation renunciation relinquishment release & letting go of that very craving And this monks is the noble truth of the way of practice leading to the cessation of stress:

precisely this Noble Eightfold Path right view right resolve right speech right action right livelihood right effort right mindfulness right concentration

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This is the noble truth of stress’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This noble truth of stress is to be comprehended’
Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This noble truth of stress has been comprehended’ Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This is the noble truth of the origination of stress’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This noble truth of the origination of stress is to be abandoned’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This is the noble truth of the cessation of stress’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This noble truth of the cessation of stress is to be directly experienced’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This noble truth of the cessation of stress has been directly experienced’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This is the noble truth of the way of practice leading to the cessation of stress’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This noble truth of the way of practice leading to the cessation of stress is to be developed’

Vision arose insight arose discernment arose knowledge arose illumination arose within me with regard to things never heard before: ‘This noble truth of the way of practice leading to the cessation of stress has been developed’

And monks as long as this knowledge & vision of mine with its three rounds & twelve permutations concerning these four noble truths as they actually are was not pure I did not claim to have directly awakened to the right self awakening unexcelled in the cosmos with its deities Maras & Brahmases with its contemplatives & priests its royalty & common people. But as soon as this knowledge & vision of mine with its three rounds & twelve permutations concerning these four noble truths as they actually are was truly pure then I did claim to have directly awakened to the right self awakening unexcelled in the cosmos with its deities Maras & Brahmases with its contemplatives & priests its royalty & common folk. The knowledge & vision arose in me: ‘My release is unshakable This is the last birth There is now no further becoming’”

That is what the Blessed One said Gratified the group of five monks delighted at his words. And while this explanation was being given there arose to Ven Kondañña the dustless stainless Dhamma eye: “Whatever is subject to origination is all subject to cessation.”

Now when the Blessed One had set the Wheel of Dhamma in motion the earth deities cried out: “At Varanasi in the Game Refuge at Isipatana the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative deity Måra Brahma or anyone at all in the cosmos”

On hearing the earth deities’ cry the deities of the Heaven of the Four Kings took up the cry On hearing the cry of the deities of the Heaven of the Four Kings the deities of the Heaven of the Thirty three took up the cry On hearing the cry of the deities of the Heaven of the Thirty three the Yama deities took up the cry On hearing the cry of the Yama deities the Tusita deities took up the cry On hearing the cry of the Tusita deities the Nimmanarati deities took up the cry On hearing the cry of the Nimmanarati deities the
Paranimmita vasavatti deities took up the cry On hearing the cry of the Paranimmita vasavatti deities the deities of Brahma’s retinue took up the cry:

“At Varanasi in the Game Refuge at Isipatana the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by priest or contemplative deity Māra Brahma or anyone at all in the cosmos”

So in that moment that instant the cry shot right up to the Brahma world

And this ten thousandfold cosmos shivered & quivered & quaked while a great measureless radiance appeared in the cosmos surpassing the effulgence of the deities. Then the Blessed One exclaimed: “So you really know Kondañña? So you really know?” And that is how Ven Kondañña acquired the name Añña Kondañña who knows

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Anattâ Lakkhaṇa Sutta
(The Discourse on the Not self Characteristic)

[Êvaṅga mē Suttaṃ] Êkaṅ samayaṅ Bhagavā Bārāṇasiyaṅ viharatī isipatanē migadāyē Tatra kho Bhagavā paṅca vaggīṅ bhikkhūāmantēsi Rupa bhikkhavē anattā Rumania hidē bhikkhavē attā abhavissa Nayidaṃ rūpaṁâbâdhāya saṁvatteyya Labbhētha ca rūpe Ēvaṃ mē rūpaṁ hōtu Ēvaṃ mē rūpaṁ mā ahōsīti

Yasmā ca kho bhikkhavē rūpaṁ anattā Tasmā rūpaṁâbâdhāya saṁvattati Na ca labhatī rūpe Ēvaṃ mē rūpaṁ hōtu Ēvaṃ mē rūpaṁ mā ahōsīti

Vēdanā anattā Vēdanā ca hidaṃ bhikkhavē attā abhavissa Nayidaṃ vēdanāâbâdhāya saṁvatteyya Labbhētha ca vēdanā ya Ēvaṃ mē vēdanā hōtu Ēvaṃ mē vēdanā mā ahōsīti

Yasmā ca kho bhikkhavē vēdanā anattā Tasmā vēdanāâbâdhāya saṁvattati Na ca labhatī vēdanā ya Ēvaṃ mē vēdanā hōtu Ēvaṃ mē vēdanā mā ahōsīti

Saṅnā anattā Saṅnā ca hidaṃ bhikkhavē attā abhavissa Nayidaṃ saṅnāâbâdhāya saṁvatteyya Labbhētha ca saṅnā ya Ēvaṃ mē saṅnā hōtu Ēvaṃ mē saṅnā mā ahōsīti

Yasmā ca kho bhikkhavē saṅnā anattā Tasmā saṅnāâbâdhāya saṁvattati Na ca labhatī saṅnā ya Ēvaṃ mē saṅnā hōtu Ēvaṃ mē saṅnā mā ahōsīti

Saṅkhārā anattā Saṅkhārā ca hidaṃ bhikkhavē attā abhavissaṃsu Nayidaṃ saṅkhārā abādhāya saṁvatteyyuṃ Labbhētha ca saṅkhārēsu Ēvaṃ mē saṅkhārā hōntu Ēvaṃ mē saṅkhārā mā ahēsunti

Yasmā ca kho bhikkhavē saṅkhārā anattā Tasmā saṅkhārāâbâdhāya saṁvattanti Na ca labhatī saṅkhārēsu Ēvaṃ mē saṅkhārā hōntu Ēvaṃ mē saṅkhārā mā ahēsunti

Viñña naṃ anattā Viñña naṃ hidaṃ bhikkhavē attā abhavissa Nayidaṃ viñña naṃâbâdhāya saṁvatteyya Labbhētha ca viñña nē Ēvaṃ mē viñña naṃ hōtu Ēvaṃ mē
विन्ना नात्म मा अहोसिति

यस्मा का खो भिक्कहवेति विन्ना नात्म अनात्म Tasmâ विन्ना नात्माबाधाया सामवतति Na ca labhati विन्ना ने अवः मे विन्ना नात्म होतु अवः मे विन्ना नात्म मा अहोसिति

ताम किम्मा माननेत्ता भिक्कहवेति रुपाम निर्मम वा अनिर्मम वा तिए

अनिर्मम भंतेश्वथः याम पानान्मा निर्मम दुःखम वा ताम सुक्षम वा तिए

दुःखम भंतेश्वथः याम पानान्मा निर्मम दुःखम विपाणिनामा धाम्मम भालाम नू ताम सामनुपसितम् एताभः मामा एसोः हाँ अस्मि एसो मे अत्त तिए

नो हेताम भंतेश्वथः

ताम किम्मा माननेत्ता भिक्कहवेति वेदनान्मा निर्मम वा अनिर्ममाने तिए

अनिर्मम भंतेश्वथः

याम पानान्मा निर्मम दुःखम वा ताम सुक्षम वा तिए

दुःखम भंतेश्वथः

याम पानान्मा निर्मम दुःखम विपाणिनामा धाम्मम भालाम नू ताम सामनुपसितम् एताभः मामा एसोः हाँ अस्मि एसो मे अत्त तिए

नो हेताम भंतेश्वथः

ताम किम्मा माननेत्ता भिक्कहवेति सान्नान्मा निर्मम वा अनिर्मम वा तिए

अनिर्मम भंतेश्वथः

याम पानान्मा निर्मम दुःखम वा ताम सुक्षम वा तिए

दुःखम भंतेश्वथः

याम पानान्मा निर्मम दुःखम विपाणिनामा धाम्मम भालाम नू ताम सामनुपसितम् एताभः मामा एसोः हाँ अस्मि एसो मे अत्त तिए

नो हेताम भंतेश्वथः

ताम किम्मा माननेत्ता भिक्कहवेति साँख्यान्मा निर्मम वा अनिर्मम वा तिए

अनिर्मम भंतेश्वथः

याम पानान्मा निर्मम दुःखम वा ताम सुक्षम वा तिए
Dukkhaṁ Bhantê
Yaṁ pâne niccaṁ dukkhaṁ vipariṇāma dhammaṁ Kallaṁ nu taṁ samanupassituṁ
Ètaṁ mama ësõ’haṁ asmi ësõ mè attā ti

nō hētaṁ Bhantê

Tasmātiha bhikkhavē yañkiñci rûpaṁ atîtânâgata paccuppannaṁ Ajjhattaṁ vā bahiddhâ vā
Ölārikaṁ vā sukhumâ vā Hînaṁ vā pañītaṁ vā Yandûrē santikē vā Sabbâm rûpaṁ

Nētaṁ mama nèsō’haṁ asmi na mēsō attā ti Èvaṁ ètaṁ yathâbhûtaṁ sammapaññâya daññhabbaṁ

Yā kâci vēdanā atîtânâgata paccuppannâ Ajjhattâ vā bahiddhâ vā Ölārikâ vā sukhumâ vā Hînâ vā pañītâ vā Yā dûrē santikē vā Sabbâ vēdanâ

Nētaṁ mama nèsō’haṁ asmi na mēsō attā ti Èvaṁ ètaṁ yathâbhûtaṁ sammapaññâya daññhabbaṁ

Yā kâci saññâ atîtânâgata paccuppannâ Ajjhattâ vā bahiddhâ vā Ölārikâ vā sukhumâ vā Hînâ vā pañītâ vā Yā dûrē santikē vā Sabbâ saññâ

Nētaṁ mama nèsō’haṁ asmi na mēsō attā ti Èvaṁ ètaṁ yathâbhûtaṁ sammapaññâya daññhabbaṁ

Yē kēci saṅkhârâ atîtânâgata paccuppannâ Ajjhattâ vā bahiddhâ vā Ölārikâvâ sukhumâvâ
Hînâ vā pañītâ vā Yē dûrē santikē vā Sabbē saṅkhârâ

Nētaṁ mama nèsō’haṁ asmi na mēsō attā ti Èvaṁ ètaṁ yathâbhûtaṁ sammapaññâya daññhabbaṁ

Yañkiñci viñña nam atîtânâgata paccuppannaṁ Ajjhattaṁ vā bahiddhâ vā Ölārikaṁ vā sukhumaṁ vā Hînaṁ vā pañītaṁ vā Yandûrē santikē vā Sabbâm viñña nam

Nētaṁ mama nèsō’haṁ asmi na mēsō attā ti Èvaṁ ètaṁ yathâbhûtaṁ sammapaññâya daññhabbaṁ

Èvaṁ passaṁ bhikkhavē sутavā ariyâ sâvakô Rûpasmiṁ pi nibbindati Vēdanâ ya pi nibbindati
Saññâ ya pi nibbindati Saṅkhârēsu pi nibbindati Viññañjasmiṁ pi nibbindati
Nibbindaṁ virajjati Virâgâ vimuccatî

Vimuttasmiṁ vimuttaṁ iti ñânaṁ hōti Khînâ jâti Vusitaṁ brahma cariyaṁ Kataṁ karaṇiyaṁ
I have heard that on one occasion the Blessed One was staying at Varanasi in the Game Refuge at Isipatana There he addressed the group of five monks:

“The body monks is not self If the body were the self this body would not lend itself to dis ease It would be possible (to say) with regard to the body ‘Let my body be thus Let my body not be thus’

But precisely because the body is not self the body lends itself to dis ease And it is not possible (to say) with regard to the body ‘Let my body be thus Let my body not be thus’

Feeling is not self If feeling were the self this feeling would not lend itself to dis ease It would be possible (to say) with regard to feeling ‘Let my feeling be thus Let my feeling not be thus’

But precisely because feeling is not self feeling lends itself to dis ease And it is not possible (to say) with regard to feeling ‘Let my feeling be thus Let my feeling not be thus’

Perception is not self If perception were the self this perception would not lend itself to dis ease It would be possible (to say) with regard to perception ‘Let my perception be thus Let my perception not be thus’

But precisely because perception is not self perception lends itself to dis ease And it is not possible (to say) with regard to perception ‘Let my perception be thus Let my perception not be thus’

Mental processes are not self If mental processes were the self these mental processes would not lend themselves to dis ease It would be possible (to say) with regard to mental processes ‘Let my mental processes be thus Let my mental processes not be thus’

But precisely because mental processes are not self mental processes lend themselves to dis ease And it is not possible (to say) with regard to mental processes ‘Let my mental processes be thus Let my mental processes not be thus’

Consciousness is not self If consciousness were the self this consciousness would not lend itself to dis ease It would be possible (to say) with regard to consciousness ‘Let my consciousness be thus Let my consciousness not be thus’

But precisely because consciousness is not self consciousness lends itself to dis ease And it is not possible (to say) with regard to consciousness ‘Let my consciousness be thus Let my consciousness not be thus’

How do you construe thus monks Is the body constant or inconstant?”

“Inconstant lord”

“And is that which is inconstant easeful or stressful?”

“Stressful lord”

“And is it fitting to regard what is inconstant stressful subject to change as: ‘This is mine This is my self This is what I am’?”

“no lord”
“How do you construe thus monks Is feeling constant or inconstant?”
“Inconstant lord”
And is that which is inconstant easeful or stressful?
“Stressful lord” “And is it fitting to regard what is inconstant stressful subject to change as: ‘This is mine This is my self This is what I am’?”
no lord”
“How do you construe thus monks Is perception constant or inconstant?”
“Inconstant lord”
“And is that which is inconstant easeful or stressful?”
“Stressful lord”
“And is it fitting to regard what is inconstant stressful subject to change as: ‘This is mine This is my self This is what I am’?”
no lord”
“How do you construe thus monks Are mental processes constant or inconstant?”
“Inconstant lord”
“And is that which is inconstant easeful or stressful?”
“Stressful lord”
“And is it fitting to regard what is inconstant stressful subject to change as: ‘This is mine This is my self This is what I am’?”
no lord”
“How do you construe thus monks Is consciousness constant or inconstant?”
“Inconstant lord”
“And is that which is inconstant easeful or stressful?”
“Stressful lord”
“And is it fitting to regard what is inconstant stressful subject to change as: ‘This is mine This is my self This is what I am’?”
no lord”
Thus monks any body whatsoever past future or present; internal or external; blatant or subtle; common or sublime; far or near: every body is to be seen as it actually is with right discernment as: ‘This is not mine This is not my self This is not what I am’
Any feeling whatsoever past future or present; internal or external; blatant or subtle; common or sublime; far or near: every feeling is to be seen as it actually is with right discernment as: ‘This is not mine This is not my self This is not what I am’
Any perception whatsoever past future or present; internal or external; blatant or subtle; common or sublime; far or near: every perception is to be seen as it actually is with right discernment as: ‘This is not mine This is not my self This is not what I am’
Any mental processes whatsoever past future or present; internal or external; blatant or subtle; common
or sublime; far or near: all mental processes are to be seen as they actually are with right discernment as: ‘This is not mine This is not my self This is not what I am’

Any consciousness whatsoever past future or present; internal or external; blatant or subtle; common or sublime; far or near: every consciousness is to be seen as it actually is with right discernment as: ‘This is not mine This is not my self This is not what I am’

Seeing thus the well instructed disciple of the noble ones grows disenchanted with the body disenchanted with feeling disenchanted with perception disenchanted with mental processes & disenchanted with consciousness

Disenchanted he becomes dispassionate Through dispassion he is released

With release there is the knowledge ‘Released’ He discerns that ‘Birth is ended the holy life fulfilled the task done There is nothing further for the sake of this world’

That is what the Blessed One said Gratified the group of five monks delighted at his words And while this explanation was being given the hearts of the group of five monks through lack of clinging were released from the mental effluents
The Complete Book of Pâlâ Chanting

Âditta pariyâya Sutta
(The Fire Discourse)

Évaṃ mē sutâṃ Ėkaṃ samayaṃ Bhagavâ Gayâyaṃ viharati gayâsîsê
Saddhiṃ bhikkhu sahassêna Tatra khô Bhagavâ bhikkhuâmantêsì

Sabbaṃ bhikkhvââdittam Kiñca bhikkhvâ sabbaṃâdittam Cakkhuṃ
bhikkhvââdittam Rûpââdittâ Cakkhu viñña naṃâdittam Cakkhu samphassôâdittô

Yamp’idaṃ cakkhu samphassa paccayâ uppaṃjati vêdayitaṃ
Sukhaṃ vâ dukkhaṃ vâ adukkhaṃ asukhaṃ vâ Tampiâdittaṃ

Kênaâdittam

Âdittaṃ rāg’agginā dōs’agginā môh’agginââdittam jâtiyā jarâ maraṇêna
Sôkêhi paridevêhi dukkhehi dômanassêhi upâysêhiâdittanti vadâmi

Sôtaṃâdittam Saddââdittâ Sôta viñña naṃâdittam Sôta samphassôâdittô

Yamp’idaṃ sôta samphassa paccayâ uppaṃjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tampiâdittaṃ

Kênaâdittam

Âdittaṃ rāg’agginā dōs’agginā môh’agginââdittam jâtiyā jarâ maraṇêna
Sôkêhi paridevêhi dukkhehi dômanassêhi upâysêhiâdittanti vadâmi

Ghânaṃâdittam Gandhââdittâ Ghâna viñña naṃâdittam Ghâna samphassôâdittô

Yamp’idaṃ ghâna samphassa paccayâ uppaṃjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tampiâdittaṃ

Kênaâdittam

Âdittaṃ rāg’agginā dōs’agginā môh’agginââdittam jâtiyā jarâ maraṇêna Sôkêhi
paridevêhi dukkhehi dômanassêhi upâysêhiâdittanti vadâmi

Jivhââdittâ Rasââdittâ Jivhâ viñña naṃâdittam Jivhâ samphassôâdittô

Yamp’idaṃ jivhâ samphassa paccayâ uppaṃjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tampiâdittaṃ

Kênaâdittam

Âdittaṃ rāg’agginā dōs’agginā môh’agginââdittam jâtiyā jarâ maraṇêna Sôkêhi
paridevêhi dukkhehi dômanassêhi upâysêhiâdittanti vadâmi

Kâyôâdittô Phoṭṭhabbaâdittâ Kâya viñña naṃâdittam Kâya samphassôâdittô

Yamp’idaṃ kâya samphassa paccayâ uppaṃjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tampiâdittaṃ

Kênaâdittam
The Complete Book of Pâñchita Chanting

Âdittaṃ râg’agginâ dôs’agginâ môh’agginââdittaṃ jâtiyâ jarâ marañêna
Sôkêhi paridêvêhi dôkhhêhi dômanassêhi upâyâsêhiâdittanti vadâmi

Manôâdittô Dhammââdittâ Manô viñña naṃâdittaṃ Manô samphassôâdittô

Yamp’idaṃ manô samphassa paccayâ uppajjati vêdayitaṃ
Sukhaṃ vâ dukkhaṃ vâ adukkhaṃ asukhaṃ vâ Tampiâdittaṃ

Kênaâdittaṃ

Âdittaṃ râg’agginâ dôs’agginâ môh’agginââdittaṃ jâtiyâ jarâ marañêna
Sôkêhi paridêvêhi dôkhhêhi dômanassêhi upâyâsêhiâdittanti vadâmi

Évaṃ passaṃ bhikkhavê sutavâ ariyâ sâvakô Cakkhusmiṃ pi nibbindati Rûpêsu pi
nibbindati Cakkhu viñña nê pi nibbindati Cakkhu samphassê pi nibbindati

Yamp’idaṃ cakkhu samphassa paccayâ uppajjati vêdayitaṃ
Sukhaṃ vâ dukkhaṃ vâ adukkhaṃ asukhaṃ vâ Tasmiṃ pi nibbindati

Sôta smîṃ pi nibbindati Saddësu pi nibbindati Sôta viñña nê pi nibbindati
Sôta samphassê pi nibbindati

Yamp’idaṃ sôta samphassa paccayâ uppajjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tasmiṃ pi nibbindati

Ghânasmiṃ pi nibbindati Gandhêsu pi nibbindati Ghâna viñña nê pi nibbindati
Ghâna samphassê pi nibbindati

Yamp’idaṃ ghâna samphassa paccayâ uppajjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tasmiṃ pi nibbindati

Jivhâya pi nibbindati Rasêsu pi nibbindati Jivhâ viñña nê pi nibbindati
Jivhâ samphassê pi nibbindati

Yamp’idaṃ jivhâ samphassa paccayâ uppajjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tasmiṃ pi nibbindati

Kâyasmiṃ pi nibbindati Phoṭṭhabbé su pi nibbindati Kâya viñña nê pi nibbindati
Kâya samphassê pi nibbindati

Yamp’idaṃ kâya samphassa paccayâ uppajjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ Tasmiṃ pi nibbindati

Manasmiṃ pi nibbindati Dhammêsu pi nibbindati Manô viñña nê pi nibbindati
Manô samphassê pi nibbindati

Yamp’idaṃ manô samphassa paccayâ uppajjati vêdayitaṃ Sukhaṃ vâ dukkhaṃ vâ
adukkhaṃ asukhaṃ vâ
I have heard that on one occasion the Blessed One was staying in Gaya at Gaya Head with 1000 monks. There he addressed the monks:

“Monks the All is aflame. What All is aflame? The eye is aflame. Forms are aflame. Consciousness at the eye is aflame. Contact at the eye is aflame. And whatever there is that arises in dependence on contact at the eye experienced as pleasure, pain or neither pleasure nor pain that too is aflame.

Aflame with what?

Aflame with the fire of passion the fire of aversion the fire of delusion. Aflame I tell you with birth, aging & death with sorrows, lamentations, pains, distresses & despairs.

The ear is aflame. Sounds are aflame. Consciousness at the ear is aflame. Contact at the ear is aflame. And whatever there is that arises in dependence on contact at the ear experienced as pleasure, pain or neither pleasure nor pain that too is aflame.

Aflame with what?

Aflame with the fire of passion the fire of aversion the fire of delusion. Aflame I tell you with birth, aging & death with sorrows, lamentations, pains, distresses & despairs.

The nose is aflame. Aromas are aflame. Consciousness at the nose is aflame. Contact at the nose is aflame. And whatever there is that arises in dependence on contact at the nose experienced as pleasure, pain or neither pleasure nor pain that too is aflame.

Aflame with what?

Aflame with the fire of passion the fire of aversion the fire of delusion. Aflame I tell you with birth, aging & death with sorrows, lamentations, pains, distresses & despairs.

The tongue is aflame. Flavors are aflame. Consciousness at the tongue is aflame. Contact at the tongue is aflame. And whatever there is that arises in dependence on contact at the tongue experienced as pleasure, pain or neither pleasure nor pain that too is aflame.

Aflame with what?

Aflame with the fire of passion the fire of aversion the fire of delusion. Aflame I tell you with birth, aging & death with sorrows, lamentations, pains, distresses & despairs.

The body is aflame. Tactile sensations are aflame. Consciousness at the body is aflame. Contact at the body is aflame.
And whatever there is that arises in dependence on contact at the body experienced as pleasure pain or neither pleasure nor pain that too is aflame

Aflame with what?

Aflame with the fire of passion the fire of aversion the fire of delusion Aflame I tell you with birth aging & death with sorrows lamentations pains distresses & despairs

The intellect is aflame Ideas are aflame Consciousness at the intellect is aflame Contact at the intellect is aflame

And whatever there is that arises in dependence on contact at the intellect experienced as pleasure pain or neither pleasure nor pain that too is aflame

Aflame with what?

Aflame with the fire of passion the fire of aversion the fire of delusion Aflame I tell you with birth aging & death with sorrows lamentations pains distresses & despairs

Seeing thus the well instructed disciple of the noble ones grows disenchanted with the eye disenchanted with forms disenchanted with consciousness at the eye disenchanted with contact at the eye

And whatever there is that arises in dependence on contact at the eye experienced as pleasure pain or neither pleasure nor pain: With that too he grows disenchanted

He grows disenchanted with the ear disenchanted with sounds disenchanted with consciousness at the ear disenchanted with contact at the ear

And whatever there is that arises in dependence on contact at the ear experienced as pleasure pain or neither pleasure nor pain: With that too he grows disenchanted

He grows disenchanted with the nose disenchanted with aromas disenchanted with consciousness at the nose disenchanted with contact at the nose

And whatever there is that arises in dependence on contact at the nose experienced as pleasure pain or neither pleasure nor pain: With that too he grows disenchanted

He grows disenchanted with the tongue disenchanted with flavors disenchanted with consciousness at the tongue disenchanted with contact at the tongue

And whatever there is that arises in dependence on contact at the tongue experienced as pleasure pain or neither pleasure nor pain: With that too he grows disenchanted

He grows disenchanted with the body disenchanted with tactile sensations disenchanted with consciousness at the body disenchanted with contact at the body

And whatever there is that arises in dependence on contact at the body experienced as pleasure pain or neither pleasure nor pain: With that too he grows disenchanted

He grows disenchanted with the intellect disenchanted with ideas disenchanted with consciousness at the intellect disenchanted with contact at the intellect

And whatever there is that arises in dependence on contact at the intellect experienced as pleasure pain or neither pleasure nor pain: With that too he grows disenchanted

Disenchanted he becomes dispassionate Through dispassion he is released

With release there is the knowledge ‘Released’ He discerns that ‘Birth is ended the holy life fulfilled the task done There is nothing further for the sake of this world’”
That is what the Blessed One said Gratified the monks delighted at his words

And while this explanation was being given the hearts of the 1000 monks through lack of clinging were released from the mental effluents

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**Dhamma Niyâma Sutta**

*(The Discourse on the Orderliness of the Dhamma)*

[Êva më sutaŋ] Êkaŋ samayaŋ Bhagavâ Såvaŋthiyaŋ viharati Jëtavanê Anâthapiñḍikassaãrâmê Tatra khô Bhagavâ bhikkhûãmantêsi bhikkhavô ti

Bhadantêtî të bhikkhû Bhagavatô paccassôsuŋ Bhagavâ ètad avôca

Uppâdâ vâ bhikkhavê Tathâgatânaŋ anuppâdâ vâ Tathâgatânaŋ ñhitâva så dhåtu dhammaññhitâtå dhamma niyâmâtå

Sabbê sañkhârâ aniccâti Taŋ Tathâgatô abhisambujjhati abhisamëti Abhisambujjhitvå abhisamètvâácikkhati dësëti paññapêti paññhappêti vivarati vibhajati uttânî karôti

Sabbê sañkhârâ aniccâti Uppâdâ vâ bhikkhavê Tathâgatânaŋ anuppâdâ vâ Tathâgatânaŋ ñhitâva så dhåtu dhammaññhitâtå dhamma niyâmâtå

Sabbê sañkhârâ dukkhâti Taŋ Tathâgatô abhisambujjhati abhisamëti Abhisambujjhitvå abhisamètvâácikkhati dësëti paññapêti paññhappêti vivarati vibhajati uttânî karôti

Sabbê sañkhârâ dukkhâti Uppâdâ vâ bhikkhavê Tathâgatânaŋ anuppâdâ vâ Tathâgatânaŋ ñhitâva så dhåtu dhammaññhitâtå dhamma niyâmâtå

Sabbê dhammâ anattâtì Taŋ Tathâgatô abhisambujjhati abhisamëti Abhisambujjhitvå abhisamètvâácikkhati dësëti paññapêti paññhappêti vivarati vibhajati uttânî karôti Sabbê dhammâ anattâtì Idaŋ avôca Bhagavâ

Attâ manâ të bhikkhû Bhagavatô bhâsitaŋ abhinandunti

*I have heard that at one time the Blessed One was staying in Savaṭṭhi at Jeta’s Grove Anathapindika’s park There he addressed the monks saying “Bhikkhus”*

“Yes lord” the monks responded to him

*The Blessed One said “Whether or not there is the arising of Tathagatas this property stands this steadfastness of the Dhamma this orderliness of the Dhamma: All processes are inconstant. The Tathàgata directly awakens to that breaks through to that Directly awakening & breaking through to that he declares it teaches it describes it sets it forth He reveals it explains it & makes it plain: All processes are inconstant*

*Whether or not there is the arising of Tathagatas this property stands this steadfastness of the Dhamma this orderliness of the Dhamma: All processes are stressful*

*The Tathàgata directly awakens to that breaks through to that Directly awakening & breaking through to that he declares it teaches it describes it sets it forth He reveals it explains it & makes it plain: All processes are stressful Whether or not there is the arising of Tathagatas this property stands this*
steadfastness of the Dhamma this orderliness of the Dhamma: All phenomena are not self

The Tathāgata directly awakens to that breaks through to that Directly awakening & breaking through to that he declares it teaches it describes it sets it forth He reveals it explains it & makes it plain: All phenomena are not self”

That is what the Blessed One said Gratified the monks delighted at his words
Magga Vibhaṅga Sutta
(An Analysis of the Path)

Évaṁ mē sutam Œkaṁ samayaṁ Bhagavā
Sāvaṭṭhiyaṁ viharati Jētavanē Anāthapiṇḍikassaārāmē

Tatra khō Bhagavā bhikkhūṁ amantēsi bhikkhavō ti

Bhadantēti tē bhikkhū Bhagavatō paccassōsuṁ Bhagavā ētad avōca

Ariyaṁ vō bhikkhavē aṭṭhaṅgikama maggam dēsissāmi vibhajissāmi
Taṁ suṇātha sādhukaṁ manasi karōtha bhāsissāmīti

Évaṁbhantēti khō tē bhikkhū Bhagavatō paccassōsuṁ Bhagavā ētad avōca


Katamō ca bhikkhavē sammā vācā? Yā kho bhikkhavē musāvādā vēramāṇi pisūṇāya vācāya vēramāṇi pharūsāya vācāya vēramāṇi samphappalāpā vēramāṇi Ayaṁ vuccati bhikkhavē sammā vācā

Katamō ca bhikkhavē sammā kammantō? Yā kho bhikkhavē pāṇātipātā vēramāṇi adinnādānā vēramāṇi abrahma cariyā vēramāṇi Ayaṁ vuccati bhikkhavē sammā kammantō. Katamō ca bhikkhavē sammāājīvō? Idha bhikkhavē ariyā sāvakō micchāājīvāṁ pahāya Sammāājīvēna jīvīkaṁ kappēti Ayaṁ vuccati bhikkhavē sammāājīvō

Katamō ca bhikkhavē sammā vāyāmō? Idha bhikkhavē bhikkhu anuppanṇānaṁ pāpakānaṁ akusalānaṁ dhammadāya chaṇḍaṁ janēti vāyamati viṇaṃṭarabhati cittaṁ paggaṇhāti padahati Uppannaṁ pāpakānaṁ akusalānaṁ dhammadāya pahānaṁ chaṇḍaṁ janēti vāyamati viṇaṃṭarabhati cittaṁ paggaṇhāti padahati Anuppanṇānaṁ kusalānaṁ dhammadāya uppādāya chaṇḍaṁ janēti vāyamati viṇaṃṭarabhati cittaṁ paggaṇhāti padahati Uppannaṁ kusalānaṁ dhammadāya ṭhitiyā assammōṣāya bhīyō bhāvāya vēpillumā bhāvanāya pāripūriya chaṇḍaṁ janēti vāyamati viṇaṃṭarabhati cittaṁ paggaṇhāti padahati Ayaṁ vuccati bhikkhavē sammā vāyāmō

Katamā ca bhikkhavē sammā sati? Idha bhikkhavē bhikkhu kāyē kāyānupassē viharatiṭṭāpi sampajāṇo satimā vineyya lōkē abhijjhā dōmanassāṁ Vēdanāsu vēdanānupassē viharatiṭṭāpi sampajāṇo satimā vineyya lōkē abhijjhā dōmanassāṁ Cittē cittaṁṭāsā viharatiṭṭāpi sampajāṇo satimā vineyya lōkē abhijjhā dōmanassāṁ Dhammēsu dhammadāya viharatiṭṭāpi sampajāṇo satimā vineyya lōkē abhijjhā
dômanassam Ayaṃ vuccati bhikkhavê sammâ sati
Katamô ca bhikkhavê sammâ samâdhî? Idha bhikkhavê bhikkhu vivicc’êva kâmêhi vivicca akusalêhi dhammêhi sa vitakkaṃ sa vicâraṃ vivêkajaṃ pîti sukham paṭhamam jhânaṃ upasampajja viharati Vitakka vicârânam vûpasamâ ajjhattam sampasâdanaṁ cêtasô êkôdi bhâvaṃ avitakkaṃ avicâraṃ samâdhijaṃ pîti sukham dutiyaṃ jhânaṃ upasampajja viharati Pitiyâ ca virâgâ upekkhakô ca viharati satô ca sampajânô sukhañca kâyêna paṭisamvêdêti yant paṭati Ariyâcikkhanti upekkhakô samâtô sukha viharîti tatiyaṃ jhânaṃ upasampajja viharati Sukhassa ca paṭama dukkhassa ca paṭama pubbe va sôme na dômanassanam atthañgamà adukkhâ sati pârisuddhi catuṭṭhadâ jhânaṃ upasampajja viharati
Ayaṃ vuccati bhikkhavê sammâ samâdhîti Idaṃ avôca Bhagavâ Attâ manâ të bhikkhû Bhagavatô bhâsita abhinandunti

I have heard that at one time the Blessed One was staying in Savaṭṭhi at Jeta’s Grove Anathapindika’s park There he addressed the monks saying “Bhikkhus” “Yes lord” the monks responded to him The Blessed One said “I will teach & analyze for you the Noble Eightfold Path Listen & pay close attention I will speak” “As you say lord” the monks responded to him The Blessed One said “Now what monks is the Noble Eightfold Path? Right view right resolve right speech right action right livelihood right effort right mindfulness right concentration.

And what monks is right view? Knowledge concerning stress knowledge concerning the origination of stress knowledge concerning the stopping of stress knowledge concerning the way of practice leading to the stopping of stress: This monks is called right view.

And what monks is right resolve? Being resolved on renunciation on freedom from ill will on harmlessness: This monks is called right resolve.

And what is right speech? Abstaining from lying, from divisive speech abstaining from abusive speech abstaining from idle chatter: This monks is called right speech.

And what monks is right action? Abstaining from taking life abstaining from stealing abstaining from sexual intercourse This monks is called right action.

And what monks is right livelihood? There is the case where a well instructed disciple of the noble ones having abandoned dishonest livelihood keeps his life going with right livelihood: This monks is called right livelihood.

And what monks is right effort? There is the case where a monk generates desire endeavors activates persistence upholds & exerts his intent for the sake of the non arising of evil unskillful qualities that have not yet arisen He generates desire endeavors activates persistence upholds & exerts his intent for the sake of the abandonment of evil unskillful qualities that have arisen. He generates desire endeavors activates persistence upholds & exerts his intent for the sake of the arising of skillful qualities that have not yet arisen He generates desire endeavors activates persistence upholds & exerts his intent for the maintenance non confusion increase plenitude development & culmination of skillful qualities that have arisen: This monks is called right effort.

And what monks is right mindfulness? There is the case where a monk remains focused on the body in & of itself ardent alert & mindful putting away greed & distress with reference to the world He remains focused on feelings in & of themselves ardent alert & mindful putting away greed & distress with reference to the world He remains focused on the mind in & of itself ardent alert & mindful putting away greed & distress with reference to the world He remains focused on mental qualities in & of...
themselves ardent aware & mindful putting away greed & distress with reference to the world. This monks is called right mindfulness

And what monks is right concentration? There is the case where a monk, quite withdrawn from sensual pleasures withdrawn from unskillful (mental) qualities, enters & remains in the first jhana: rapture & pleasure born from withdrawal accompanied by directed thought & evaluation With the stilling of directed thought & evaluation he enters & remains in the second jhana: rapture & pleasure born of concentration unification of awareness free from directed thought & evaluation internal assurance With the fading of rapture he remains in equanimity mindful & alert and physically sensitive of pleasure He enters & remains in the third jhana of which the Noble Ones declare ‘Equanimous & mindful he has a pleasurable abiding’ With the abandoning of pleasure & pain as with the earlier disappearance of elation & distress he enters & remains in the fourth jhana: purity of equanimity & mindfulness neither pleasure nor pain This monks is called right concentration’ . That is what the Blessed One said

Gratified the monks delighted at his words

Gotamî Sutta
(The Discourse to Gotamî)

Yaṃ ahaṃ Bhagavatô dhammaṃ sutvâ Êkâ vûpakaṭṭhā appamattâätâpinî pahitattâ vihareyyan ti
Yê kho tvâm Gôtami dhammê jâneyyâsi Imê dhammâ sarâgâya saṃvattanti nô virâgâya Saṃyôgâya saṃvattanti nô visaṃyôgâya âcayâya saṃvattanti nô apacayâya Mahicchatâya saṃvattanti nô appicchatâya Asantuṭṭhiyâ saṃvattanti nô santuṭṭhiyâ Saṅgaṅikâya saṃvattanti nô pavivêkâya Kôsajjâya saṃvattanti nô viriyârambhâya
The Complete Book of Pāli Chanting

Dubbharatâya saṃvattanti nò subharatâyâ ti
Êkaṃṣêna Gôtami dhâreyyâsi N’êsô dhammô n’êsô vinayô n’êtaṃ saṭṭhu sâsanan ti
Yê ca kho tvam Gôtami dhammê jânêyyâsi Êmê dhammâ virâgâya saṃvattanti nò sarâgâya
Visaṃyôgâya saṃvattanti nò saṃyôgâya  Apacayâya saṃvattanti nôâcayâya
Appicchatâya saṃvattanti nò mahicchatâya Santuṭṭhiyâ saṃvattanti nò asantuṭṭhiyâ
Pavivêkâya saṃvattanti nò saṅgañikâya  Viriyârmbhâya saṃvattanti nò kôsajjâya
Subharatâya saṃvattanti nò dubbharatâyâ ti
Êkaṃṣêna Gôtami dhâreyyâsi Êsô dhammô êsô vinayô êtaṃ saṭṭhu sâsananti

I have heard that at one time the Blessed One was staying at Vesâli in the Peaked Roof Hall in the Great Forest

Then Mahâpajâpati Gotamî approached the Blessed One and on approaching having bowed down to the Blessed One stood to one side

As she was standing to one side she said to the Blessed One: “It would be good Venerable Sir if the Blessed One would teach me the Dhamma in brief such that having heard the Dhamma from the Blessed One I might dwell alone secluded heedful earnest & resolute”

“Gotami the qualities of which you may know ‘These qualities lead to passion not to dispassion;
to being fettered not to being unfettered; to self aggrandizement not to self effacement;
to overweaning ambition not to modesty; to discontent not to contentment;
to entanglement not to seclusion; to laziness not to activated persistence;
to being burdensome not to being unburdensome’: 

You may definitely hold ‘This is not the Dhamma this is not the Vinaya this is not the Teacher’s instruction’ As for the qualities of which you may know ‘These qualities lead to dispassion not to passion;
to being unfettered not to being fettered; to self effacement not to self aggrandizement;
to modesty not to overweaning ambition; to contentment not to discontent;
to seclusion not to entanglement; to activated persistence not to laziness;
to being unburdensome not to being burdensome’: 

You may definitely hold ‘This is the Dhamma this is the Vinaya this is the Teacher’s instruction’”

That is what the Blessed One said Gratified Mahâpajâpati Gotamî delighted at his words
I have heard that on one occasion the Blessed One was staying near Sāvāṭṭhi in Jeta’s Grove Anathapindika’s monastery There he said to the monk “Bhikkhus!” “Yes lord” the monks responded The Blessed One said: “Bhikkhus these six are conditions that are conducive to amiability that engender feelings of endearment engender feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity Which six?

[1] “There is the case where a monk is set on bodily acts of good will with regard to his fellows in
the holy life to their faces & behind their backs This is a condition that is conducive to amiability that engenders feelings of endearment engenders feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity

[2] “Furthermore the monk is set on verbal acts of good will with regard to his fellows in the holy life to their faces & behind their backs This is a condition that is conducive to amiability that engenders feelings of endearment engenders feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity

[3] “Furthermore the monk is set on mental acts of good will with regard to his fellows in the holy life to their faces & behind their backs This is a condition that is conducive to amiability that engenders feelings of endearment engenders feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity

[4] “Furthermore whatever righteous gains the monk may obtain in a righteous way even if only as much as the alms in his bowl he does not consume them alone He consumes them after sharing them in common with his virtuous fellows in the holy life This is a condition that is conducive to amiability that engenders feelings of endearment engenders feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity

[5] “Furthermore with reference to the virtues that are untorn unbroken unspotted unsplattered liberating praised by the wise untarnished leading to concentration the monk dwells with his virtue on a par with that of his fellows in the holy life to their faces & behind their backs This is a condition that is conducive to amiability that engenders feelings of endearment engenders feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity

[6] “Furthermore with reference to views that are noble leading outward that lead those who act in accordance with them to the right ending of suffering & stress the monk dwells with his views on a par with those of his fellows in the holy life to their faces & behind their backs This is a condition that is conducive to amiability that engenders feelings of endearment engenders feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity

“These are the six conditions that are conducive to amiability that engender feelings of endearment engender feelings of respect leading to a sense of fellowship a lack of disputes harmony & a state of unity”

That is what the Blessed One said Gratified the monks delighted in the Blessed One’s words
Bhikkhu Aparihāniya Dhamma Sutta
(Conditions for No Decline among the Monks)

I have heard that on one occasion the Blessed One was staying in Rajagaha on Vulture Peak Mountain. There he addressed the monks: “Bhikkhus I will teach you the seven conditions that lead to no decline. Listen & pay close attention I will speak”

“Yes lord” the monks responded.

The Blessed One said: “And which seven are the conditions that lead to no decline?

[1] “As long as the monks meet often meet a great deal their growth can be expected not their decline.

[2] “As long as the monks meet in harmony adjourn from their meetings in harmony and conduct

I have heard that on one occasion the Blessed One was staying in Rajagaha on Vulture Peak Mountain. There he addressed the monks: “Bhikkhus I will teach you the seven conditions that lead to no decline. Listen & pay close attention I will speak”

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“Yes lord” the monks responded.
Saṅghā business in harmony their growth can be expected not their decline.

[3] “As long as the monks neither decree what has been undecreed nor repeal what has been decreed but practice undertaking the training rules as they have been decreed their growth can be expected not their decline.

[4] “As long as the monks honor respect venerate & do homage to the elder monks those with seniority who have long been ordained the fathers of the Saṅghā leaders of the Saṅghā regarding them as worth listening to their growth can be expected not their decline.

[5] “As long as the monks do not submit to the power of any arisen craving that leads to further becoming their growth can be expected not their decline

[6] “As long as the monks see their own benefit in wilderness dwellings their growth can be expected not their decline

[7] “As long as the monks each keep firmly in mind: ‘If there are any well behaved fellow followers of the holy life who have yet to come may they come; and may the well behaved fellow followers of the holy life who have come live in comfort’ their growth can be expected not their decline

“As long as the monks remain steadfast in these seven conditions and as long as these seven conditions endure among the monks the monks’ growth can be expected not their decline”

That is what the Blessed One said Gratified the monks delighted in the Blessed One’s words

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**Mahā Samaya Sutta**  
*(The Great Meeting)*

[Ēvaṃ mē sutam] Ēkaṃ samayaṃ Bhagavā Sakkēsu viharati Kapilavaṭṭhusmiṃ  
Mahāvanē mahātā bhikkhu saṅghēna saddhiṃ pañca mattēhi bhikkhu satēhi sabbēhēva arahantēhi Dasahi ca lōka dhâtūthi dēvatā yēbhuyyēna sannipatitā hōnti Bhagavantaṃ  
dassanāya bhikkhu saṅghaṅca

Atha kho catunnaṃ suddhāvāsa kāyikānaṃ dēvānaṃ ētadahōsi Ayaṃ kho Bhagavā Sakkēsu viharati Kapilavaṭṭhusmiṃ Mahāvanē mahātā bhikkhu saṅghēna saddhiṃ pañca mattēhi bhikkhu satēhi sabbēhēva arahantēhi Dasahi ca lōka dhâtūthi dēvatā yēbhuyyēna sannipatitā hōnti  
Bhagavantaṃ dassanāya bhikkhu saṅghaṅca Yannūna mayampi yēna Bhagavā tēn’upasaṅkaṃeyyāma upasaṅkamitvā Bhagavatō santikē paccēka gāthā bhāseyyāma  
ti  
Atha kho tā dēvatā seyyathāpi nāma balavā purisō sammiṃjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiṃjeyya ēvamēva suddhāvāsēsu dēvēsu antarahitā Bhagavatō  
puratō pāṭurahaṃsaṃ Atho kho tā dēvatā Bhagavantaṃ abhivādētvā ēkamantaṃ  
atthaṃsaṃ ēkamantaṃ ṭhīta kho ēkā dēvatā Bhagavatō santikē imaṃ gāthaṃ abhāsi

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Chêtvâ khîlaṃ chêtvâ palîgham
Tê caranti suddhâ vimalâ

Atha khô aparâ dêvatâ Bhagavatô
Yê kêci Buddhaṃ sarañaṃ gatâsê
Pahâya mânusaṃ dêhaṃ

Atha khô Bhagavâ bhikkhûâmântâsi
dêvatâ sannipatîtâ hînti
Yêpi tê bhikkhavê ahêsum
têsampi Bhagavatânâm
seyyathâpi mayhaṃ ètarahi
addhânaṃ arahantô
êta paramâyêva
mayhaṃ ètarahi
nâmâni Kittayissâmi
bhikkhavê dêva kâyânaṃ
bhâsissâmî ti
paccassosum

Silôkaṃ anukassâmi
Yê sitâ giri gabhbaraṃ
Puthû sîhâva sallînâ
Ôdâta manasâ suddhâ
Bhiyyô pañca satê āvatâ
Tatôâmantayi Satṭhâ
Dêva kâyâ abhikkantâ
Tê caâtappaṃ akarûm
Têsâm pâturahu āñâm
Appêkê sataṃ addakkhumû
Sataṃ èkê sahassânâm
Appêkênantaṃ addakkhumû

Tañca sabbaṃ abhiññâya
Tatôâmantayi Satṭhâ
Dêva kâyâ abhikkantâ
Yê vôhaṃ kitiyissâmi
Sattâ sahassâ va yakkhâ
Iddhimantô jutimantô
Môdamânâ abhikkâmuñ | Bhikkhûnañ samitiñ vanañ
Cha sahassâ hêmavatå | Yakkhâ nânatta vaññinô
Iddhimântô jutimantô | Vaññavantô yasassinô
Môdamânâ abhikkâmuñ | Bhikkhûnañ samitiñ vanañ
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Vessâmîttâ pañca satâ | Yakkhâ nânatta vaññinô
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Môdamânâ abhikkâmuñ | Bhikkhûnañ samitiñ vanañ
Kumbhîrô Râjagahikô | Vêpullassa nîvêsanañ
Bhiyyô namât sata sahassañ | Yakkhânañ payirupâsati
Kumbhîrô Râjagahikô | Sôp’âga samitiñ vanañ
Purimañca disañ râjâ | Dhataraṭṭhô pasâsati
Gandhabbânañâdhipati | Mahârâjâ yasassi sô
Puttâpi tassa bahavô | Inda nâmâ mahâbbalâ
Iddhimântô jutimantô | Vaññavantô yasassinô
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Môdamânâ abhikkâmuñ | Bhikkhûnañ samitiñ vanañ
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Purima disañ Dhataraṭṭhô | Dakkhiñêna Virûḷhakô
Pacchimêna Virûpakkhô | Kuvêrô uttarañ disañ
Cattārô tē mahārājā
Daddallamānā aṭṭhaṃsu
Tēsaṃ māyāvinō dāsā
Māyā Kuṭēṇḍu Vēṭēṇḍu
Candanō Kāma seṭṭhō ca
Panādō Òpamaññō ca
Cittasēnō ca gandhabbō
Āgū Pañcasikhō cēva
Ēṭē caññē ca rājānō
Mōdamānā abhikkāmuṇaṁ
Athāgū Nābhasā nāgā
Kambal’Asstārāṅgū
Yāmunā Dhatarāṭṭhā ca
Ērāvaṇṇō mahānāgō
tē sahasā haranti
Vēhāyasā tē vana majjha pattā
Abhayantadā nāgā rājānāmāsi
Saṅhāhi vācāhi upavhayantā
Jitā vajira haṭṭhēna
Bhātarō Vāsavassētē
Kālakaṅjā mahābhismā
Vēpacitti Suciṭṭī ca
Sataṅca Bali puttānaṃ
Sannayhītvā baliṃ śēnaṃ
Samayōdāni bhaddantē
Āpō ca dēvā Paṭhavē ca
Varuṅṇā Vāruṅṇā dēvā
Mettā Karuṅṇā kāyīkā
Dasētē dasadhā kāyā
Iddhimantō jutimantō
Mōdamānā abhikkāmuṇaṁ
Vēṇḍū ca dēvā Sahali ca
Candassūpanisā dēvā
Suriyassūpanisā dēvā
Nakkhattāni purakkhitvā
Vasūnaṃ Vāsavō seṭṭhō
Dasētē dasadhā kāyā
Iddhimantō jutimantō
Samantā caturō disā
Vanē Kāpilavaṭṭhavē
Āgū vaṅcanikā saṭṭhā
Viṭṭu ca Viṭṭo saha
Kinnughaṅṇu Nighaṅṇu ca
Dēva sūtō ca Mātali
Naḷorājā Janōsabhō
Timbarū Suriyavacchāsā
Gandhabbā saha rājubhi
Bhikkhunāṃ samitiṇaṃ vanaṃ
tē sahasā Tacchakā
Pāyāgā saha nātibhi
Āgū nāgā yaśassinō
Sōp’āga samitiṇaṃ vanaṃ
tē sahasā Supaññā ñī tēsa’nāmaṃ
Supaññatō khēmaṇt akāsi Buddhō
Nāgā Supaññā saraṇaṃ akeṣu Buddhaṃ
Samuddaṃ asurā sitā
Iddhimantō yaśassinō
Asurā Dānavēghasā
Pahārādō Namucī saha
Sabbē Vērōca nāmakā
Rāhu bhaddaṃ upāgamuṇa
Bhikkhunāṃ samitaṃ vanaṃ
tējō Vāyo tadāgamuṇa
Sōmō ca Yasasā saha
Âgū dēvā yaśassinō
Sabbē nānatta vaṇṇinō
Vaṇṇavantō yaśassinō
Bhikkhunāṃ samitaṃ vanaṃ
Asamā ca duvē Yamā
Candaṃāgū purakkhitā
Suriyaṃāgū purakkhitā
Âgū mandavalāhakā
Sakkōp’āga purindadō
Sabbē nānatta vaṇṇinō
Vaṇṇavantō yaśassinō
Môdamânâ abhikkâmuñ

Bhikkhûnaṁ samitiṁ vanaṁ

Jalaṁ aggi sikhâriva
Ummâ pupphanibhâsinô
Accutâ ca Anêjakâ
Âgû Vâsavanësinô
Sabbê nânatta vaññinô
Vaññavantô yasassinô
Bhikkhûnaṁ samitiṁ vanaṁ

Mândusâ Mânsusuttamâ
Âgû Manô padûsikâ
Yê ca Lôhitavâsinô
Âgû dêvâ yasassinô
Sabbê nânatta vaññinô
Vaññavantô yasassinô
Bhikkhûnaṁ samitiṁ vanaṁ

Môdamânâ abhikkâmuñ

Sukkâ Karumhâ Ariuñâ
Athâgû Harayô dêvâ
Pâragâ Mahâpâragâ
Dasêtê dasadhâ kâyâ
Iddhimantô jutimantô
Môdamânâ abhikkâmuñ

Bhikkhûnaṁ samitiṁ vanaṁ

Môdamânâ abhikkâmuñ

Samânâ Mahâsâmânâ
Khîḍḍâ padûsikââgû
Athâgû Harayô dêvâ
Pâragâ Mahâpâragâ
Dasêtê dasadhâ kâyâ
Iddhimantô jutimantô
Môdamânâ abhikkâmuñ

Bhikkhûnaṁ samitiṁ vanaṁ

Khêmiyâ Tusitâ Yâmâ
Lambitakâ Lâmasëtthâ
Nimmânaratînôâgû
Dasêtê dasadhâ kâyâ
Iddhimantô jutimantô
Môdamânâ abhikkâmuñ

Bhikkhûnaṁ samitiṁ vanaṁ

Saṭṭhêtê dêva nikâyâ
Nâmanvayînaâgañchuñâ
‘Pavuṭṭha jâtim akkhîlaṁ
Dakkhêmôghatarañ nägañâ
Subrahmâ Paramattô ca
Sanañkumârô Tissô ca
Sahassa brahma lôkânañâ
Upapannô jutimantô
Dëseṭṭhâ issarââgû
Tësañca majjhatôâgâ
Tê ca sabbê abhikkantê
Mâra sêñâ abhikkâmi

Bhikkhûnaṁ samitiñ vanañ

Jalaṁ aggi sikhâriva
Ummâ pupphanibhâsinô
Accutâ ca Anêjakâ
Âgû Vâsavanësinô
Sabbê nânatta vaññinô
Vaññavantô yasassinô
Bhikkhûnaṁ samitiñ vanañ

Mândusâ Mânsusuttamâ
Âgû Manô padûsikâ
Yê ca Lôhitavâsinô
Âgû dêvâ yasassinô
Sabbê nânatta vaññinô
Vaññavantô yasassinô
Bhikkhûnaṁ samitiñ vanañ

Môdamânâ abhikkâmuñ

Sukkâ Karumhâ Ariuñâ
Athâgû Harayô dêvâ
Pâragâ Mahâpâragâ
Dasêtê dasadhâ kâyâ
Iddhimantô jutimantô
Môdamânâ abhikkâmuñ

Bhikkhûnaṁ samitiñ vanañ

Môdamânâ abhikkâmuñ

Samânâ Mahâsâmânâ
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Dasêtê dasadhâ kâyâ
Iddhimantô jutimantô
Môdamânâ abhikkâmuñ

Bhikkhûnaṁ samitiñ vanañ

Môdamânâ abhikkâmuñ
I have heard that on one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a large Saṅghā of approximately five hundred bhikkhus all of them arahants And most of the devatās from ten world systems had gathered in order to see the Blessed One & the Bhikkhu Saṅghā

Then the thought occurred to four devatās of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a large Saṅghā of about five hundred bhikkhus all of them arahants And most of the devatās from ten world systems have gathered in order to see the Blessed One & the Bhikkhu Saṅghā Let us also approach the Blessed One and on arrival let us each speak a verse in his presence”

Then just as a strong man might extend his flexed arm or flex his extended arm those devatās disappeared from among the devas of the Pure Abodes and reappeared before the Blessed One Having paid homage to the Blessed One they stood to one side As they were standing there one devatā recited this verse in the Blessed One’s presence:

“A great meeting in the woods: The deva hosts have assembled We have come to this Dhamma meeting To see the unvanquished Saṅghā”.

Then another devatā recited this verse in the Blessed One’s presence: “The bhikkhus there are concentrated. Have straightened their own minds Like a charioteer holding the reins The wise ones guard their faculties”

Then another devatā recited this verse in the Blessed One’s presence: “Having cut through barrenness cut the cross bar Having uprooted Indra’s pillar unstirred. They wander about pure unstained Young nāgas well tamed by the One with Vision”

Then another devatā recited this verse in the Blessed One’s presence: “Those who have gone to the Buddha for refuge Will not go to the plane of woe On discarding the human body They will fill the hosts of the devas”

Then the Blessed One addressed the monks: “Bhikkhus most of the devatās from ten world systems have gathered in order to see the Tathāgata & the Bhikkhu Saṅghā Those who in the past were Pure Ones Rightly Self awakened at most had their devatā gathering like mine at the present Those who in the future will be Pure Ones Rightly Self awakened will at most have their devatā gathering like mine at the present

I will detail for you the names of the deva hosts I will describe to you the names of the deva hosts I will
teach you the names of the deva hosts Listen & pay close attention I will speak” “As you say lord” the monks replied The Blessed One said:

I recite a verse of tribute Those who live where spirits dwell who live in mountain caves resolute concentrated many like hidden lions who have overcome horripilation white hearted pure serene & undisturbed:

Knowing that more than 500 of them had come to the forest of Kapilavastu the Teacher then said to them disciples delighting in his instruction “The deva hosts have approached Detect them monks!” Listening to the Awakened One’s instruction they made a diligent effort. Knowledge appeared to them vision of non human beings Some saw 100 some 1000 some 70000 some had vision of 100000 non human beings Some gained vision of innumerable devas filling every direction.

Realizing all this the One with Vision felt moved to speak The Teacher then said to them disciples delighting in his instruction “The deva hosts have approached Detect them monks as I describe their glories one by one. 7000 yakkhas of the land of Kâpilavastupowerful glamorous prestigious rejoicing approached the forest meeting 6000 yakkhas of the Himâlayas of varied hue powerful effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

From Mount Sâta 3000 yakkhas of varied hue powerful effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

These 16000 yakkhas of varied hue powerful effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

500 yakkhas from Vessâmitta of varied hue powerful effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

Kumbhîra from Râjagaha who dwells on Mount Vepulla accompanied by more than 100000 yakkhas Kumbhîra from Râjagaha: He too has come to the forest meeting.

And Dhatararâtha who rules as king of the Eastern Direction as lord of the gandhabbas: A glorious great king is he and many are his sons named Indra of great strength Powerful effulgent glamorous prestigious rejoicing they have approached the monks’ forest meeting.

And Virûpakkha who rules as king of the Southern Direction as lord of the kumbâñâs: A glorious great king is he and many are his sons named Indra of great strength Powerful effulgent glamorous prestigious rejoicing they have approached the monks’ forest meeting.

And Kuvera who rules as king of the Northern Direction as lord of the yakhas: A glorious great king is he and many are his sons named Indra of great strength Powerful effulgent glamorous prestigious rejoicing they have approached the monks’ forest meeting.

Dhataraṭṭha from the Eastern Direction Virûhaka from the South Virûpakkha from the West Kuvera from the Northern Direction: These four Great Kings encompassing the four directions resplendent stand in the Kâpilavastu forest.

Their deceitful vassals have also come deceptive treacherous Mâyâ Kuṭeṇḍu Veṭeṇḍu Viṭu with Viṭu Candana the Chief of Sensual Pleasure Kinnughañû Nighañû Panâda the Mimic Mâtali the deva’s charioteer Cittasena the gandhabba King Nâḷa the Bull of the People Pañcasikha has come with Timbaru [and his daughter] Suriyavacchasâ These & other kings gandhabbas with their kings rejoicing have approached the monks’ forest meeting.
Then there have also come nāga from Lake Nābhasa Vesālī & Tacchaka
Kambalas Assataras Payāgas & their kin And from the River Yāmuna comes the prestigious nāga
Dhataraṭṭha The great nāga Eravaṇa: He too has come to the forest meeting”.

They who swoop down swiftly on nāga kings divine twice born winged their eyesight pure:(Garuḍas)
came from the sky to the midst of the forest Citra & Supaṇṭha are their namesBut the Buddha made the
nāga kings safe made them secure from Supaṇṭha
Addressing one another with affectionate words the nāgas & Supaṇṭhas made the Buddha their refuge.

“Defeated by Indra of the thunderbolt hand Asuras dwelling in the ocean
Vāsava’s brothers powerful prestigious Greatly terrifying Kālakaṇjas
the Dānavēghasa asuras Vepacitti & Sucitti Paharāda with Namucī
and Bali’s hundred sons all named Veroca arrayed with powerful armies
have approached their honored Rāhu [and said]: ‘Now is the occasion sir
of the monk’s forest meeting’.

Devas of water earth fire & wind have come here. Varuṇas Vāruṇas Soma together with Yasa the
prestigious devas of the hosts of goodwill & compassion have come
These ten fold hosts all of varied hue powerful effulgent glamorous prestigious
rejoicing have approached the monks’ forest meeting.

Veṇū (Viśu) & Sahali Asama & the Yama twins the devas dependent on the moon
surrounding the moon have come The devas dependent on the sun surrounding the sun have come Devas
surrounding the zodiac stars and the spites of the clouds have come
Sakka chief of the Vasus the ancient donor has come These ten fold hosts all of varied hue powerful
effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

Then come the Sahabhu devas blazing like crests of fire flame
The Ariṭṭakas Rojas cornflower blue Varuṇas & Sahadhammas
Accutas & Aṇejakas Süleyyas & Ruciras and Vasavanesis have come
These ten fold hosts all of varied hue powerful effulgent glamorous prestigious
rejoicing have approached the monks’ forest meeting.

Samānas Great Samānas Mānusas Super Manusas the devas corrupted by fun have come as well as
devas corrupted by mind Then come green gold devas and those wearing red Pāragas Great Pāragas
prestigious devas have come These ten fold hosts all of varied hue powerful effulgent glamorous prestigious
rejoicing have approached the monks’ forest meeting.

White devas ruddy green devas dawn devas have come with the Veghanas
headed by devas totally in white The Vicakkhaṇṭas have come Sadāmatta Hāragajas & the prestigious
multi coloreds Pajunna the thunderer who brings rain to all lands:
These ten fold hosts all of varied hue powerful effulgent glamorous prestigious
rejoicing have approached the monks’ forest meeting.

The Khemiyas Tusitas & Yāmas the prestigious Kaṭṭhakas Lambitakas & Lāma chiefs the Jotināmas
&āsavas the Nimmānaratis have come as have the Paraninmitas These ten fold hosts all of varied hue
powerful effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

These 60 deva groups all of varied hue have come arranged in order together with others in like
manner [thinking:] ‘We’ll see him who has transcended birth who has no bounds who has crossed over
the flood the Mighty One beyond evil like the moon freed from a cloud’

Subrahmā and Paramatta Brahma together with sons of the Powerful One Sanaṅkumāra and Tissa:
They too have come to the forest meeting Great Brahmā who stands over 1000 Brahma worlds who
arose there spontaneously effulgent:Prestigious is he with a terrifying body And ten brahma sovereigns
each the lord of his own realm
and in their midst has come Harita Brahma surrounded by his retinue”

When all these devas with Indras and Brahmās had come Māra came as well. Now look at the Dark One’s foolishness! [He said:] “Come seize them! Bind them! Tie them down with passion! Surround them on every side! Don’t let anyone at all escape!”
Thus the great war lord urged on his dark army slapping the ground with his handmaking a horrendous din as when a storm cloud bursts with thunderlightening and torrents of rainBut then he withdrew enraged with none under his sway

Realizing all this the One with Vision felt moved to speak. The Teacher then said to them: disciples delighting in his instruction: “Māra’s army has approached Detect them monks!” Listening to the Awakened One’s instruction they made a diligent effort
The army retreated from those without passion without raising even a hair on their bodies Having all won the battle prestigious past fear they rejoice with all beings:
Disciples outstanding among the human race.
Karaniya Sutta

(Loving Kindness)

Karanîya maṭṭha kusalêna yantaṃ santaṃ padaṃ abhisamecca
Sakkô ujû ca süjû ca suvacô cassa mudu anati mâni
Santussakô ca subharô ca appa kiccô ca salla huka vutti
Santindriyô ca nipakô ca appagabhâho kulêsu ananugiddhô
Na ca khuddaṃ samâcarê kinci yêna viññû parê upavadeyyum
Sukhinô vâ kheminô hônû Sabbê sattâ bhavantû sukhitattâ
Yêkêci pâna bhûtaṭṭhi tasâ vâ thâvarâ vâ anava sêsâ
Dîghâ vâ yê mahântê vâ majjhimâ rassakâ nuka thûlâ
Dîṭṭhâ vâ yêva addiṭṭhâ vâ yêca dürê vasanti avidûrê
Bhûta vâ sambhavêsî vâ sabbê sattâ bhavantû sukhitattâ
Na parô paraṃ nikubbêtha nâtî maññêtha kaṭṭhaci naṃ kanci
Byârôsanâ patigha sañña nâñña maññassa dukkhâ miccheyya
Mâtâ yathâ niyaṃ puttaṃ âyusâ êka putta manu rakkhe
Êvampi sabbha bhûtêsu mânasam bhâvayê aparimânaṃ
Mettaṃ ca sabbâ lôkasmin mânasam bhâvayê aparimânaṃ
Uddhaṃ adhô ca tiriyaṃ ca asambâdha avêra asapatta
Tîtthaṃ caraṃ nisinnô vâ sayânô vâ yâva tassa vigata middhô
Êtaṃ satim adhiṭṭheyya brahma mêtaṃ vihâram idhamâhu
Diṭṭhin ca anupa gamma sîlavâ dassanêna sampannô
Kâmêsu vineyya gêdhaṃ nahi jâtû gabhaseyyaṃ punarêtiti

He who is skilled in his good and who wishes to attain that state of Calm should act (thus:) He should be
able upright perfectly upright obedient gentle and humble

Contented easily supportable with few duties of light livelihood controlled in senses discreet not
imprudent not be greedily attached to families.

He should not commit any slight wrong such that other wise men might censure him
May all beings be happy and secure May their minds be wholesome.

Whatever living beings there be: feeble or strong long stout or medium short small or large seen or
unseen those dwelling far or near those who are born and those who are to be born may all beings
without exception be happy minded!

Let not one deceive another nor despise any person whatever in any place In anger or ill will let him not
wish any harm to another. Just as a mother would protect her only child even at the risk of her own life
even so let him cultivate a boundless heart towards all beings Let his thoughts of boundless love pervade
the whole world: above below and across without any obstruction without any hatred without any
enmity Whether he stands walks sits or lies down as long as he is awake he should develop mindfulness.
This they say is the Highest Conduct. Not falling into error virtuous and endowed with insight he gives
up attachment to sense desires He will surely not be born in any womb again.
This Discourse was delivered by the Buddha in the city of Vesali whose citizens appealed to the Buddha for help being afflicted by famine pestilence and disturbances from evil spirits. As a mark of protection for the people of Vesali the Buddha delivered this discourse after which the evil spirits were exorcised and the pestilence subsided.

Yâñîdha bhûtâni samâgatâni
Sabbêva bhûtâ sumanâ bhavantû
Tasmâhi bhûtâni sâmêtha sabbê
Divâ ca rattô ca haranti yê balim
Yañî kinci vittaµ idha va huraµ và
Nanô samaµ Atthê tathâgatena
Êtêna saccêna suvaµthî hûto
yadajjhagâ sakkyamunî samâhitô
dhammê ratanaµ panîtaµ
parivannayî sucim
têna samô na vijjati
saccêna suvaµthî hûto
Ye puggalâ aµtha satamâ pasaµthâ cattâri ëtâni yugâni hônti
Te dakkhineyâµ sugatassa såvâkâ
Idampi sañghê ratanaµ panîtaµ
Ye suppa yuttâ manasâ dalhêna
Te patti pattâ amataµ vigayha
Idampi sañghê ratanaµ panîtaµ
Yathinda khîlô pathavim sitô siyâ
Tathûpamaµ sappurisaµ vadâmi yô
Idampi sañghê ratanaµ panîtaµ
Yê ariyâ saccêni vibhâyayanti
Kîncâpi tê hônti bhusappamattâ
Idampi sañghê ratanaµ panîtaµ
Sahâvassa dassana sampadâya
Sakkâya diññhô pathavim sitô sîyâ
Tathûpamaµ sappurisaµ vadâmi yô
Idampi sañghê ratanaµ panîtaµ
Yê ariyâ saccêni vibhâyayanti
Kîncâpi tê hônti bhusappamattâ
Idampi sañghê ratanaµ panîtaµ
Sahâvassa dassana sampadâya
Sakkâya diññhô pathavim sitô sîyâ
Catûhapâye hi ca vippamuttô
Idampi sañghê ratanaµ panîtaµ
Kîncâpi sô kammaµ karôti pâpakaµ
Abhabbô sô tassa paticchâdâya
Idampi sañghê ratanaµ panîtaµ
Vanappagumbê yathâ phussitaggê
Tathûpamaµ dhammâ varaµ adêsayi
Idampi buddhê ratanaµ panîtaµ
Varô varaññû varadô varâharô
Idampi buddhê ratanaµ panîtaµ
Khîñãµ purânaµ navaµ neñthi sambhavaµ

bhumâni và yâ niva antalîkkhê
athâpî sakkacca sunantu bhâsîtaµ
mettaµ karôtha mãnuṣiya pajâya
tasmâhi nê rakkhatha appamattâ
saggêsu và yamâ ratanaµ panîtaµ
idampi buddhê ratanaµ panîtaµ
Khayaµ virâgaµ amataµ panîtaµ
Na têna dhammena samaññhî kinci idampi
Êtêna saccêna suvaµthî hûto Yambuddha seññhô
samâdhi mânaµ tarikañña mâhu Samâdhinâ
idampi dhammê ratanaµ panîtaµ Êtêna
êtêna saccêna suvaµññhi hôtu
eñsaµnî mahâpphalânî
nîkkaminô Gôtama sâsanamhi
laddhâm mudhâm nibbutîm bhunjamânâ
êtêna saccêna suvaµthî hûto
catubbhî vâññhî asampa kampiyô
ariyâ saccânî avëcaa passatî
eñsaµcêna suvaµthî hûto
gambhîra paññhîna sudêsitâni
na tê bhavaµ attamaññadîyanti
êtêna saccêna suvaµthî hûto
tayassu dhammâ jahita bhavanti
silabbatâm vâpi yadaññhî kinci
Chacâbhi thûnnâni abhabbô kátuµ
êtêna saccêna suvaµthî hûto
kâyêna vâcâ udacêtaµ và
abhabbatâ ditta padassa vuttâ
êtêna saccêna suvaµthî hûto
gimhâna mãsê pathamasmini gimhe
nîbânâgâmîn paramaµ hitâyâ
êtêna saccêna suvaµthî hûto
abhabbatâm iñtha padassa vuttâ
êtêna saccêna suvaµthî hûto
abhabbatâm ditta padassa vuttâ
êtêna saccêna suvaµthî hûto
abhabbatâm ditta padassa vuttâ
êtêna saccêna suvaµthî hûto
abhabbatâm ditta padassa vuttâ
êtêna saccêna suvaµthî hûto
abhabbatâm ditta padassa vuttâ
viratta cûntâyanitke bhavasmim
Te khiṇa bijā avirulhicchandā
Idampi saṅghē ratanaṁ paṇītaṁ
Yānīḍha bhūtâni samāgatani
Tathāgataṁ dēva manussa pūjitaṁ
Yānīḍha bhūtâni samāgatani
Tathāgataṁ dēva manussa pūjitaṁ
Yānīḍha bhūtâni samāgatani
Tathāgataṁ dēva manussa pūjitaṁ
Tathāgataṁ dēva manussa pūjitaṁ
nibbanti dhīrā yathā yaṁ padipō
dēna saccīna suvaṭṭhi hōtu
bhummāni vā yānīva antalikkhe
Buddhaṁ namassāma suvaṭṭhi hōtu
bhummāni vā yānīva antalikkhe
Dhammaṁ namassāma suvaṭṭhi hōtu
bhummāni vā yānīva antalikkhe
Saṅghaṁ namassāma suvaṭṭhi hōtu

Whatever beings are here assembled whether terrestrial or celestial may they all be happy! Moreover may they attentively listen to my words!

Accordingly give good heed all ye beings! Show your love to the human beings who day and night bring offerings to you Wherefore guard them zealously.

Whatever treasure there be either here or in the world beyond or whatever precious jewel in the precious jewel By this truth may there be happiness!

The tranquil Sage of the Sakyas realized that Cessation Passion free Immortality Supreme There is naught comparable with the Dhamma Verily in the Dhamma is this precious jewel By this truth may there be happiness!

That Sanctity praised by the Buddha Supreme is described as “concentration without interruption There is naught like that Concentration Verily in the Dhamma is this precious jewel By this truth may there be happiness!

Those Eight Individuals praised by the virtuous constitute four pairs They the worthy of offerings the disciples of the Welcome One to these gifts given yield abundant fruit

Verily in the Saṅgha is this precious jewel By this truth may there be happiness!

With steadfast mind applying themselves thoroughly in the Dispensation of Gôtama exempt (from passion) they have attained to “that which should be attained” and plunging into the Deathless they enjoy Peace obtained without price

Verily in the Saṅgha is this precious jewel By this truth may there be happiness!

Just as a firm post sunk in the earth cannot be shaken by the four winds; even so do I declare him to be a righteous person who thoroughly perceives the Noble Truths

Verily in the Saṅgha is the precious jewel By this truth may there be happiness!

Those who comprehend clearly the Noble Truths well taught by Him of wisdom deep do not however exceeding heedless they may be undergo an eighth birth

Verily in the Saṅgha is this precious jewel By this truth may there be happiness!

For him with the acquisition of Insight three conditions come to naught namely self illusion doubt and indulgence in (wrongful) rites and ceremonies should there be any From the four states of misery he is absolutely freed and is incapable of committing the six heinous crimes.

Verily in the Saṅgha is this precious jewel By this truth may there be happiness!

Whatever evil deed he does whether by deed word or thought he is incapable of hiding it; for it hath been said that such an act is impossible for one who has seen the Path

Verily in the Saṅgha is this precious jewel By this truth may there be happiness!
Like unto the woodland groves with blossomed tree tops in the first heat of the summer season hath the sublime doctrine that leads to Nibbāna been taught for the Highest Good

Verily in the Buddha is this precious jewel  By this truth may there be happiness!

The unrivalled Excellent One the Knower the Giver and the Bringer of the Excellent has expounded the excellent Doctrine

Verily in the Buddha is this precious jewel  By this truth may there be happiness!

Their past is extinct a fresh becoming there is not their minds are not attached to a future birth their desires grow not  those wise ones go out even as this lamp

Verily in the Saṅghā is this precious jewel  By this truth may there be happiness!

We beings here assembled whether terrestrial or celestial salute the Accomplished Buddha honored by gods and men May there be happiness!

We beings here assembled whether terrestrial or celestial salute the Accomplished Dhamma honored by gods and men May there be happiness!

We beings here assembled whether terrestrial or celestial salute the Accomplished Saṅghā honored by gods and men May there be happiness!
Homage

Visākha Pûjâ

Chief Monk: **Handa mayaṃ buddhassa bhagavatô pubba bhâga namakâraṃ karôma se:**

*Now let us chant the preliminary passage in homage to the Awakened One the Blessed One:*

**[Namô tassa] bhagavatô arahatô sammâ sambuddhassa** (Three times)

*Homage to the Blessed One the Worthy One the Rightly Self awakened One*

Yaṃ amha khô mayaṃ Bhagavantaṃ sarañaṃ gatâ Yô nô Bhagavâ saṭṭhâ yassa ca mayaṃ Bhagavatô dhammaṃ rôcêma:

Ahôsi khô sô Bhagavâ majjhimêsu janapadêsu ariyakêsu manussêsu uppannô khattiyô jâtiyâ gôtamô gôttêna;

Sakya puttô Sakya kulâ pabbajitô sadêvakê lôkê samârakê sabrahmakê sassamaña brâhmaṇiya pajâya sadêva manussâya anuttaraṃ sammâ sambôdhiṃ abhisambuddhô

Nissaṃ sayaṇ khô sô Bhagavâ arahaṃ sammâ sambuddhô vijjâ caraṇa sampannô sugatô lôka vidû anuttarô purisa damma sârathî saṭṭhâ dêva manussânaṃ buddhô bhagavâ

Svâkkhâtô khô pana têna Bhagavatô dhammô sandîṭṭhikô akâlikô éhi passikô ñpanayikô paccattaṃ vêditabbô viñûhi

Supaṭipannô khô panassa Bhagavatô sâvaka Saṅghô uju paṭipaññô Bhagavatô sâvaka Saṅghô ñâya paṭipaññô Bhagavatô sâvaka Saṅghô sâmîci paṭipaññô Bhagavatô sâvaka
Saṅgho yadidam cattāri purisa yugāni aṭṭha purisa puggalā

Ayaṁ kho pana paṭimā taṁ Bhagavantaṁ uddissa katā patiṭṭhapitā yāvadēva dassanēna taṁ Bhagavantaṁ anussaritvā pasāda saṃvēga paṭilābhāya

[|Ayaṁ kho pana thūpo taṁ Bhagavantaṁ uddissa katō patiṭṭhapitō yāvadēva dassanēna taṁ Bhagavantaṁ anussaritvā pasāda saṃvēga paṭilābhāya

Mayaṁ kho ētarahi imāṁ visākha puññamī kālaṁ tassa Bhagavatō jāti sambōdhi nibbāna kāla sammataṁ patvā imāmaṁ ṭhānaṁ sampattā

Imē daṅḍa dīpa dhūpādi sakkārē gahētvā attanō kāyaṁ sakkār’ūpadhānaṁ karitvā

Tassa Bhagavatō yathā bhuccē guñē anussarantā imāma paṭimā gharaṁ [thūpaṁ] tikkhatum ō padakkhiṁ karissāma yathā gahitēhi sakkārēhi pūjaṁ kurumānā

Sādhu nō bhantē Bhagavā sucīra parinibbutōpi ñātabbēhi guñēhi atīt’ārammañatāya paññāyamāno

Imē amhēhi gahitē sakkārē paṭīgganḥātu amhākaṁ dīgha rattaṁ hitāya sukhaṁ

The Blessed One to whom we have gone for refuge who is our Teacher & in whose Dhamma we delight: was born in the Middle Country the Ariyaka race the noble warrior class & the Gôtama lineage

A member of the Sakyan clan he left his Sakyan family went forth into the homeless life & attained Right Self Awakening unsurpassed in the cosmos with its Devas Maras & Brahmas its generations with their contemplatives & priests their rulers & common people

There is no doubt that the Blessed One is worthy and rightly self awakened consummate in knowledge & conduct one who has gone the good way a knower of the cosmos unexcelled as a trainer for those who can be taught the teacher for human & divine beings; awakened & blessed

And that the Dhamma is well taught by the Blessed One to be seen here & now timeless inviting all to come & see pertinent to be realized by the wise for themselves

And that the Community of the Blessed One’s disciples the four pairs the eight types of Noble Ones have practiced well have practiced straightforwardly have practiced methodically have practiced masterfully

This image dedicated to the Blessed One has been fashioned & placed here so that in seeing it we will remember him and gain a sense of inspiration & chastened dispassion

This stupa dedicated to the Blessed One has been fashioned & placed here so that in seeing it we will remember him and gain a sense of inspiration & chastened dispassion]

Now on this full moon day of Visakha recognized as the date of the Blessed One’s birth Awakening & total Liberation we have gathered together in this place. We take these offerings candles incense & so forth and make our bodies a vessel for them.

Reflecting on the Blessed One’s virtues as they actually are we will circumambulate this image shelter [stupa] three times paying homage to him with the offerings we hold

Although the Blessed One long ago attained total Liberation he is still discernable through our remembrance of his perceivable virtues

May he accept the offerings we hold for the sake of our long term welfare & happiness
Chief Monk: **Handa mayaṃ buddhassa bhagavatô pubba bhâga namakâraṃ karôma se:**

*Now let us chant the preliminary passage in homage to the Awakened One the Blessed One:*

[Namô tassa] bhagavatô arahatô sammâ sambuddhassa (Three times)

_Homage to the Blessed One the Worthy One the Rightly Self awakened One_

Yaṃ amha khô mayaṃ Bhagavantaṃ saraṇaṃ gatâ Yô nô Bhagavâ saṭṭhâ yassa ca mayaṃ Bhagavatô dhammaṃ rôcêma: Ahôsi khô sô Bhagavâ majjhimêsû janapadêsû ariyakêsû manussêsû uppannô khattiyô jâtiyâ götamô göttêna;

Sakya put tô Sakya kulâ pabbajitô sadêvakê lôkê samârakê sabrahmakê sassaño brâhmaṇiya pajâya sadêva manussâya anuttaraṃ sammâ sambôdhiṃ abhisambuddhô Nissaṃsayaṃ khô sô Bhagavâ arahamô sammô sambuddhô vijjâ caraṇa sampannô sugatô lôka vidû anuttarô purisa damma sârathi saṭṭhâ dêva manussânaṃ buddhô bhagavâ Svâkkhâtô khô pana têna Bhagavatô dhammô sandiṭṭhikô akâlikô êhi passikô Òpanayikô paccattaṃ vêditabbô viññûhi

Supaṭipannô khô panassa Bhagavatô sâvaka Saṅghô uju paṭipañño bhagavatô sâvaka Saṅghô ñaya paṭipañño bhagavatô sâvaka Saṅghô sâmîci paṭipañño bhagavatô sâvaka Saṅghô yadidaṃ cattări purisa yugâni aṭṭha purisa puggalâ

Ayaṃ khô pana paṭimâ taṃ Bhagavantaṃ uddissa katâ paṭiṭṭhâpitâ yâvadêva dassanêna taṃ Bhagavantaṃ anussaritvâ pasâda sâmvêga paṭilâbhâya

[Ayaṃ khô pana thûpô taṃ Bhagavantaṃ uddissa katô atiṭṭhâpitô yâvadêva dassanêna taṃ Bhagavantaṃ anussaritvâ pasâda sâmvêga paṭilâbhâya]

Mayaṃ khô étarahi imaṃ visâkha puññamitô paraṃ aṭṭhamî kâlaṃ tassa Bhagavatô sarîrajjhâpana kâla sammataṃ patvâ imaṃ ðhânaṃ sampattâ

Imê dañça dipa dhûpâdi sakkâre gahêtvâ attanô kâyaṃ sakkâr’ûpadhânaṃ karitvâ

Tassa Bhagavatô yathâ bhuccê guñê anussarantâ imaṃ paṭimâ gharanî [thûpaṃ] tikkhâtaṃ padakkhiṇaṃ karissâma yathâ gahêtêhi sakkârêhi pûjaṃ kurumânâ

Sâdhu nô bhanê bhagavâ sucira parinibbutôpi nâtabbêhi guñêhi atît’ârammañâtâya paññâyamânô

Imê amhêhi gahêtê sakkâre paṭiṅgaṇhâtu amhâkaṃ dîgha rattaṃ hitâya sukhâya

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way a knower of the cosmos unexcelled as a trainer for those who can be taught the teacher for human & divine beings; awakened & blessed. And that the Dhamma is well taught by the Blessed One to be seen here & now timeless inviting all to come & see pertinent to be realized by the wise for themselves. And that the Community of the Blessed One’s disciples the four pairs the eight types of Noble Ones have practiced well have practiced straightforwardly have practiced methodically have practiced masterfully. This image dedicated to the Blessed One has been fashioned & placed here so that in seeing it we will remember him and gain a sense of inspiration & chastened dispassion. This stupa dedicated to the Blessed One has been fashioned & placed here so that in seeing it we will remember him and gain a sense of inspiration & chastened dispassion. Now on this eighth day after the full moon day of Visakha recognized as the date of the Blessed One’s cremation we have gathered together in this place. We take these offerings candles incense & so forth and make our bodies a vessel for them. Reflecting on the Blessed One’s virtues as they actually are we will circumambulate this image shelter [stupa] three times paying homage to him with the offerings we hold. Although the Blessed One long ago attained total Liberation he is still discernable through our remembrance of his perceivable virtues. May he accept the offerings we hold for the sake of our long term welfare & happiness.

Âsâḷha Pûjâ
(Asalha Offerings)

Chief Monk: Handa mayaṁ buddhassa bhagavatô pubba bhâga namakâraṁ karôma se

Now let us chant the preliminary passage in homage to the Awakened Blessed One:

[Namô tassa] bhagavatô arahatô sammâ sambuddhassa (Three times)

|Homage to the Blessed One the Worthy One the Rightly Self awakened One|

Yaṁ amha khô mayaṁ Bhagavantaṁ saraṇaṁ gatå Yô nô Bhagavâ saṭṭhâ yassa ca mayaṁ Bhagavatô dhammaṁ rôcëma: Ahôsi khô sô Bhagavâ arahaṁ sammâ sambuddhô sattësu kårūṇaṁ paṭicca kårūṇayakô hitësi anukampaṁ upâdâyaâsâålha puṇñamiyaṁ Bårâṇasiyaṁ isïpatanë migadâyê paṇça vaggiyânaṁ bhikkûnaṁ anuttaraṁ dhamma cakkha paṭhamaṁ pavettetvå cattåri ariyâ saccâni pakâsësi Tasmîňca khô samayê paṇça vaggiyânaṁ bhikkhûnaṁ pâmukhôyasmâ Añña Kôṭḍañño Bhagavantaṁ dhammaṁ sutvå virajaṁ viṭamalaṁ dhamma cakkhuṁ paṭilabhītvå Yaṅkiñci samudaya dhammaṁ sabban taṁ nîrodha dhamman ti

Bhagavantaṁ upasampadaṁ yâcitvå Bhagavatô yêva santikë èhi bhikkhu upasampadaṁ paṭilabhītvå Bhagavatô dhamma vinayë ariyâ sâvaka Saṅghô lôkë paṭhamaṁ uppannô ahôsi Tasmînçâpi khô samayê saṅgha ratanaṁ lôkë paṭhamaṁ uppannâm ahôsi Buddha ratanaṁ dhamma ratanaṁ saṅgha ratanaṁ tiratanaṁ sampuṇñâm ahôsi Mayaṁ khô ētarahi imaṁsâålha puṇñami kâla dîpa dîpa bhûpâdi sakkâre gahëtvå
The Blessed One to whom we have gone for refuge who is our Teacher & in whose Dhamma we delight: is a Worthy One Rightly Self awakened Through his compassion & sympathy for living beings compassionately desiring their welfare he first set the unexcelled Wheel of Dhamma in motion on the full moon night of the month of Asalha in the Deer Refuge at the Meeting Place of the Seers near Varanasi and proclaimed the Four Noble Truths to the Group of Five Monks. At that time the leader of the Group of Five Monks Venerable Añña Kondañña having listened to the Blessed One’s teaching gained the vision of Dhamma that “Whatever is subject to origination is all subject to cessation” Having asked for ordination he gained the Come Bhikkhu ordination in the Blessed One’s very presence and so became the world’s first noble disciple in the Blessed One’s doctrine & discipline and at that time the Gem of the Saṅghā first appeared in the world making the Triple Gem the Gem of the Buddha the Gem of the Dhamma & the Gem of the Saṅghā complete. Now on this full moon day of Asalha recognized as the date of the Blessed One’s setting the Wheel of Dhamma in motion the date of the arising of the Community of the Noble Disciples and of the completion of the Triple Gem we have gathered together in this place We take these offerings candles incense & so forth and make our bodies a vessel for them Reflecting on the Blessed One’s virtues as they actually are we will circumambulate this image shelter [stupa] three times paying homage to him with the offerings we hold. Although the Blessed One long ago attained total Liberation he is still discernable through our remembrance of his perceivable virtues. May he accept the offerings we hold for the sake of our long term welfare & happiness.
Māgha Pûjā
(Honour to Gathering)

Chief Monk: **Handa mayaṃ buddhassa bhagavatô pubba bhâga namakâraṃ karôma se**

*Now chant the preliminary passage in homage to the Awakened One the Blessed One:*

[**Namô tassa**] bhagavatô arahatô sammâ sambuddhassa (Three times)

_Homage to the Blessed One the Worthy One the Rightly Self awakened One_

Ajjâyaṃ māgha puññamî sampattâ māgha nakkhattena puñña candô yuttô yattîha
Tathâgatô arahaṃ sammâ sambuddhô cāturaṅgike sâvaka sannipâte ovâda pâṭimôkkham uddisi

Tadâ hi aḍḍha têrasâni bhikkhu satâni sabbesaṃyeva Khîṇâsavânaṃ sabbe tê ehi
bhikkhukâ sabbepi tê anâmantitâva Bhagavatô santikaṃagatâ Veḷuvane kalandaka
nîvâpe māgha puññamiyaṃ vaḍḍhamâna kacchâyâya Tasmîca sannipâte Bhagavâ
visuddh’uttam’upôsathaṃ akâsi ovâda pâṭimôkkham uddisi

Ayaṃ amhâkaṃ Bhagavatô ekôyeva sâvaka sannipâtô ahôsi cāturaṅgikô aḍḍha têrasâni
bhikkhu satâni sabbesaṃ yeva Khîṇâsavânaṃ

Mayandâni imaṃ māgha puññamî nakkhatta samayaṃ takkâlasadisâṃ sampattâ sucira
parinibbutampi taṃ Bhagavantaṃ samanussaramâna imaṃ tassa Bhagavatô sakkhi
bhûte cetiye

Ime dânda dîpa dhûpâdi sakkâre gahetvâ attanô kâyaṃ sakkâr’úpadhânaṃ karîtvâ

Tassa Bhagavatô yathâ bhucce guñe anussaranatâ imaṃ paṭimâ gharanâ [thûpaṃ]
tikkhattam padakkhiṇaṃ karissâm aṭṭha gahitehi sakkârehi pûjamaṃ kurumânā

Sâdhu nô bhante Bhagavâ sasâvaka Saṅghô sucira parinibbutôpi guñehi dharamânô Ime
amhehi gahite sakkâre paṭiggaṇhâatu amhâkaṃ dîgha rattaṃ hitâya sukhâya

_Today is the full moon day in the month of Magha the date on which the Tathagata the Worthy One
Rightly Self awakened held the four factored meeting of his disciples and gave the Patimokkha
Exhortation_

At that time 1250 monks all entirely free of defilements all recipients of the Come Bhikkhu ordination
all unnotified of the meeting came to the Blessed One’s presence in the Squirrels’ Feeding Ground in the
Bamboo Forest on the afternoon of the full moon day in Magha.

In that meeting the Blessed One led an utterly pure full moon observance and gave the Patimokkha
Exhortation.

This was the only time our Blessed One held a four factored meeting with his disciples 1250 monks all
entirely free of defilement

Now on this same date the full moon day in Magha remembering the Blessed One even though he long
ago gained Total Liberation we have come to this memorial to him

We take these offerings candles incense & so forth and make our bodies a vessel for them. Reflecting on
the Blessed One’s virtues as they actually are we will circumambulate this image shelter [stupa] three
times paying homage to him with the offerings we hold

Although the Blessed One together with that Community of his Noble Disciples long ago attained total Liberation they are remembered through their virtues.

May he accept the offerings we hold for the sake of our long term welfare & happiness

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**Ukâsa dvâram**

*(Veneration)*

We (I) ask your leave We (I) ask you to forgive us (me) for whatever wrong we (I) have done with the three doors (of body speech & mind)

I revere every stupa established in every place every Relic of the Buddha's body every Great Bodhi tree every Buddha image that is an object of veneration

I revere the relics I revere them everywhere I always revere the Triple Gem

Homage to the Buddha brings great glory Homage to the Dhamma great discernment Homage to the Saṅghā great wealth

I go to the Buddha Dhamma & Saṅghā as my life & refuge until reaching Liberation

I am morally pure May the Buddha Dhamma & Saṅghā recognize me as morally pure

May all living beings always live happily free from enmity

May all share in the blessings springing from the good I have done
Suvañña mâlike suvañña pabbate
*(Homage to the Buddha’s Footprints)*

Chief Monk: **Handa mayaṃ páda lañjana pâthaṃ bhaṇāma se**

*Let us now repeat the footprint passage*

Vandāmi buddhaṃ bhava pāra tiṁṇaṃ Ti lôka ketuṃ ti bhav’eka nâthaṃ
Yô lôka setţhô sakalaṃ kilesaṃ
Chetvâna bôdhesi janaṇaṃ anantaṃ

Yaṃ nammadâya nadiyâ puline ca ñîre
Yaṃ sacca bandha girike sumanâcal’agge
Yaṃ taţtha yônaka pure muninô ca pádaṃ: Taṃ páda lañjanaṃ ahaṃ sírasâ namâmi

Suvañña mâlike suvañña pabbate
Sumana kûṭe yônaka pure nammadâya nadiyâ
Pañca páda varaṃ ſţhânaṃ ahaṃ vandâmi duratô

IccÊvaţacantya namassaneyyaṃ
Namassamâno ratanattayaṃ yaṃ
Puññâbhisandaṃ vipulaṃ alaţthaṃ
Tassânubhâvena haťantarâyô

*I revere the Buddha who has crossed over becoming*
*The banner of the threefold cosmos*
*The sole protector of the three levels of becoming*
*The foremost in the world*
*Who having destroyed the entirety of defilement*
*Has led countless people to Awakening*

*I pay homage with my head to the footprints*
*That the Sage left in the sands by the Nammada River*
*On Saccabandha Mountain on Sumana’s unshakeable summit*
& in Yonaka pura

*I revere from afar the places of the five foremost footprints:*
*On Suvannamalika Mountain on Gold Mount*
*On Sumana’s Peak in Yonakapura*
& by the Nammada River

*In paying homage thus to the Triple Gem worthy of the highest homage*
*A vast amount of merit is accumulated:*
*By its power may danger be destroyed*
Formal Offerings

Buddhabhatt Âdâna
(Offering Of Food To The Buddha)

Imaṃ Sūpabyañjana sampannaṃ Sâmânaṃ Bhojanaṃ Udakaṃ Varaṃ Buddhassa Pûjema

May We Offer This Rice And Foodstuff Together With Clean Water To The Lord Buddha.

Removing Offerings From The Altar

Sesam Mangalam Yâcâma

May We Ask For The Remaining Auspiciousness (Offerings).

Aspiration At Time Of Offering

Sudinnaṃ Vata Mê Dânãtî Æsavakkha yavahaṃ Nibbânaṃ Hotu Mê Anâgate Kâle

This Giving Of Mine Has Been Properly Offered. May This Giving Result In The Liberation Of All Defilements And In The Achievement Of Nibbana In The Future.

Food

Namô Tassa Bhagavatô Arahatô Sammâ Sambuddhassa (three times)

To four or more monks: Imâni mayaṃ bhatê (bhattâni/taṇḍulâni) saparivârâni bhikkhu saṅghassa ôṇôjayâma Sâdhu nô bhatê bhikkhu Saṅghô Imâni (bhattâni/taṇḍulâni) saparivârâni paṭiggaṇhâtû amhâkaṃ dîgha rattaṃ hitâya sukhâya

We present (these foods/rice) of ours together with their accompanying articles to the Bhikkhu Saṅghâ May our Bhikkhu Saṅghâ accept (these foods/rice) together with their accompanying articles for our long term welfare & happiness

To three monks or less: Imâni mayaṃ bhatê (bhattâni/taṇḍulâni) saparivârâni sîlavantassa ôṇôjayâma Sâdhu nô bhatê sîlavanto Imâni (bhattâni/taṇḍulâni) saparivârâni paṭiggaṇhâtû amhâkaṃ dîgha rattaṃ hitâya sukhâya

We present (these foods/rice) of ours together with their accompanying articles to the virtuous ones May our virtuous ones accept (these foods/rice) together with their accompanying articles for our long term welfare & happiness
General Items
(After noon)

Namô Tassa Bhagavatô Araható Sammâ Sambuddhassassā (three times)

To four or more monks: Imâni mayaṁ bhantê saṅgha dānâni bhikkhu saṅghassā ônôjayâma Sâdhu nô bhantê bhikkhu Saṅghô Imâni saṅgha dānâni paṭīggaṇâḥâtu amhâkaṁ dîgha rattaṁ hitâya sukhâya

We present these Saṅghâ gifts of ours to the Bhikkhu Saṅghâ May our Bhikkhu Saṅghâ accept these Saṅghā gifts for our long term welfare & happiness

To three monks or less: Imâni mayaṁ bhantê saṅgha dānâni sîlavantassa ônôjayâma Sâdhu nô bhantê sîlavantô Imâni saṅgha dānâni paṭīggaṇâḥâtu amhâkaṁ dîgha rattaṁ hitâya sukhâya

We present these Saṅghâ gifts of ours to the virtuous ones May our virtuous ones accept these Saṅghâ gifts for our long term welfare & happiness

Robe Making Cloth

To four or more monks Imâni mayaṁ bhantê paṅsukûla cîvarâni saparivârâni bhikkhu saṅghassā ônôjayâma Sâdhu nô bhantê bhikkhu Saṅghô Imâni paṅsukûla cîvarâni saparivârâni paṭīggaṇâḥâtu amhâkaṁ dîgha rattaṁ hitâya sukhâya

We present these cast off cloths of ours together with their accompanying articles to the Bhikkhu Saṅghâ May our Bhikkhu Saṅghâ accept these cast off cloths together with their accompanying articles for our long term welfare & happiness

To three monks or less Imâni mayaṁ bhantê paṅsukûla cîvarâni saparivârâni sîlavantassa ônôjayâma Sâdhu nô bhantê sîlavantô Imâni paṅsukûla cîvarâni saparivârâni paṭīggaṇâḥâtu amhâkaṁ dîgha rattaṁ hitâya sukhâya

We present these cast off cloths of ours together with their accompanying articles to the virtuous ones May our virtuous ones accept these cast off cloths together with their accompanying articles for our long term welfare & happiness

Declaration for a Gift to the Bhikkhu Saṅghâ
(To be made by one of the monks)

Namô Tassa Bhagavatô Araható Sammâ Sambuddhassassā (three times)

Yagghê bhantê Saṅghô jâneyya: Ayaṁ paṭhama bhâgô thêrassa pâpuñâti Avasêsâ bhâgâ amhâkaṁ pâpuñântu Bhikkhû ca (sâmañêrâ ca gahaṭṭhâ ca)* yathâ sukhâm
paribhuñjantu

May the Saṅghā please pay attention: The first share [of this gift] goes to the senior monk May the remaining shares be ours May the monks (the novices & the lay people)* [living here] use these things as they please

* Omit or include the references to novices & lay people as is appropriate

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Rains Bathing Cloth

To four or more monks:

Imâni mayaṁ bhattō vassāvāsika cīvarāṇi saparivārāṇi bhikkhu saṅghassa ṭhajyāma Sādhu nō bhattō bhikkhu Saṅghō Imâni vassāvāsika cīvarāṇi saparivārāṇi paṭiggaṇhātu amhākaṁ dīgha rattaṁ hitāya sukhāya

We present these Rains bathing cloths of ours together with their accompanying articles to the Bhikkhu Saṅghā May our Bhikkhu Saṅghā accept these Rains bathing cloths together with their accompanying articles for our long term welfare & happiness

To three monks or less:

Imâni mayaṁ bhattō vassāvāsika cīvarāṇi saparivārāṇi sīlavantassa ṭhajyāma Sādhu nō bhattō sīlavantō Imâni vassāvāsika cīvarāṇi saparivārāṇi paṭiggaṇhātu amhākaṁ dīgha rattaṁ hitāya sukhāya

We present these Rains bathing cloths of ours together with their accompanying articles to the virtuous ones May our virtuous ones accept these Rains bathing cloths together with their accompanying articles for our long term welfare & happiness
Candles

Namô Tassa Bhagavatô Arahatô Sammâ Sambuddhassa (three times)

Imâni mayaṁ bhante dîpa dhûpa puppha varâni ratanattayassa abhipûjêma Amhâkaṁ ratanattayassa pûjâ dîgaṁ rattaṁ hita sukhaṁ hûtâsavaṁkhayapattiyâ saṁvattatu

We offer these excellent candles incense sticks & flowers in homage to the Triple Gem May our homage of the Triple Gem bring about our long term welfare & happiness; may it lead to the attainment of the ending of defilement

Kaṭhina Cloth

Namô Tassa Bhagavatô Arahatô Sammâ Sambuddhassa (three times)

Imaṁ bhante saṁparivâram kaṭhina cîvara dussaṁ saṁghassa ônôjayâma Sâdhu nô bhante Saṅghô  Imaṁ saṁparivâram kaṭhina cîvara dussaṁ paṭiggaṁhâtu paṭiggaṁhêtâva ca iminâ dussêna kaṭhinaṁ aṭṭharatu amhâkaṁ dîgaṁ rattaṁ hitâya sukhaṁ

Venerable Sirs we present this kathina robe cloth together with its accompanying articles to the Saṅghâ May our Saṅghâ please accept this kathina robe cloth together with its accompanying articles and having accepted it spread the kathina with this cloth for our long term welfare & happiness

Robes

Namô Tassa Bhagavatô Arahatô Sammâ Sambuddhassa (three times)

Imaṁ mayaṁ bhante ticîvarâni saṁparivârâni bhikkhu saṁghassa ônôjayâma Sâdhu nô bhante Saṅghô  Imaṁ ticîvarâni saṁparivârâni paṭiggaṁhâtu amhâkaṁ dîgaṁ rattaṁ hitâya sukhaṁ

Venerable Sirs we present these robes together with its accompanying articles to the Saṅghâ May our Saṅghâ please accept these robes together with its accompanying articles for our long term welfare & happiness
Dâna for the dead

Namô Tassa Bhagavatô Arahatô Sammâ Sambuddhassa (three times)

Imaṃ mayaṃ bhantē matakabhattāni saparivārāni bhikkhu saṅghassa ôñôjayâma Sâdhu nō bhantē Saṅghô  Imaṃ matakabhattāni saparivārani paṭiggaṅhâtu amhâkaṃ dīgha rattaṃ hitâya sukhâya

Venerable Sîrs we present these tools of the dead together with its accompanying articles to the Saṅghâ May our Saṅghâ please accept these tools of the dead together with its accompanying articles for our long term welfare & happiness

Lodgings

Namô Tassa Bhagavatô Arahatô Sammâ Sambuddhassa (three times)

Imâni mayaṃ bhantē sēnâsanâniāgatânâgatassa câtuddisassa bhikkhu saṅghassa ôñôjayâma Sâdhu nō bhantē bhikkhu Saṅghô  Imâni sēnâsanâni paṭiggaṅhâtu amhâkaṃ dīgha rattaṃ hitâya sukhâya

We present these lodgings to the Bhikkhu Saṅghâ of the four directions both those who have come & those who have yet to come May our Bhikkhu Saṅghâ accept these lodgings for our long term welfare & happiness
Refuge - Formal Requests

Ñ’aṭṭhi mè Sarañṇam Aññam

Chief Monk: Handa mayaṃ sacca kiriya gāthayō bhaṇāma se:

N’aṭṭhi mè Sarañṇam Aññam
Ètēna Sacca Vajjēna
Buddhô mè Sarañṇam Varaṃ
Soṭṭhi mè Hōtu Sabbadā

N’aṭṭhi mè Sarañṇam Aññam
Ètēna Sacca Vajjēna
Dhammô Mè Sarañṇam Varaṃ
Soṭṭhi mè Hōtu Sabbadā

N’aṭṭhi mè Sarañṇam Aññam
Ètēna Sacca Vajjēna
Saṅghô mè Sarañṇam Varaṃ
Soṭṭhi mè Hōtu Sabbadā

I have no other refuge The Buddha is my formeost refuge
Through the speaking of this truth may I be blessed always

I have no other refuge The Dhamma is my formeost refuge
Through the speaking of this truth may I be blessed always

I have no other refuge The Saṅgha is my formeost refuge
Through the power of this truth may all troubles cease to be

Mahâ Kâruñikô Nāthô

Chief Monk: Handa mayaṃ mahâ kâruñikônâtiâdikâ gāthayō bhaṇāma sê:

Mahâ kâruñikô nathô
Pûrêtvâ pâramî sabbâ
Ètēna sacca vajjēna
Aṭṭhâya sabba pâñinaṃ
Pattô sambôdhim uttamaṃ
Mâ hôntu sabbupaddavâ

Mahâ kâruñikô nathô
Pûrêtvâ pâramî sabbâ
Ètēna sacca vajjēna
Hitâya sabba pâñinaṃ
Pattô sambôdhim uttamaṃ
Mâ hôntu sabbupaddavâ

Mahâ kâruñikô nathô
Pûrêtvâ pâramî sabbâ
Ètēna sacca vajjēna
Sukhâya sabba pâñinaṃ
Pattô sambôdhim uttamaṃ
Mâ hôntu sabbupaddavâ

(The Buddha) our protector with great compassion For the welfare of all beings

Having fulfilled all the perfections Attained the highest self awakening Through the speaking of this truth may all troubles cease to be (The Buddha) our protector with great compassion
For the benefit of all beings Having fulfilled all the perfections Attained the highest self awakening Through the power of this truth may all troubles cease to be (The Buddha) our protector with great compassion For the happiness of all beings. Having fulfilled all the perfections Attained the highest self awakening. Through the power of this truth may all troubles cease to be

Bahuḷ ve Saraṇaṁ Yantī

Chief Monk: Handa mayaṁ khemākhema saraṇa gamana paridipikā gāthāyō bhaṇāma se:

Bahuḷ ve saraṇaṁ yantī Pabbatāni vanāni ca
Ārāma rukkha cētyāni Manussā bhaya tajjitā
N’êtaṁ khō saraṇaṁ khêmaṁ N’êtaṁ saraṇaṁ uttamaṁ Sabba dukkhā pamuccati
N’êtaṁ saraṇaṁágama Saṅghaṁca saraṇaṁ gatō Câttāri ariyā saccāni Sammappaṇṇāya passati:
Yō ca buddhaṁca dhammaṁca Dukkhassa ca atikkamaṁ Câttāri ariyā maggaṁ Dukkhûpasama gâminaṁ
N’êtaṁ khō saraṇaṁ khêmaṁ Êtaṁ saraṇaṁ uttamaṁ Étaṁ saraṇaṁágama Sabba dukkhā pamuccati

Many are those who go for refuge to mountains forests
Parks trees & shrines: People threatened with danger
That is not the secure refuge That is not the highest refuge That is not the refuge having gone to which One gains release from all suffering
But a person who having gone to the Buddha Dhamma & Sarighâ for refuge
Sees the four Noble Truths with right discernment:
Stress the cause of stress The transcending of stress
And the Noble Eightfold Path The way to the stilling of stress
That is the secure refuge That is the highest refuge
That is the refuge having gone to which One gains release from all suffering

Saha Pañca Sīlāni Yācāma

(Five Precepts)

The Request: Mayaṁ bhañtê (Visum visum Rakkhanatthaya) ti saraṇêna saha pañca sīlāni yācāma
Dutiyaṁpi mayaṁ bhañtê (Visum visum Rakkhanatthaya) ti saraṇêna saha pañca sīlāni yācāma
Tatiyaṁpi mayaṁ bhañtê (Visum visum Rakkhanatthaya) ti saraṇêna saha pañca sīlāni
yâcâma

Venerable Sir we request the Three Refuges & the Five Precepts

Venerable Sir a second time  Venerable Sir a third time

Chief Monk: Namô tassa three times after which the lay people repeat it three times:
Namô tassa bhagavatô arahatô sammâ sambuddhassa

Homage to the Blessed One the Worthy One the Rightly Self awakened One

The monk then recites the refuge line by line with the lay people reciting after him

Buddhaṃ saraṇaṃ gacchâmi
Dhammaṃ saraṇaṃ gacchâmi
Saṅghaṃ saraṇaṃ gacchâmi

Dutiyampi buddhaṃ saraṇaṃ gacchâmi
Dutiyampi dhammaṃ saraṇaṃ gacchâmi
Dutiyampi saṅghaṃ saraṇaṃ gacchâmi
Tatiyampi buddhaṃ saraṇaṃ gacchâmi
Tatiyampi dhammaṃ saraṇaṃ gacchâmi
Tatiyampi saṅghaṃ saraṇaṃ gacchâmi

I go to the Saṅghâ for refuge I go to the Dhamma for refuge I go to the Buddha for refuge
A second time I go to the Saṅghâ for refuge A second time I go to the Dhamma for refuge
A second time I go to the Buddha for refuge
A third time I go to the Buddha for refuge A third time I go to the Dhamma for refuge
A third time I go to the Saṅghâ for refuge

The monk then says: Ti saraṇa gamanaṃ niṭṭhitam This ends the going for refuge

The lay people respond: Âma bhantê  Yes Venerable Sir

The monk then recites the precepts line by line with the lay people following after him

Pâñâtipâtâ vêramañî sikkhâ padaṃ samâdiyâmi
Adinnâdânâ vêramañî sikkhâ padaṃ samâdiyâmi
Kâmêsu micchâcârâ vêramañî sikkhâ padaṃ samâdiyâmi
Musâvâdâ vêramañî sikkhâ padaṃ samâdiyâmi
Surâ mêraya majja pamâdaṭṭhânâ vêramañî sikkhâ padaṃ samâdiyâmi

I undertake the training rule to refrain from taking life
I undertake the training rule to refrain from stealing
I undertake the training rule to refrain from sexual misconduct
I undertake the training rule to refrain from telling lies
I undertake the training rule to refrain from intoxicating liquors that lead to carelessness

The monk then concludes with the following:

Imâni pañca sikkhâ padâni: Sîlêna sugati yanti
Sîlêna bhôga sampadâ Sîlêna nibbuti yanti Tasmâ sîla visôdhayê

These are the five training rules Through virtue they go to a good bourn
Through virtue is wealth attained Through virtue they go to Liberation
Therefore we should purify our virtue (Bow Three Times)

Ti Saraṇêna Saha Açṭha Sîlânî Yâcâma
(Asking for the Eight Precepts)

The Buddhïsls, after prosstriitian three times, with hands joined in Añjali, recites the following request ‘.

Mayaḥ bhantê tisaraṇêna saha açṭha sîlânî yâcâma
Dutiypami mayaḥ bhantê ti saraṇêna saha açṭha sîlânî yâcâma
Tatiyampi mayaḥ bhantê ti saraṇêna saha açṭha sîlânî yâcâma

Venerable Sir we request the Three Refuges & the Eight Precepts
Venerable Sir a second time Venerable Sir a third time

Ârâdhanâ Tisakaṇa Açṭha Sîlas
(Requesting the Three Refuges and Eight Precepts)

The Buddhïsls, after prosstriitian three times, with hands joined in Añjali, recites the following request ‘.

Mayam Bhantê Visum Visum Rakkhanatthaya Tisaranena Saha Açṭha Sîlânî Yâcâma
Dutiypami Mayam Bhantê Visum Visum Rakkhanatthaya Tisaranena Saha Açṭha Sîlânî Yâcâma
Tatiyampi Mayam Bhantê Visum Visum Rakkhanatthaya Tisaraṇêna Saha Açṭha Sîlânî Yâcâma

May we, Bhantê, observe the Eight Precepts together with the Three Refuges.
For second time, may we, Bhantê, observe the Eight Precepts with the Three Refuges.
The third time, may we, Bhantê, observe the Eight Precepts with the Three Refuges.
Repeat after the leader! **Namo Tassa Bhagavato Arahato Sammā Sambuddhassa (Three Times)** Homage to the Exalted One, the Holy One, the Perfectly Enlightened One. *(three times)*

**Tisaranagamana**

*(Three Refuges)*

Buddhaṃ Saraṇaṃ Gacchāmi Dhammaṃ Saraṇaṃ Gacchāmi
Saṅghaṃ Saraṇaṃ Gacchāmi
Dutiyampi Buddhaṃ Saraṇaṃ Gacchāmi Dutiyampi Dhammaṃ Saraṇaṃ Gacchāmi
Dutiyampi Saṅghaṃ Saraṇaṃ Gacchāmi

Tatiyampi Buddhaṃ Saraṇaṃ Gacchāmi Tatiyampi Dhammaṃ Saraṇaṃ Gacchāmi
Tatiyampi Saṅghaṃ Saraṇaṃ Gacchāmi

*I go to the Buddha for refuge. I go to the Dhamma for refuge. I go to the Sangha for refuge. For the second time, I go to the Buddha for refuge. For the second time, I go to the Dhamma for refuge. For the second time, I go to the Sangha for refuge. For the third time, I go to the Buddha for refuge. For the third time, I go to the Dhamma for refuge. For the third time. I go to the Sangha for refuge.*

Leader: **Tisaranaganianam Nitthitam**

*(This completes the going to the Three Refuges.)*

RESPONSE: **Âma Bhantê**

*(Yes, Venerable Sir.)*
Aṭṭha Sīlas

(The Eight Precepts)

(To undertake the precepts, repeat each precept after the leader!)

1. Pānātipātā Veramani Sikkhapadam Samādiyāmi
2. Adinnādānā Veramani Sikkhapadam Samādiyāmi
3. Abrahmacariya Veramani Sikkhapadam Samādiyāmi
4. Musāvādā Veramani Sikkhapadam Samādiyāmi
5. Surāmeraya Majjapamādatthānā Veramañī Sikkhapadānī Samādiyāmi
   Vikalabhōjana Veramani Sikkhāpadānī Samādiyāmi
6. Nacca gīta-vādita-Visūkadassana-Nālāgandha-Vilepana-Dhārana-Mandana-
   Yibhūsanatthānā Veramani Sikkhapadānī Samādiyāmi
7. Uccāsayana Mahāsayanā Veramani Sikkhapadānī Samādiyāmi

Imāni Aṭṭha Sikkhāpadānī Samādiyāmi
Imāni Aṭṭha Sikkhāpadānī Samādiyāmi
Imāni Aṭṭha Sikkhāpadānī Samādiyāmi

Imāni Aṭṭha Sikkhāpadānī
Sīlana Sugatim Yanti Sīlana Bhogasampadā
Sīlana Nibbutim Yanti Tasmā Sīlam Visodhayē

1. I undertake the precept to refrain from destroying living creatures.
2. I undertake the precept to refrain from taking that which is not given.
3. I undertake the precept to refrain from erotic behaviour.
4. I undertake the precept to refrain from incorrect speech.
5. I undertake the precept to refrain from intoxicating liquors and drugs which lead to carelessness.
6. I undertake the precept to refrain from eating at wrong times.
7. I undertake the precept to refrain from dancing, singing, music, going to shows, wearing garlands and beautifying myself with perfumes and cosmetics.
8. I undertake the precept to refrain from lying on a high or luxurious sleeping place.

I undertake these Eight Precepts. I undertake these Eight Precepts. I undertake these Eight Precepts.

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. (Bow three times.)
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Aṭṭhaṅgasamannâgataṁ Uposathaṁ
(Asking For The Uposatha Sîla)

The Request:
Mayaṅ bhantê tisarañêna saha aṭṭhaṅgasamannâgataṁ uposathaṁ yâcâma. Dutiyampi mayaṅ bhantê tisarañêna saha aṭṭhaṅgasamannâgataṁ uposathaṁ yâcâma.

Tatiyampi mayaṅ bhantê tisarañêna saha aṭṭhaṅgasamannâgataṁ uposathaṁ yâcâma.

* Imam aṭṭhaṅgasamannâgataṁ, buddha paññattam uposathaṁ, imaṅca rattim imaṅca divasaṁ, sammadeva abhirakkhitum samâdiyâmi.

O Venerable Sir, we ask of you the Eight Precepts with the Triple Gem to be our guide.

For the second time, O Venerable Sir, we ask of you the Eight Precepts with the Triple Gem to be our guide For the third time, O Venerable Sir, we ask of you the Eight Precepts with the Triple Gem to be our guide.

* I beg to receive the Eight Precepts as ordered by the Lord Buddha and to observe them for one day and one night.

* To be observed after Uposatha Sila only.

The monk then recites: Namô tassa three times after which the lay people repeat it three times:

Namô tassa bhagavatô arahatô sammâ sambuddhassa

Homage to the Blessed One the Worthy One the Rightly Self awakened One

The monk then recites the refuge line by line with the lay people reciting after him

Buddhaṁ saraṅaṁ gacchâmi
Dhammaṁ saraṅaṁ gacchâmi
Saṅghaṁ saraṅaṁ gacchâmi
Dutiyampi buddhaṁ saraṅaṁ gacchâmi
Dutiyampi dhammaṁ saraṅaṁ gacchâmi
Dutiyampi saṅghaṁ saraṅaṁ gacchâmi
Tatiyampi buddhaṁ saraṅaṁ gacchâmi
Tatiyampi dhammaṁ saraṅaṁ gacchâmi
Tatiyampi saṅghaṁ saraṅaṁ gacchâmi

I go to the Buddha for refuge
I go to the Dhamma for refuge
I go to the Saṅghâ for refuge
A second time I go to the Buddha for refuge
A second time I go to the Dhamma for refuge
A second time I go to the Saṅghâ for refuge
A third time I go to the Buddha for refuge
A third time I go to the Dhamma for refuge
A third time I go to the Saṅghâ for refuge
The monk then says: **Ti saraṇa gamanaṃ niṭṭhitam** *(This ends the going for refuge)*

The lay people respond:  **Āma bhantē** *(Yes Venerable Sir)*

The monk then recites the precepts line by line with the lay people following after him.

**Pāṇātipātā vērāmāṇī sikkhā padaṃ samādiyāmi**

Adinnādānā vērāmāṇī sikkhā padaṃ samādiyāmi

Abrahma cariyā vērāmāṇī sikkhā padaṃ samādiyāmi

Musāvādā vērāmāṇī sikkhā padaṃ samādiyāmi

Surā mēraya majja pamādaṭṭhānā vērāmāṇī sikkhā padaṃ samādiyāmi

Vikāla bhōjanā vērāmāṇī sikkhā padaṃ samādiyāmi

Nacca gīta vādita visūka dassanā māḷā gandha vilēpana dhāraṇā mañḍana vibhūsaṇaṭṭhānā vērāmāṇī sikkhā padaṃ samādiyāmi

**Uccāsayana mahāsayanā vērāmāṇī sikkhā padaṃ samādiyāmi**

- I undertake the training rule to refrain from taking life
- I undertake the training rule to refrain from stealing
- I undertake the training rule to refrain from sexual intercourse
- I undertake the training rule to refrain from telling lies
- I undertake the training rule to refrain from intoxicating liquors that lead to carelessness
- I undertake the training rule to refrain from eating after noon & before dawn
- I undertake the training rule to refrain from dancing singing music watching shows wearing garlands beautifying myself with perfumes & cosmetics
- I undertake the training rule to refrain from high & luxurious seats & beds

**Imâni aṭṭha sikkhā padâni samâdiyâmi**

- I undertake these eight precepts
- I undertake these eight precepts
- I undertake these eight precepts (Bow Three Times)
(Ordination for an Eight Precept Nun)

Arahaṃ sammā sambuddhō bhagavā  
Buddhaṃ bhagavantaṃ abhivâdēmi

Svākkhatō bhagavatō dhammō  
Dhammaṃ namassāmi

Supaṭipannō bhagavatō sāvaka Saṅghō  
Saṅghaṃ namâmi

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The Blessed One is Worthy & Rightly Self awakened I bow down before the Awakened Blessed One (Bow Down)
The Dhamma is well expounded by the Blessed One I pay homage to the Dhamma (Bow Down)
The Saṅghā of the Blessed One’s disciples has practiced well I pay respect to the Saṅghā (Bow Down)

Namō tassa bhagavatō arahatō sammā sambuddhassā

Homage to the Blessed One the Worthy One the Rightly Self awakened One

Ēsāhaṃ bhattê suciro parinibbutampi taṃ bhagavantaṃ saraṇaṃ gacchāmi dhammadhaṃca
bhiṅkhu saṅghaṅca pabbajjaṃ maṃ Saṅgho dhârêtu
ajjataggê pānupētaṃ saraṇaṃ gataṃ

Venerable sir I take refuge in the Blessed One though he long ago attained Liberation together with the Dhamma & the Bhikkhu Saṅghā May the Saṅghā regard me as one gone forth having attained refuge from this day forward

Ahaṃ bhattê ti saraṇēṇa saha aṭṭha sīlāni yācāmi
Dutiyampi ahaṃ bhattê ti saraṇēṇa saha aṭṭha sīlāni yācāmi
Tatiyampi ahaṃ bhattê ti saraṇēṇa saha aṭṭha sīlāni yācāmi

Venerable Sir I request the Three Refuges & the Eight Precepts
Venerable Sir a second time
Venerable Sir a third time

The monk then recites Namo Tassa after which the nun repeats it:

Namō tassa bhagavatō arahatō sammā sambuddhassā (three times)

Homage to the Blessed One the Worthy One the Rightly Self awakened One

The monk then recites the following passages line by line with the nun reciting after him

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
Dutiyampi buddhaṃ saraṇaṃ gacchāmi
Dutiyampi dhamaṃ saraṇaṃ gacchāmi
Dutiyampi saṅghaṃ saraṇaṃ gacchāmi
Tatiyampi buddhaṃ saraṇaṃ gacchāmi
Tatiyampi dhamaṃ saraṇaṃ gacchāmi
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi

I go to the Buddha for refuge I go to the Dhamma for refuge I go to the Saṅghā for refuge A second time I go to the Buddha for refuge A second time I go to the Dhamma for refuge A second time I go to the
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Saṅghâ for refuge
A third time I go to the Buddha for refuge A third time I go to the Dhamma for refuge
A third time I go to the Saṅghâ for refuge

The monk then says: Ti saraṇa gamanaṁ niṭṭhitam (This ends the going for refuge)

The nun responds: Āma bhantê (Yes Venerable Sir)

The monk then recites the precepts line by line with the nun reciting after him

Pâñâtipâtâ vēramaṇī sikkhâ padaṁ samâdiyâmi
Adinnâdânâ vēramaṇī sikkhâ padaṁ samâdiyâmi
Abraham cariyâ vēramaṇī sikkhâ padaṁ samâdiyâmi
Musâvâdâ vēramaṇī sikkhâ padaṁ samâdiyâmi
Surâ mēraya majja pamâdaṭṭhânâ vēramaṇī sikkhâ padaṁ samâdiyâmi
Vikâla bhōjanâ vēramaṇī sikkhâ padaṁ samâdiyâmi
Nacca gïtâ vâdita visûka dassanâ mālā gândha vilêpana dhâraṇâ maṇḍana
vibhûsanaṭṭhânâ vēramaṇī sikkhâ padaṁ samâdiyâmi
Uccāsayana mahâsayanâ vēramaṇī sikkhâ padaṁ samâdiyâmi

I undertake the training rule to refrain from taking life
I undertake the training rule to refrain from stealing
I undertake the training rule to refrain from sexual intercourse
I undertake the training rule to refrain from telling lies
I undertake the training rule to refrain from intoxicating liquors that lead to carelessness
I undertake the training rule to refrain from eating after noon & before dawn
I undertake the training rule to refrain from dancing singing music watching shows
wearing garlands beautifying myself with perfumes & cosmetics
I undertake the training rule to refrain from high & luxurious seats & beds

Imâni aṭṭha sikkhâ padâni samâdiyâmi
Imâni aṭṭha sikkhâ padâni samâdiyâmi
Imâni aṭṭha sikkhâ padâni samâdiyâmi

I undertake these eight precepts
I undertake these eight precepts
I undertake these eight precepts (Bow Three Times)

Ârâdhanâ Dhammadesanâ
(Requesting a Discourse)

Brahmâ ca lôkâdhipatî sahampati Kat’añjalî andhivaraṁ ayâcattha:
Santidha sattâpparajakkha jâtikâ Dèsêtu dhammaṁ anukampimaṁ pajaṁ

The Lord of the world, Sahampati Brahma, having paid obeisance to the Buddha, made the following humble request: Here being in this world those whose eyes are covered with but a thin veil of ust, may I beseech thee, O Lord, to preach the Doctrine for their sake.
Alternate request for discourse

Câtuddasi paṇṇarasî yâ ca pakkhassa atthamî,
Kâlâ Buddhena paṇṇattâ saddhammassavanassime,
Pannarasî ayandâni sampattâ abhilakkhitâ,
Tenâyam parisâ dhammaû Sotuû idha samâgatâ,
Sâdhu ayyo bhikkhusaṅgho karotu dhammadesanaû,
Ayañca parisâ sabbâ Aṭṭhikatvâ suṇâtu taû.

Acknowledging The Dhamma

Chief Monk: Handa Mayam Dhammagathaya Sadhukaram Dadama Se

Now let us express our approval of this Dhamma Teaching.

Sâdhu Sâdhu Sâdhu Anumodâmi

It is well, I appreciate it.

Ârâdhanâ Paritta
(Asking for the retitation of the Parittas)

Vipattipaṭibâhâya sabba sampattîsiddhiyâ,
Sabba dukkha vinâsâya parittam brûtha maṅgalâm.
Vipattipaṭibâhâya sabbansampattisiddhiyâ,
Sabba bhaya vinâsâya parittam brûtha maṅgalâm.
Vipattipaṭibâhâya sabba sampattî siddhiyâ,
Sabba roga vinâsâya parittam brûtha maṅgalâm.

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

Sabba Sampatti Siddhiyâ
(Requesting Blessings)

Vipatti paṭibâhâya sabba sampatti siddhiyâ
Sabba dukkha vinâsâya parittam brûtha maṅgalâm
Vipatti paṭibâhâya sabba sampatti siddhiyâ
Sabba bhaya vinâsâya parittam brûtha maṅgalâm
Vipatti paṭibâhâya sabba sampatti siddhiyâ
Sabba rôga vinâsâya parittaṁ brûtha maṅgalaṁ

For warding off misfortune for the achievement of all good fortune
For the dispelling of all pain may you chant a blessing & protection
For warding off misfortune for the achievement of all good fortune
For the dispelling of all danger may you chant a blessing & protection
For warding off misfortune for the achievement of all good fortune
For the dispelling of all illness may you chant a blessing & protection

Pamâdêna Dvârattayêna Kataṁ
(Requesting Forgiveness)

(From the Triple Gem)
Namô tassa bhagavatô arahatô sammâ sambuddhassa (three times)
Homage to the Blessed One the Worthy One the Rightly Self awakened One

Ratanattayê pamâdêna dvârattayêna kataṁ
Sabbaṁ aparâdhaṁ khamatu nô bhantê
May the Triple Gem forgive us for any wrong we have done out of carelessness in thought word or deed

(From a Senior Monk)
Namô tassa bhagavatô arahatô sammâ sambuddhassa (three times)
Homage to the Blessed One the Worthy One the Rightly Self awakened One

Mahâthêrê* pamâdêna dvârattayêna kataṁ Sabbaṁ aparâdhaṁ khamatu nô bhantê
(Three times)
Venerable Sir may you forgive us for any wrong we have done you out of carelessness in thought word or deed

Bow down & stay there while the monk says: Ahaṁ khamâmi tumhêhi pi mê khamitabbaṁ
(I forgive you; may you all also forgive me )

Respond: Khamâma bhantê (We forgive you Venerable Sir)

The monk will then recite a blessing (Sabba Maṅgalaṁ Sutta) after which all say:
Sâdhu bhantê Very good Venerable Sir (Bow Three Times)

(When one person is asking forgiveness)
Namô tassa bhagavatô arahatô sammâ sambuddhassa (three times)
Homage to the Blessed One the Worthy One the Rightly Self awakened One
Mahâthêrê* pamâdêna dvârattayêna kataṃ Sabbaṃ aparâdhaṃ khamatha më bhantê
(three times)

[Venerable Sir may you forgive me for any wrong I have done you out of carelessness in thought word or deed]

[* Mahâthere is used for very senior & highly respected monks Change it to There for somewhat less senior monks Upajjâye for one’s preceptorâcariye for one’s teacher andâyasmante for monks in general]

Bow down & stay there while the monk says: Ahaṃ khamâmi tumhêhi pi më khamitabbaṃ

(I forgive you; may you all also forgive me)

Respond: Khamâma bhantê (We forgive you Venerable Sir)

The monk will then recite a blessing (Sabba Mañgalaṃ Sutta) after which all say:

Sâdhu bhantê Very good Venerable Sir (Bow Three Times)
Kâyagatâ Sati Bhâvanâ Pâñhaṇṭ (Contemplation of the Body)

Chief Monk: **Handa mayaṃ kâyagatâ sati bhâvanâ pâṭhaṃ bhaṇâma sê:**

*Let us now recite the passage on mindfulness immersed in the body*

- **Ayaṃ kho mè kâyô**
  - This body of mine
- **Uddhaṃ pâdatalâ**
  - from the soles of the feet on up
- **Adhô kësa maṭṭhakâ**
  - from the crown of the head on down
- **Taca pariyantô**
  - surrounded by skin
- **Pûrô nânappakâråssa asucinô**
  - filled with all sorts of unclean things
- **Atthî imasmiṃ kâyê:**
  - In this body there is:
  - **Kësâ**
    - Hair of the head
  - **Lômâ**
    - Hair of the body
  - **Nakhâ**
    - Nails
  - **Dantâ**
    - Teeth
  - **Tacô**
    - Skin
  - **Maṃsaṃ**
    - Flesh
  - **Nhârû**
    - Tendons
  - **Atthî**
    - Bones
  - **Aṭṭhimiñjaṃ**
    - Bone marrow
  - **Vakkaṃ**
    - Spleen
  - **Hadayaṃ**
    - Heart
  - **Yakanaṃ**
    - Liver
  - **Kilômakaṃ**
    - Membranes
  - **Pihakaṃ**
    - Kidneys
  - **Paphâsaṃ**
    - Lungs
  - **Antaṃ**
    - Large intestines
  - **Antaguñaḥ**
    - Small intestines
  - **Udariyaṃ**
    - Gorge
  - **arîsaṃ**
    - Feces
  - **Maṭṭhakê maṭṭhaluṇgaṃ**
    - Brain
  - **Pittaṃ**
    - Gall
  - **Sêmhaṃ**
    - Phlegm
  - **Pubbô**
    - Lymph
  - **Lôhitaṃ**
    - Blood
  - **Sêdô**
    - Sweat
  - **Mêdô**
    - Fat
  - **Assu**
    - Tears
  - **Vasâ**
    - Oil
  - **Khêlô**
    - Saliva
  - **Sîṅghâñikâ**
    - Mucus
  - **Lasikâ**
    - Oil in the joints
Muttaṁ
Êvaṁayaṁ mè kāyō:
Uddhaṁ pādatalâ
Adhō kēsa maṭṭhakâ
Taca pariyanṭō
Pūrō nānappakârassa asucinō

Urine
Such is this body of mine:
from the soles of the feet on up
from the crown of the head on down
surrounded by skin
filled with all sorts of unclean things

Pacca Vekkhaṇa Pāthaṁ
(Five Subjects for Frequent Recollection)

Chief Monk: Handa mayaṁ abhiñha pacca vekkhaṇa pāthaṁ bhaṇāma sē:

Let us now recite the passage for frequent recollection:

Jarâ dhammômhi jaraṁ anatītō
Byādhi dhammômhi byādhiṁ anatītō
Maraṇa dhammômhi maraṇaṁ anatītō
Sabbēhi mē piyēhi manāpēhi nānā bhāvō vinā bhāvō
Kammassakômhi kamma dāyādō kamma yōni kamma bandhu kamma paṭisaraṇō
Yaṁ kammaṁ karissāmi kalyāṇaṁ vā pāpakaṁ vā tassa dāyādō bhavissāmi
Êvaṁ amhehi abhiñhaṁ paccavekkhitabbaṁ

I am subject to aging Aging is unavoidable
I am subject to illness Illness is unavoidable
I am subject to death Death is unavoidable
I will grow different separate from all that is dear & appealing to me
I am the owner of my actions heir to my actions born of my actions related through my actions and live dependent on my actions
Whatever I do for good or for evil to that will I fall heir
We should often reflect on this
Êtêpi Mittê Cattârô
(The Verses on Friends)

Aññadaṭṭhu harô mittô Yō ca mittô vacî paramô
Anupiyañca yōâhu Apâyēsu ca Yō sakhâ
Êtê amittê cattârô Iti viññâya paṇḍitô
Ârakâ parivajjeyya Maggaṃ paṭibhayaṃ yathâ
Upakârô ca Yō mittô Sukha dukkhô ca Yō sakhâ
Aṭṭhakhkhâyî ca Yō mittô Yō ca mittânukampakô
Êtêpi mittê cattârô Iti viññâya paṇḍitô
Sakkaccaṃ payirupâseyya Mâtâ puttaṃ va ōrasaṃ

-One who makes friends only to cheat
-one who is good only in word
-These four the wise know as non friends
-Avoid them from afar
-one who flatters & cajoles
-A friend who is helpful
-one who shares in your sorrows & 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

Saṭṭhu Garu Dhamma Garu
(The Verses on Respect)

Saṭṭhu garu dhamma garu Saṅhe ca tibba gâravo
Samâdhi garuâtâpi Sikkhâya tibba gâravo
Appamâda garu bhikkhu Paṭisansathâra gâravo:
Abhabbo parihânâya Nibbânasseva santike

-One with respect for the Buddha & Dhamma
-one who is ardent with respect for concentration
-one who is heedful of danger and respects being
-and strong respect for the Saïghâ
-one who is strong respect for the Training
-and respects in welcoming guests:
-A person like this cannot decline
-stands right in the presence of Nibbana

Arya Sacca
(The Verses on the Noble Truths)

Yê dukkhaṃ nappajânanti Athô dukkhassa sambhavaṃ
Yaṭṭha ca sabbasô dukkhaṃ Asèsam uparujjhati
Taṅca maggaṃ na jânanti Dukkhûpasama gâminaṃ
Cêtô vimutti hînâ tê Athô paññâ vimuttiyâ
Abhabbâ tê anta kiriyaṃ Tê vê jâti jarûpagâ
Yê ca dukkhaṃ pajânanti Athô dukkhassa sambhavaṃ
Yaṭṭha ca sabbasô dukkhaṃ   Asēsaṃ uparujjhati
Taṇca maggaṃ pajānanti   Dukkhūpasama gāminaṃ:
Cētō vimutti sampannâ   Athô paññâ vimuttiyâ
Bhabbâ tē anta kiriyâya   Na tē jâti jarūpagâti

Those who don’t discern suffering
and where it totally stops without trace
the way to the stilling of suffering:
and release of discernment
they’ll return to birth & aging again
suffering’s cause
who understand the path
They are consummate in release of awareness
Capable of making an end
who don’t understand the path
They are far from release of awareness
Incapable of making an end
While those who do discern suffering
and where it totally stops without trace
the way to the stilling of suffering:
and in release of discernment
they won’t return to birth & aging ever again

The Four Dhamma Summaries

1. Upanīyati lôkô  Addhuvô
2. Atâñô lôkô  Anabhissarô
3. Assakô lôkô  Sabhaṃ pahâya gamanîyaṃ
4. Ûnô lôkô   Atîttô Taṇhâ dâsô

1. The world is swept away  It does not endure
2. The world offers no shelter  There is no one in charge
3. The world has nothing of its own  One has to pass on leaving everything behind
4. The world is insufficient  insatiable a slave to craving
The Guardian Meditations

<table>
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<th>Asubhaṃ maraṇassati</th>
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<tbody>
<tr>
<td>Iccimā catur’ārakkhā</td>
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<td>Visuddha dhamma santānō</td>
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<td>Yōgatō ca pabōdhā ca</td>
<td>Buddhō Buddhō’ti ūṇayatē</td>
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<td>Narānara tiracchāna</td>
<td>bhēdā sattā sukhēsinō</td>
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<tr>
<td>Sabbē pi sukhinō hōntu</td>
<td>Sukhitattā ca khēminō</td>
</tr>
<tr>
<td>Kēsa lōmādi chavānaṃ</td>
<td>Ayam’ēva samussaṅyō</td>
</tr>
<tr>
<td>Kāyō sabbō pi jēgucchō</td>
<td>Vaññâditō paṭikkulō</td>
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<tr>
<td>Jīvit’indriy’upacchēda</td>
<td>saṅkhāta maraṇaṃ siyā</td>
</tr>
<tr>
<td>Sabbēsaṃ pīdha pāṇīnaṃ</td>
<td>Tañhi dhuvaṃ na jīvitaṃ</td>
</tr>
</tbody>
</table>

These four meditations recollection of the Buddha loving kindness the foulness of the body and mindfulness of death are guardians & means of insight that should be done.

The Buddha is unfailingly pure Because of his unexcelled Awakening and because he trains others to awaken he is known as the Awakened/Awakening One.

All living beings human non human & animal who are searching for happiness: May they all be happy and through their happiness secure. This conglomeration of things from dead bodies like hair of the head & hair of the body: The body as a whole is disgusting and in terms of such things as its colors unclean. Death the destruction of the faculty of life will come to all beings Death is certain but life is not.

Ôvāda pāṭimokkha Gāthā

<table>
<thead>
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<th>Khantī paramaṃ tapō āṭikkhā</th>
<th>Nibbānaṃ paramaṃ vadanti buddhā</th>
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<tr>
<td>Na hi pabbajito parupaghati</td>
<td>Samaṇo hoti paraṃ viheṭhayantō</td>
</tr>
<tr>
<td>Sabha pāpasa akaraṇaṃ</td>
<td>Kusalassupasampadā</td>
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<tr>
<td>Sacitta pariyoḍapanaṃ</td>
<td>Ētaṃ buddhāna sāsanaṃ</td>
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<tr>
<td>Anūpavādō anūpapaghatō</td>
<td>Pāṭimokkhē ca saṁvarō</td>
</tr>
<tr>
<td>Matteṇuṭā ca bhattasmiṃ</td>
<td>Pantaṇca sayan’āsanaṃ</td>
</tr>
<tr>
<td>Adhicittē caṭayōgō</td>
<td>Ētaṃ buddhāna sāsaniṃ</td>
</tr>
</tbody>
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He is no monk who injures another; Patient forbearance is the foremost austerity
Liberation is best: the Buddhas say nor a contemplative he who mistreats another
The non doing of any evil The performance of what’s skillful
The cleansing of one’s own mind: This is the Buddhas’ teaching

Not disparaging not injuring Restraint in line with the monastic code
Moderation in food Dwelling in seclusion
Commitment to the heightened mind This is the Buddhas’ teaching
Dasā ime bhikkhave dhammā

(Ten Reflections)

Dasā imē bhikkhavē dhammā Pabbajitēna abhiñhaṁ paccavekkhitabbā
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Katamē dasa?

1. Vēvaññiyamhi ajjhûpagatôti
2. Parapãṭibaddhâ mē jîvikâti
3. Añño mē âkappô karãṇiyôti
4. Kacci nu khô mē attâ sîlatô na upavadatîti?
5. Kacci nu khô maṁ anuvicca viññû sabrahma cârî sîlatô na upavadantîti?
6. Sabbëhi mē piyëhi manâpëhi nânâ bhâvô vinâ bhâvôti
7. Kammassakômhi kamma dâyâdô kamma yôni kamma bandhu kamma paṭisaraṇô
   Yaṁ kammaṃ karissâmi kalyânâmaṃ và pâpakaṃ và tassa dâyâdô bhavissâmîti
8. Kathaṁ bhûtassa mē rattin divâ vîtipatantîti?
9. Kacci nu khô’haṁ suññâgârê abhiramâmîti?
10. Atthî nu khô mē uttari manussa dhammâ

Imē khô bhikkhavē dasa dhammā pabbajitēna abhiñhaṁ paccavekkhitabbâ
ti

These are the ten things on which those gone forth should frequently reflect
Which ten?

1. I have left the social order
2. My life needs the support of others
3. I must change the way I behave
4. Can I fault myself with regard to the precepts?
5. Can my knowledgeable fellows in the holy life on close examination fault me with regard to the
   precepts?
6. I will grow different separate from all that is dear & appealing to me
7. I am the owner of my actions heir to my actions born of my actions related through my actions and
   live dependent on my actions Whatever I do for good or for evil to that will I
   fall heir
8. What am I becoming as the days & the nights fly past?
9. Is there an empty dwelling in which I delight?
10. Have I attained a superior human state a truly noble knowledge & vision such that when my fellows
    in the holy life ask me near the hour of my death I will not feel ashamed?
Those gone forth should frequently reflect on these ten things

Khêma Khêma âsaraña Gamana Paridîpikâ Gâthâ
(Taking Refuge in the Supreme and the Ordinary)

Bahuü Vê Sarañãü Yanti     Pabbatâni Vanâni Ca
Ârâma rukkha cêtayâni       Manussa Bhayâ tajjitâ
Nêtaü Khô Sarañãü Khêmaü     Nêtaü Sarañã muttamam
Nêtaü Sarañãüâgamma          Sabba dukkhâ Pamuccati
Yô Ca Buddhâñaça Dhammañça  Saïghâñaça Sarañãü Gató
Cåttåri Ariyâ saccâni        Sammappaññâya Passati
Dukkhaü Dukkha samuppâdaü    Dukkhassa Ca Atikkamaü
Ariyann caññhangikaü Maggaü Dukkhûpasama gâminaü
Êtaü Khô Sarañãü Khêmam     Êtaü Sarañã muttamam
Êtaü Sarañãüâgamma          Sabbâ dukkhâ Pamuccati

Most people, upon fearing death, seek refuge in mountains, forests, large trees, or monuments of various kinds, believing that they are the (safe) places of refuge. These are certainly not places of Supreme Refuge. These are certainly not places of True Refuge. When people have taken refuge in these places, they find no escape from all suffering.

Anyone who takes refuge in the Buddha, the Dhamma and the Saïghâ, sees the Four Ariyâ sacca (four Noble Truths) with Right Wisdom. They are, the Suffering, the Cause of Suffering, the Cessation of Suffering, and the Noble Eightfold Path leading to the cessation of suffering. This is the Supreme Refuge. This is the True Refuge. Those who take refuge in this the Triple Gem can escape from all sufferings.

Dhamma Gåravâdi Gâthâ
(Revering the Dhamma)

Chief Monk: Handa mayaø dhamma gåravldi gâthâyô bhanâma sê.

(Let us ſnow chant the verses revering the Dhamma.)

Yê ca atîta sambuddhâ         yê ca buddha anâgatâ
yô cêtaraqi sambuddhô          bahunnaø sókanâsanô.
Sabbê saddhhammadagarunô       viharitñsu vihati ca
athåpi viharissanti            èsà budåhânadhaitHnatl.
Tasmå hi attakâmêna            mahattamabhikañkhatâ
saddhaiamô garukâtabbô          saraø buddhånasåsanaø
Na hi dhammô adhammô ca       ubhô samavipâkinô
adhammô nirayaø nêti        dhammô papêti sugatim.
Dhammô havê rakkhati çhammacârim. Dhammô suciññô sukhamâvah ti.
**Esanisamsô dhammê suciñê.**

*The Buddhas in the past, the future Buddhas, and the present Enlightened One, who alleviates sorrow of the many... All the Buddhas revere the Dhamma; this is true of the past, the present, and, likewise, the future. For that is the nature of the Buddhas.*

Therefore, wishing well for oneself and aspiring for higher virtues, one should reflect on the Buddha's teaching and revere the Dhamma. Both Dhamma and Adharma bear different fruits: Non-dhamma leads to suffering, Dhamma leads to a blissful state. Dhamma indeed protects one who practices it. Well-practiced Dhamma brings happiness. This is the benefit of Dhamma well-implimented.

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### Ahaṃ sukhitô hômi
*(The Sublime Attitudes)*

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<th>Ahaṃ sukhitô hômi</th>
<th>Niddukkhô hômi</th>
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<tbody>
<tr>
<td>Avêrô hômi</td>
<td>Abyâpajjhô hômi</td>
</tr>
<tr>
<td>Anîghô hômi</td>
<td>Sukhî attânaṃ pariharâmi</td>
</tr>
</tbody>
</table>

**Mettâ**
*(Good Will)*

* Sabbê sattâ sukhitâ hôntu  
  Sabbê sattâ avêrâ hôntu  
  Sabbê sattâ abyâpajjhâ hôntu  
  Sabbê sattâ anîghâ hôntu  
  Sabbê sattâ sukhî attânaṃ pariharantu*

**Karuñâ**
*(Compassion)*

*Sabbê sattâ sabba dukkhâ Pamuccantu*

**Muditâ**
*(Appreciation)*

*Sabbê sattâ laddha sampattitô mă Vigacchantu*

**Upekkhâ**
*(Equanimity)*

*Sabbê sattâ kammassakâ kamma dâyâdâ kamma yônî kamma bandhû kamma paṭisarañâ Yaṃ kammaṃ karissanti kalyânaṃ vâ pâpakaṃ vâ tassa dâyâdâ bhavissanti*

*May I be happy. May I be free from stress & pain. May I be free from animosity. May I be free from oppression. May I be free from trouble. May I look after myself with ease.*

*May all living beings be happy  
  May all living beings be free from animosity  
  May all living beings be free from oppression  
  May all living beings be free from trouble.*
living beings look after themselves with ease.

May all living beings be freed from all stress and pain.

May all living beings not be deprived of the good fortune they have attained. All living beings are the owners of their actions heir to their actions born of their actions related through their actions and live dependent on their actions

Whatever they do for good or for evil to that will they fall heir.

Sabbē sattā sadā hôntu  Avērā sukha jīvinō
Kataṁ puñña phalāṁ mayhaṁ  Sabbē bhāgī bhavantû tē

May all beings live happily always free from animosity

May all share in the blessings springing from the good I have done

Hôtu sabbaṁ sumaṅgalaṁ  Rakkhantu sabba dēvatâ
Sabba buddhānubhāvēna  Soṭṭhī hôntu nirantarâmī
Hôtu sabbaṁ sumaṅgalaṁ  Rakkhantu sabba dēvatâ
Sabba dhammānubhāvēna  Soṭṭhī hôntu nirantarâmī
Hôtu sabbaṁ sumaṅgalaṁ  Rakkhantu sabba dēvatâ
Sabba saṅghānubhāvēna  Soṭṭhī hôntu nirantarâmī

Through the power of all the Saṅghā  May the devas protect you
May there be every good blessing  May you forever be well
Through the power of all the Dhamma  May the devas protect you
May there be every good blessing  May you forever be well
Through the power of all the Buddhas  May the devas protect you
May there be every good blessing  May you forever be well

Dedication of Merit

Puññassidâni katassa  Yânaṅnâni katâni mê
Tēsaṅca bhâginô hôntu  Sattânantâppamâṅaka
Yē piyâ guñavantâ ca  Mayhaṁ mâtâ pitâdayô
Dîṭṭhâ mē cápyadîṭṭhâ vá  Aṅṅê majhatta vērîno;
Sattâ tiṭṭhânti lôkasmiṁ  Tē bhummâ catu yônîkâ
Paṅc’êka catuvôkârâ  Saṃsaratâ bhavabhavê:
Ñâtaṁ ye pattidânaṁ mê  Anumôdantu tê sayaṁ
Yē cimaṁ nappajânanti  Dēvâ tesaṁ nivēdayuṁ
Mayâ dinnâna puñña naṁ  Anumôdana hêtunâ
Sabbe sattâ sadâ hôntu  Avērâ sukha jīvinô
Khêmappadaṅca pappôntu  Tēsâsâ sijhataṁ subhâ

By reason of their rejoicing  in my gift of merit
may all beings always live happily  free from animosity
If they know of my dedication of merit
And if they do not know
wandering on from realm to realm:
the three realms the four modes of birth
and others neutral or hostile;
Those who are dear & kind to me
and in whatever other merit I have made
May all beings without limit without end
and their radiant hopes be fulfilled

may they themselves rejoice
may the devas inform them
with five one or four aggregates
beings established in the cosmos
whom I have seen or never seen;
beginning with my mother & father
have a share in the merit just now made
May they attain the Serene State

Pañcika Samuppāda
(Independent Origination)

Avijjâ paccayâ sañkhârâ Sañkhâra paccayâ viññanaṃ
Viññâna paccayâ nâma-rûpaṃ Nâma rûpa paccayâ saññayatanaṃ
Saññayatana paccayâ phassô Phassa paccayâ vêdanâ
Vêdanâ paccayâ tañhâ Tañhâ paccayâ upâdânaṃ
Upâdâna paccayâ bhavô Bhava paccayâ jâti

Jâti paccayâ jara maraṇaṃ sôka paridêva dukkhâ dômanassupâyâsâ sambhavanti
Évaṃ ētassa kēvalassa dukkkhakkhandhassa samudayô hōti
Avijjâyatvêva asêsa virâga nirôdhâ sañkhâra nirôdhâ Sañkhâra nirôdhâ viññâna nirôdhô

Viññâna nirôdhâ nâma-rûpa nirôdhô Nâmarûpa nirôdhâ saññayatana nirôdhô
Saññayatana nirôdhâ phassa nirôdhô Phassa nirôdhâ vêdanâ nirôdhô
Vêdanâ nirôdhâ tañhâ nirôdhô Tañhâ nirôdhâ upâdâna nirôdhô
Upâdâna nirôdhâ bhavô nirôdhô Bhava nirôdhâ jâti nirôdhô

Jâti nirôdhâ jara maraṇaṃ sôka paridêva dukkhâ dômanassupâyâsâ irujjhanti
Évaṃ ētassa kēvalassa dukkkhakkhandhassa nirôdhô hōti

With ignorance as a condition there are processes
With processes there is (sensory) consciousness
With consciousness there are body-mind With body-mind there are the six sense media
With sense media there is contact With contact there is feeling
With feeling there is craving With craving there is clinging
With clinging there is becoming With becoming as a condition there is birth
With birth as a condition then aging & death sorrow lamentation pain distress & despair come into play
Thus is the origination of this entire mass of suffering & stress

Now from the remainderless fading & cessation of that very ignorance there is the cessation of processes. With no ignorant processes there is no ignorant (sensory) consciousness. With no ignorant consciousness there is no ignorant body-mind,
With no ignorant body-mind there is no ignorant sense media.
With no ignorant sense media there is no ignorant contact.
With no ignorant contact there is no feeling. With no ignorant feeling there is no craving. With no ignorant craving there is no clinging. With no ignorant clinging there is no becoming With no ignorant becoming there is no birth of ego self.
With no ignorant birth of self then aging & death sorrow lamentation pain distress & despair all cease Thus is the cessation of this entire mass of suffering & stress

**Mano Pubbaṅgamā Dhammā**
*(The Mind)*

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Phenomena are preceded by the mind  
Made of the mind  
Suffering follows one  
the foot of the ox that draws it  
Ruled by the mind  
Happiness follows one  
Like a shadow that never leaves  
If one speaks or acts with a corrupted mind  
As the wheel of the cart  
Phenomena are preceded by the mind  
Made of the mind  
If one speaks or acts with a bright mind

**Yadā Have Pātubhavanti Dhammā**
*(Inspired Verses)*

| Yadā havē pātubhavanti dhammā | Ātāpinō jhāyatō brāhmañassa |
| Athassa kaṅkhā vapayanti sabbā | Yatō pajānāti sahētu dhamaṁsa |
| Yadā havē pātubhavanti dhammā | Ātāpinō jhāyatō brāhmañassa |
| Athassa kaṅkhā vapayanti sabbā | Yatō khayaṁ paccayānaṁ avēdi |
| Yadā havē pātubhavanti dhammā | Ātāpinō jhāyatō brāhmañassa |
| Vidhūpayaṁ tiṭṭhati māra sēnaṁ | Sūrōva ōbhāsayaṁ antalikkhan ti |

As phenomena grow clear  
His doubts all vanish  
As phenomena grow clear  
To the Brahman ardent absorbed  
When he discerns what has a cause  
To the Brahman ardent absorbed
His doubts all vanish
As phenomena grow clear
He stands routing the troops of Mara
When he penetrates the end of conditions
To the Brahman ardent absorbed
Like the sun that illuminates the sky

Gahakâraṃ Gavesantô Gâthâ
(The House Builder)

Anêka jâti sañsâraṃ
Gahakâraṃ gavêsañtô
Gahakâraka diṭṭhosî
Sabbâ të phâsukâ bhaggâ
Visaṅkhâra gataṃ cittaṃ
Through the round of many births
Seeking the house builder
House builder you are seen!
All your rafters broken
Gone to the Unformed the mind

Anêka jâti sañsâraṃ
Gahakâraṃ gavêsañtô
Gahakâraka diṭṭhosî
Sabbâ të phâsukâ bhaggâ
Visaṅkhâra gataṃ cittaṃ
Through the round of many births
Seeking the house builder
House builder you are seen!
All your rafters broken
Gone to the Unformed the mind

Sandhâvissaṃ anibbisaṃ
Dukkhâ jâti punappunaṃ
Puna gêhaṃ na kâhasi
Gahakûtaṃ visaṅkhataṃ
Tanḥânaṃ khayaṃ aţjhagâ
I wandered without reward without rest
Painful is birth again & again
You will not build a house again
The ridge pole destroyed
Has attained the end of craving

Nabhaṃâhacca Pabbatâ Gâthâ
(The Mountain)

Yathâpi sêlâ vipulâ
Samantâ anupariyeyyuṃ
Ēvaṃ jarâ ca maccu ca
Khattiyê brâhmañê vessê
Na kiñci parivajjêti
Na taţtha haṭhînaṃ bhûmi
Na câpi manta yuddhêna
Tasmâ hi paṇḍitô pôsô
Buddhê Dhammê ca Saṅghê ca
Yô dhammacârî kâyêna
Idh’êva naṃ pasaṃsati
Like gigantic boulders
Moving in from all sides
In the same way aging & death
Roll over living beings:

Nabhaṃâhacca pabbatâ
Nippôthêntâ catuddisâ
Adhivattanti pâņinô
Suddê caďâla pukkusê
Sabbam êvâbhimaddati
Na rathânaṃ na pattiyaâ
Sakkâ jêtuṃ dhanêna vâ
Sampassaṃ aţţhaṃ attanô
Dhîrô saddhaṃ nivêsayê
Vâcâya uda cêtasâ
Pecca saggê pamôdati
Mountains reaching to the sky
crushing the four directions
Noble warriors priests merchants
workers outcastes & scavengers
They spare nothing
Here elephants can hold no ground
Nor can a battle of spells
So a wise person
Secures firm conviction
He who practices the Dhamma
receives praise here on earth

They trample everything
Nor can chariots or infantry
Or wealth win out
Seeing his own good
In the Buddha Dhamma & Saṅghā
In thought word & deed
And after death rejoices in heaven

Ariya Dana Gâthâ
(Noble Wealth)

Yassa saddhâ tathâgatê
Sīlaṅca yassa kalyâṇaṁ
Saṅghê pasâdô yassaṭṭhi
Adaliddôti taṁâhu
Tasmâ saddhaṅca sīlaṅca
Anuyuñjêtha mèdhâvî

Acalâ supatîṭhītâ
Ariyâ kantaṁ pasamsitaṁ
Ujubhûtaṅca dassanaṁ
Amôghan tassa jîvitaṁ
Pasâdam dhamma dassanaṁ
Saraṁ buddhâna sâsananti

One whose conviction in the Tathagata
Is unshakable well established
Whose virtue is admirable
Praised cherished by the Noble Ones

Who has faith in the Saṅghā straightforwardness vision:
“He is not poor” they say His life has not been in vain

So conviction & virtue faith & dhamma vision
Should be cultivated by the wise
Remembering the Buddhas’ teachings
Bhaddeka Rata Gâthâ
(An Auspicious Delight)

Atîtaḥ nānvāgameyya
Yad’atītaṁ pahînantaṁ
Paccuppannaṁca Yō dhammaṁ
Aṣaṁhiraṁ asaṅkuppaṁ
Ajjēva kiccaṁatappaṁ
Na hi nō saṅgarantēna
Êvaṁ vihārimatâpiṁ
Taṁ vē bhaddēka ratō ti

Nappatīkaṅkhē anāgataṁ
Appattānca anāgataṁ
Tatha tatha vipassati
Taṁ viddhā manubrûhaye
Kô jaṅṇā maraṅṇaṁ suvē
Mahâsēnēna maccunā
Ahō rattaṁ atanditaṁ
Santōâcikkhatē munīti

He would not range after the past
What is past has been left behind
Whatever phenomenon is present
Unvanquished unshaken
Doing his duty ardently today
There is no bargaining
Whoever lives thus ardently
has truly had an auspicious delight:

Nor wonder about the future
The future is as yet unreached
he clearly sees right there right there
That is how he develops the mind
For who knows? tomorrow death may come
With Death & his mighty horde
relentlessly both day & night
So says the Peaceful Sage
Tilakkhaṇādi Gāthā
(The Three Characteristics)

Chief Monk: Handa mayaṃ Tilakkhaṇādi Gāthāyō bhaṇāma se

Sabbē saṁkhārā aniccā ti
Atha nibbindati dukkhhē
Yadā paññāya passati
Ēsa maggō visuddhiyā

Sabbē saṁkhārā dukkhhā ti
Atha nibbindati dukkhhē
Yadā paññāya passati
Ēsa maggō visuddhiyā

Sabbē dhammā anattâ’ti
Atha nibbindati dukkhhē
Yadā paññāya passati
Ēsa maggō visuddhiyā

Appakā tē manussēsu
Athāyaṃ itarā pajā
Yē janā pára gāminō
Tīrām ėvānudhāvati

Yē ca khō sammadakkhâtē
Tē janā páramessanti
Dhammē dhammānuvattinō
Maccudheyyaṃ suduttaraṃ

Kañhaṃ dhammaṃ vippahāya
Ókā anōkaṇāgamama
Sukkaṃ bhāvētha paṇḍitō
Vivēkē yaṭṭha dūramaṃ

Tatrābhiritam iccheyya
Pariyōdapeyya attanaṃ
Hitvā kâmē akiñcanō
Citta klēsēhi paṇḍitō

Yēsaṃ sambōdhiyaṅgēsu
Âdāna paṭinissaggē
Sammā cittaṃ subhāvitaṃ
Khēṇ’āsavā jutimantō
tē lōkē parinibbutā ti

All processes are inconstant:
One grows disenchanted with stress
When one sees this with discernment
This is the path to purity

All processes are stressful:
One grows disenchanted with stress
When one sees this with discernment
This is the path to purity

All phenomena are not self:
One grows disenchanted with stress
When one sees this with discernment
This is the path to purity

Few humans go to the Further Shore
practice the Dhamma
most simply scurry around on this shore
But those who
In line with the well taught Dhamma
They will cross over
Death’s realm so hard to transcend

Abandoning dark practices
Having gone from home to no home
The wise person should develop the bright
In seclusion so hard to relish

There he should wish for delight
He should cleanse himself
Discarding sensuality he has nothing
the wise one of mental defilement

Whose minds are well developed
Who delight in non clinging
In the factors of Awakening
Relinquishing grasping
Glorious free of effluent:
They are unbound in the world
Anicca vata saikhârâ
(Compounded Things)

Inconstant are compounded things
They disband as they are arising
Their nature: to arise & pass away
The final peace is the highest bliss

Another translation:
Impermanent are compounded things, by nature arising and passing away.
If they arise and are extinguished, their eradication brings happiness.

Bhâra Sutta Gâthâ
(The Burden)

The five aggregates are truly a burden
And the individual is what carries the burden
To take up the burden is to suffer in the world
To throw off the burden is bliss

Having thrown off the heavy burden and not taking on another
One pulls out craving root & all
Free from desire totally unbound

Appamâdô amataṁ padaṁ
(Heedfulness)

Heedfulness the path to the Deathless
The heedful do not die
Knowing this as a true distinction
Heedlessness the path to death
The heedless as if already dead
The wise are established in heedfulness
Suttas for Making Puñña for the Dead

Pabbatopama gâthâ
(Verses on the Simile of the Mountains)

Yathā pi Selâ Vipulâ Nabhaṁ Āhaçca Pabbatâ Samantâ Anupariyeyyuṁ Nippothenâ Catuddisâ Ėvaṁ Jarâ ca Maccu ca Adhivattanti Pañino Khattiyê Brahmanê Vessê Suddê Caṇḍâlapukkusê Na Kiïci Parivajjeti Sabbamevâbhimaddati Na Tattha Hâtthînaṁ Bhûmi Na Rathânaṁ Na Pattiyâ Na Câpi Mantayuddhena Sakkâ Jetuṁ Dhanena Vâ Tasmâ Hi Paṇḍîto Poso

Sampassaṁ Atthamattano Buddhê Dhammê ca Saṅghê ca Dhîro Saddhaṁ Nivesayê Yo Dhammacârî Kâyêna Vâcê Uda Cetasê Idhêva Naṁ Pasaṁsanti Pecca Saggê Pamoda ti

As though vast rocky mountains all around, touching the sky, should move across from the four directions crushing, even so decay and death roll over living beings - noble warriors, Brahmins, merchants, workers, outcasts and scavengers - no one can avoid it, all indeed does it subdue. Here is no place for elephants, nor chariots, nor infantry, nor is it possible even by a war of spells, or by wealth to win Therefore the wise man having seen his own good in the Buddha, Dhammâ and Sangha steadfast establishes confidence. Whoever practices Dhammâ with the body, with speech and mind as well, that one indeed here they praise; hereafter he enjoys in heaven.

Ariyadhana gâthâ
(Verses on the Noble Wealth)

Yassa Saddhâ Tathâgatê Acalâ Supatîṭhitâ Sîlañca Yassa Kalyâṇaṁ Ariyakantaṁ Pasaṁsitaṁ Saṅghê Pasâdo

Yassatthi Ujughûtañca Dassanaṁ Adaliddoti Taṁ Ėhu Amoghantassa Jîvitaṁ Tasmâ Saddhañca Sîlañca Pasâdaṁ Dhammadassanaṁ Anuyuñjetha Medhâvî Saraṁ Buddhâna Sâsananti

Of one having confidence in the Tathâgata unshakable and well-established whose virtue is excellent dear to Ariyas and praised by them, who has faith in the Sangha straightforwardness and understanding — ‘He is not poor,’ they say, ‘Not for vain ends is his life.’ Therefore, confidence and virtue, faith and insight into Dhammâs should be cultivated by a wise man bearing in mind the Buddhâsâna.
Thus have I heard: At one time the exalted one was staying at Sâvatthi in Prince Jeta's Grove, in the park of Anâthapiṇḍikâ. Then the Exalted One spoke thus to the Bhikkhûs: 'O Bhikkhûs. Those Bhikkhûs replied to the Exalted One, 'Lord. The Exalted One then said: Bhikkhûs, whether there is the appearance of Tathâgatas or there is not the appearance of Tathâgatas, there is this established condition of Dhammâ, this fixed Law of Dhammâ. All that is conditioned is impermanent. That a Tathâgata has fully awakened to, He fully understands so awakened and understanding, He announces it, points it out, declares, establishes, expounds, explains and clarifies (that): All that is conditioned is impermanent.

Bhikkhûs, whether there is the appearance of Tathâgatas or there is not the appearance of Tathâgatas, there is this established condition of Dhammâ, this fixed Law of Dhammâ: All that is conditioned is Dukkhâ. That a Tathâgata has fully awakened to, He fully understands. So awakened and understanding, He announces it, points it out, declares, establishes, expounds, explains and clarifies (that): All that is conditioned is Dukkhâ.

Bhikkhûs, whether there is the appearance of Tathâgatas or there is not the appearance of Tathâgatas, there is this established condition of Dhammâ, this fixed Law of Dhammâ: All that is not-self. That a Tathâgata has fully awakened to, He fully understands. So awakened and understanding, He announces it, points it out, declares, establishes, expounds, explains and clarifies (that): All dhammâs are not-self. Thus spoke the Exalted One. Delighted, those Bhikkhûs rejoiced in what the Exalted One had said.
Tilakkhanâdi gâthâ
(The Verses on the Three Characteristics and alike)


‘Impermanent is all that is conditioned’: When with wisdom one sees this, then one tires of Dukkhâ: This is the path to purity. ‘Dukkhâ is all that is conditioned’: when with wisdom one sees this, then one tires of Dukkhâ; this is the path to purity. ‘All the dhammâs are not one’s self: when with wisdom one sees this, then one tires of Dukkhâ, this is the path to purity. Among men they are few who go to the Further Shore; most among mankind run about on this hither shore. But in Dhammâ well-expounded those who Dhammâ practice, they among men will go across Death’s realm so difficult to escape. Abandoning the dhammâs dark the wise should cultivate the bright having from home to homeless gone -hard to enjoy is solitude. Let him desire that rare delight renouncing pleasure, owning naught he should cleanse himself, that wise man, of defilements of the mind, Who in true Bodhi’s qualities the mind well grown, perfected, relinquishing attachments, delighting in not clinging, they, pollution-free and radiant, in this world attain Nibbâna

Tiudâna gâthâ
(The Three Inspired Verses)

(Buddhaudâna gâthâ) Yadâ Havepâtu bhavanti dhammâ Âtāpino Jhâyato Brâhmaôassa Athassa Kaikhâ Vapayanti Sabbâ


(The Buddha Inspired Verses) When dhammâs do indeed become clear to a Brahmin, ardent, contemplative, his doubts all vanish, for then he knows

That each dhamma must have its cause. When dhammâs do indeed become clear to a Brahmin, ardent, contemplative, his doubts all vanish, for then he knows the destruction of conditionings. When dhammâs do indeed become clear to a Brahmin, ardent, contemplative, routing the hosts of Mara he stands like the sun illuminating the sky.
Bhaddekaratta Gâthâ  
*(Verses on a Well-Spent Day)*

Atîtaü Nânvâgameyya Nappañikaikhê Anâgataü Yadatítam pahînantaü Appattaüc
Anâgataü Paccuppannaçca Yo Dhammaü Tattha Tattha Vipassati Asaïhirâü Asaïkuppaü
Taü Viddhâ Manubruhayê Ajjeva Kiccamâtappaü Ko Jaññâ Maraóau Suvê Na Hî No
Saïgarantena Mahâsenena Maccunâ Êvaü Vihârimâtâpiü Ahorattamatindaü Taü Vê
Bhaddekaratto ti Santo Ācikkhate Munî’ ti

Let not a man trace back the past or wonder what the future holds: the past is but the left-behind, the future... but the yet-unreached. But in the present let him see with insight each and every dhammâ, invincibly, unshakably, that can be pierced by practicing. Today the effort must be made, tomorrow death may come — who knows? No bargain with His Deathliness can keep him and his hordes away. But one who bide! Thus ardently, relentlessly, by day, by night -he the Tranquil Sage has called the ideal lover of solitude *

Dhammâ sañganî mâtikâpâñha  
*(Passage on the Matrix of the Dhammasaïgaõî)*

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<td>Asañkiliţţha-Sañkilesikâ Dhammâ</td>
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<td>Avitakkavicâramattâ Dhammâ</td>
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<td>Pitisahtagatâ Dhammâ</td>
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<td>Sukha - Sahagatâ Dhammâ</td>
<td>Upekkhâ-Sahagatâ Dhammâ</td>
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<tr>
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<tr>
<td>Parittâ Dhammâ</td>
<td>Mahaggatâ Dhammâ</td>
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Appamâṇā Dhammā  Parittârammaṇā Dhammā
Mahaggatârammaṇā Dhammā  Hîna Dhammā
Appamaṇârammaṇa Dhammā  Paṭītâ Dhammā
Majjhimâ Dhammā  Sammattaniyatâ Dhammā
Micchattaniyatâ Dhammā  Maggârammaṇa Dhammā
Aniyatâ Dhammā  Maggâdhipatino Dhammā
Maggahetukâ Dhammâ  Anuppanna Dhammâ
Uppannâ Dhammâ  Anâgata Dhammâ
Uppâdino Dhammâ  Paccuppanna Dhammâ
Anâgata Dhammâ  Anâgatârammaṇa Dhammâ
Atîtârammaṇa Dhammâ  Paccuppanna Dhammâ
Paccuppannârammaṇa Dhammâ  Ajjhâtâ Dhammâ
Bahiddhâ Dhammâ  Ajjhâtabahiddhâ Dhammâ
Ajjhâtârammaṇa Dhammâ  Bahiddhârammaṇa Dhammâ
Ajjhâtabahiddhârammaṇâ Dhammâ  Anidassanasappâṭighâ Dhammâ
Sanidassanasappâṭighâ Dhammâ  Anidassanasappâṭighâ Dhammâ

Dhammâs-wholesome, unwholesome, undetermined. Dhammâs-associated with pleasant feeling, associated with unpleasant feeling, associated with neither pleasant nor unpleasant feeling.

Dhammâs—which are (kamma) resultant, neither subject to resultant dhammâs, which are neither resultant dhammâs nor subject to resultant dhammâs. Dhammâs-kammically acquired and subject to clinging, not kammically acquired but subject to clinging, neither kammically acquired nor subject to clinging. Dhammâs-defiled and subject to defilements, undefiled but subject to defilements, neither defiled nor subject to defilements. Dhammâs-with thought conception and discursiveness, without thought conception but with discursiveness, with neither thought conception nor discursiveness.

Dhammâs-accompanied by joy, accompanied by happiness, accompanied by equanimity. Dhammâs-to be abandoned by insight, to be abandoned by (mental) development, to be abandoned neither by insight nor by (mental) development. Dhammâs-having roots to be abandoned by insight, having roots to be abandoned neither by (mental) development, having roots to be abandoned neither by insight nor (mental) development. Dhammâs-leading to accumulation (of kamma), leading to decrease, leading neither to accumulation nor to decrease. Dhammâs-of one in the (Noble) training, of one who has completed the (Noble) training, of neither one neither in the (Noble) training nor one who has completed the (Noble) training. Dhammâs-limited, exalted, immeasurable. Dhammâs-having limited objects, having exalted object having immeasurable objects. Dhammâs-inferior, medium, superior. Dhammâs-certain with wrong (result), certain with right (result), uncertain (as to result). Dhammâs with the Path as object, with the Path as root, with the Path as predominant factor. Dhammâs-that have arisen, that have not arisen, that are bound to arise. Dhammâs past, future, present. Dhammâs with a past object, with a future object, with a present object. Dhammâs-internal, external, internal and external. Dhammâs-with internal objects, with external objects, with internal and external objects. Dhammâs-manifest and reactive, non-manifest and reactive,

DHAMMA ANIDASSANAPPATIGHA DHAMMA. Non-manifest and non-reactive.
Vipassanâ bhûmi pâñha
(Passages on the Stages of Insight)

Pañca khandhâ | Rupa khandho
Vedanâ khandho | Sañña khandho
Sañkhâra khandho | Viññāṇa khandho
Dvādasâyatanâni: | Cakkhvâyatanâmas
Rûpâyatanâmas | Sotâyatanâmas
Saddâyatanâmas | Ghânâyatanâmas
Gandhâyatanâmas | Jivhâyatanâmas
Rasâyatanâmas | Kâyâyatanâmas
Phoṭṭabâyatanâmas | Manâyatanâmas
Dhammâyatanâmas | Atthârasa

Dhâtu Yo:
Cakkhu-Dhâtu | Rûpad - Hâtu Cakkhu
Viññâna-Dhâtu | Sotâ-Dhâtu
Sadda-Dhâtu | Sotâ-Viññâna-Dhâtu
Ghâna-Dhâtu | Gandha-Dhâtu
Ghâna Viññâna-Dhâtu | Jivhâ-Dhâtu
Rasa-Dhâtu | Jivhâ
Viññâna-Dhâtu | Kâyâ-Dhâtu
Phoṭṭabba Dhâtu

Kâya Viññâna Dhatu | Mano-Dhâtu
Dhammâs - Dhâtu | Mano
Viññâna - Dhâtu | Bâvîsatin - Driyânî:
Cakkhu - Driyâm | Sotîn - Driyâm
Ghânin - Driyâm
Jivhin - Driyâm | Kâyin - Driyâm
Manin - Driyâm | Ithin - Driyâm
Purisin - Driyâm | Jîvitin - Driyâm
Sukhin - Driyâm | Dukkhin - Driyâm
Somanassin - Driyâm | Domanass - In - Driyâm
Upekkhin - Driyâm | Saddhin - Driyâm
Viriyin - Driyâm | Satîn - Driyâm
Samâdhin - Driyâm | Paññin - Driyâm
Anaññâ Taññassâ | Mitin - Driyâm
Añnin - Driyâm | Anñâtâvin - Driyâm.
Cattâri | Ariyasaccâni
Dukkham | Ariyasaccâmas
Dukkhasamuda | Yo Ariyasaccâmas
Dukkhanirodho | Ariyasaccâmas
Dukkha Nirodha | Gâminî Paṭipadâ
Ariyasaccaṃ Avijjā paccayā
Saṅkhāraṃ Saṅkhāra paccayā
Viññānaṃ Viññāṇa paccayā
Nāmarūpaṃ Nāmarūpa paccayā
Salāyatanaṃ Saḷāyatana paccayā
Phasso Phassa paccayā
Vedanā Vedanā paccayā
Taṇhā Taṇhā paccayā
Upādānaṃ Upādāna paccayā
Bhavo Bhava paccayā
Jāti Játi paccayā Jarā maraṇaṃ
Sokapari Dēva Dukkha Domanas-
Supāyāsā Sambhavanti Ėvametassa
Kēvalassa Dukkha Khandhassa Samudayo Hoti
Avijjā Yatvevā Ases
Avirāga- Nirodhā Saṅkhāra-Nirodho
Saṅkhāra nirodha Viññāṇa-Nirodho
Viññānanirodhā Nāmarūpa-Nirodho
Namarūpanirodhā Saḷāyatana-Nirodho
Saḷāyatana nirodha Phassa-Nirodho
Phassa nirodha Vedanā-Nirodho
Vedanā nirodha Taṇhā-Nirodho
Taṇhā nirodha Upādā - Nanirodho
Upādāna nirodha Bhava-Nirodho
Bhava nirodha Jāti-Nirodho
Jāti nirodha Jarâ maraṇaṃ
Sokapari Dēva Dukkha Domanas-
Supāyāsā Niru Jhanti
Ēvametassa Kēvalassa
Dukkha Khandhassa Nirodho Hoti

The five groups: the form-group the feeling-group the memory-group the volitions-group the consciousness-group. 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 mind-sphere, the dhammās-sphere. 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 mind-element, dhammā-element, mind consciousness element. The twenty-two faculties: the eye-faculty, ear-faculty, nose faculty, tongue-faculty, body-faculty, mind faculty, feminine-faculty, masculine-faculty, life-faculty, bodily pleasure-faculty, bodily-pain-faculty, mental-pleasure-faculty, mental-pain-faculty, equanimity faculty, confidence-faculty, effort faculty, mindfulness-faculty, collectedness faculty, wisdom-faculty. I am knowing the unknown-faculty, knowing-faculty, one who has fully known-faculty. The Four Noble Truths: the Noble Truth of Dukkha, the Noble Truth of the causes of Dukkha, the Noble Truth of the cessation of Dukkha, the Noble Truth of the practice path to the cessation of Dukkha. Unknowing
conditioning volitions, volition conditioning consciousness, consciousness conditioning name-form, name-form conditioning six sense spheres, six sense spheres conditioning contact, contact conditioning feeling, feeling conditioning craving, craving conditioning grasping, grasping conditioning becoming, becoming conditioning birth, birth conditioning decay and death, sorrow, lamentation, pain, grief and despair are produced. Thus is the arising of this whole mass of Dukkhā. Through the entire ceasing of this unknowing volition ceases, volition ceasing, consciousness ceases, consciousness ceasing, name-form ceases, name-form ceasing, six sense spheres cease, six sense spheres ceasing, contact ceases, contact ceasing, feeling ceases, feeling ceasing, craving ceases, craving ceasing, grasping ceases, grasping ceasing, becoming ceases, becoming ceasing, birth ceases, birth ceasing, decay and death, sorrow, lamentation, pain, grief and despair cease. Thus is the ceasing of this whole mass of Dukkhā.

Paṭṭhāna mātika pāñha

(Passage on the Matrix of the Paṭṭhāna)

<table>
<thead>
<tr>
<th>Hetu paccayo</th>
<th>Ârammaṇa paccayo</th>
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<tbody>
<tr>
<td>Adhipati paccayo</td>
<td>Anantara paccayo</td>
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<td>Samanantara paccayo</td>
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<td>Aññamañña paccayo</td>
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<td>Kamma paccayo</td>
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<td>Natthi paccayo</td>
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<tr>
<td>Vigata paccayo</td>
<td>Avigata paccayo</td>
</tr>
</tbody>
</table>

Root condition object - condition predominance condition proximity-condition contiguity-condition condition post-nascence-condition mutuality-condition support-condition decisive-support-condition pre nascence-condition post-nascence-condition frequency-condition kamma condition resultant-condition nutriment-condition faculty-condition concentration-condition path-condition association-condition dissociation-condition presence-condition absence-condition disappearance-condition non-disappearance-condition.
Pamsukûla gâthâ  
( Verses for Recitation while taking Pamsukûla Robes )

For the living

Aciram Vatayam Kayo Pathaviṃ Adhisessati  
Chudci Apetaviṇṇâno Niratthaṃ Vâ Kalingaraṃ  

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

For the dead

Anicca Vata Sâñkhâra Uppâda Vayadharmmino Uppajj̄tvâ Nirujjhanti Tesaṃ Vûpasamo  
Sukho  
Sabbè Sattâ Maranti ca Marlmsu ca Marissarê Tathevâhaṃ Marissâmi Natthi Mê Eta Samsayo  

Conditions truly they are transient with the nature to arise and cease having arisen, then they pass away,  
their calming, cessation - happiness. All kinds of beings surely come to death, they have always died,  
will always die, in the same way I shall surely die, doubt about this does not exist in me.

Dâsi Mê âdi gâthâ

Adâsi Mê Akâsi Mê  
Petanaṃ Dakkhaṇaṃ Dajjâ  
Na Hi Ruṇṇaṃ Vâ Soko Vâ  
Na Tam Petanamatthâya  
Ayaṃca Kho Dakkhaṇaṃ Dinna  
Dîgharatťaṃ Hitâyassa  
So Ŋatidhammo ca Ayaṃ  
Petâna Pûjâ ca Katâ Uḷârâ  
Tumhehi Puñṇaṃ Pasutaṃ  

A Verses on ‘He Gave to Me’, etc.

‘He gave to me, he worked for me, he was my kin, friend, intimate.’ Give gifts, then, for departed ones,  
recalling what they used to do. No weeping, nor yet sorrowing, nor any kind of mourning, aids departed  
one, whose kin remain (unhelpful to them acting) thus. But when this offering is given in the Sangha  
well-established for them, then it can serve them long in future and at once as well. The Dhammas for  
relatives has thus been shown, how high honor to departed ones is done, how the Bhikkhus can be given  
strength as well, how great merit can be stored away by you.
### The Chant of Metta

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<thead>
<tr>
<th>Pali Sentence</th>
<th>English Translation</th>
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<td>Abyapajjho Homi</td>
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<tr>
<td>Anigho Homi</td>
<td>Sukhi Attanam Pariharantu</td>
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<td>Mama Matapitu</td>
<td>Acariya ca</td>
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<td>Natimitta Ca</td>
<td>Sabrahma Carino ca</td>
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<td>Imasmim Aramê</td>
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<td>Sabbê Pana</td>
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<td>Sabbê Bhuta</td>
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<td>Sabbê Attabhava Pariyapanna</td>
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<td>Sabbâ Itthi Yo</td>
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<td>Sabbê Ariya</td>
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Sabbê Sattâ | Sabbê Pana
Sabbê Bhuta | Sabbê Puggala
Sabbê Attabhava Pariyapanna | Sabbê Itthi Yo
Sabbê Purisa | Sabbê Ariya
Sabbê Anariya | Sabbê Dêva
Sabbê Manussa | Sabbê Vinipatika
Avera Hontu | Abyapajjha Hontu
Anigha Hontu | Sukhi-Attanam Pariharantu
Dukkha Muccantu | Yathâ-Laddha-Sampattito
Mavigacchantu | Kammassaka
Uddham Yava Bhavagga Ca | Adho Yava Aviccito
Samanta Cakkavalesu | Yê Sattâ Pathavicara
Abyapajjha Nivera Ca | Nidukha ca Nupaddava
Uddham Yava Bhavagga Ca | Adho Yava Aviccito
Samanta Cakkavalesu | Yê Sattâ Udahecara
Abyapajjha Nivera Ca | Nidukha ca Nupaddava
Uddham Yava Bhavagga Ca | Adho Yava Aviccito
Samanta Cakkavalesu | Yê Sattâ Akasecara
Abyapajjha Nivera Ca | Nidukha ca Nupaddava

May I be free from enmity and danger, May I be free from mental suffering
May I be free from physical suffering, May I take care of myself happily

May my parent's, teachers, relatives and friends, fellow Dhammas farers
be free from enmity and danger, be free from mental suffering
be free from physical suffering, May they take care of themselves happily

May all yogis in this compound, be free from enmity and danger
be free from mental suffering, be free from physical suffering
May they take care of themselves happily

May all monks in this compound, novice monks, laymen and laywomen disciples
be free from enmity and danger, be free from mental suffering
be free from physical suffering, May they take care of themselves happily

May our donors of the four supports, be free from enmity and danger
be free from mental suffering, be free from physical suffering
May they take care of themselves happily

May our guardian devas, in this monastery, in this dwelling, in this compound
may the guardian devas, be free from enmity and danger
be free from mental suffering, be free from physical suffering
May they take care of themselves happily

May all beings, all breathing things, all creatures, all individuals,
all personalities, may all females, all males, all noble one, all worldlings
all deities, all humans, all those in the four woeful planes
be free from enmity and danger, be free from mental suffering
be free from physical suffering, may they take care of themselves happily

May all beings be free from suffering, May whatever they have gained not be lost
All beings are owners of their kamma

In the eastern direction, in the western direction, in the northern direction,
in the southern direction, in the southeast direction, in the northwest direction
in the northeast direction, in the southwest direction,
In the direction below, in the direction above, may all beings
all breathing things, all creatures, all individuals, all personalities,
may all females, all males, all noble one, all worldlings, all deities, all humans
all those in the four woeful planes,
be free from enmity and danger, be free from mental suffering,
be free from physical suffering, may they take care of themselves happily

May all beings be free from suffering, May whatever they have gained not be lost
All beings are owners of their kamma

As far as the highest plane of existence, to as far down as the lowest plane
in the entire universe, whatever beings that move on earth
may they be free from mental suffering & enmity, and from physical suffering and danger

As far as the highest plane of existence, to as far down as the lowest plane
in the entire universe, whatever beings that move on water
may they be free from mental suffering & enmity, and from physical suffering and danger

As far as the highest plane of existence, to as far down as the lowest plane
in the entire universe, whatever beings that move in air
may they be free from mental suffering & enmity, and from physical suffering and danger

Metta is a Pâli word meaning loving-kindness.
Metta chanting is the radiation of loving-kindness towards all beings:

May they all be happy, peaceful & sound.

Imee Ooi chants the Pali beautifully in the first track and in the second track she renders it wonderfully, too, in English with the Pali faintly audible in the background.

Metta chanting is soothing, uplifting, and joyful and a great healing for the world ~ pervading it with waves of love.

Truly, may all beings be happy. May they live always in peace & harmony.
Morning Chanting

In the main shrine of a Vihara or a temple when the leader presents the offerings (candles, incense - sticks, or flowers) on the altar for the Buddha Image therein, all other persons are to stand up or to kneel down according as the leader is standing or is kneeling down. The candles and the incense-sticks having been lighted up and the flowers placed on the altar-tables, all will begin with the following Pâïi passages: (make the five-point prostration thrice).

Ratanattayavandanâ
(Homage to The Triple Gem)

Yô Sô Bhagavâ Arahaṃ Sammâ Saṃ Buddhô Svâkkhâtô Yêna Bhagavatâ Dhammadô Sûpatipaññô Yassa Bhagavatô Sâvakâ Saṅghô
Taṃ Mayaṃ Bhagavantaṃ SâDhammaṃ Sâ Sanngham
Imêhi Sakkârêhi Yathârahâm Arôpitêhi Abhipûjayâma Sâdhu Nô Bhantê Bhagavâ Sucira Parinibbutôpi Pacchima Janâ Tâ nukaṃ pañânasâ
Imê Sakkârê Duggâ tâ Paññâ Kara Bhûtê Patiggaṅhâtu Amhâkaṃ Digharattaṃ Hitâyat Elig Suhâya

He is the blessed One, freed from all bondage the All Enlightened One. We greet Him, the Blessed One, with these offerings. The Dhamma, the Noble Doctrine. is well-preached by the Blessed We greet the Dhamma with these offerings. The Order of the Blessed One.. (the Saṅgha) is of good conduct We greet the Saṅgha with these offerings

Ratanattaya Vandana
(Salutation to The Triple Gem)

Arahaṃ sammâ sambuddhô bhagavâ Buddhâm bhagavantaṃ abhivâdêmi
Svâkkhâtô bhagavatô dhammadô Dhammadô namassâmi
Supaṭipannô bhagavatô sâvaka Saṅghô Saṅghaṃ namâmi

The Blessed One is Worthy & Rightly Self awakened
I bow down before the Awakened Blessed One (Bow Down)

The Dhamma is well expounded by the Blessed One
I pay homage to the Dhamma (Bow Down)

The Saṅghā of the Blessed One’s disciples has practiced well
I pay respect to the Saṅghā (Bow Down)

Invocation
(Optional)

Chief Monk: Yamamha Khô Mayam Bhagavantaṃ Saraṇaṃ Gatā (Uddissa Pabbajitā) Yô Nô Bhagavâ Saṭṭhâ Yassa Ca Mayam Bhagavatô Dhammaṃ Rôcêma Imêhi Sakkârêhi Taṃ Bhagavantaṃ Sasaddhammaṃ Sasâvaka Saṅghaṃ Abhipûjayâma

We have gone for refuge to the Blessed One (have gone forth on account of) the Blessed One who is our Teacher and in whose Dhamma we delight With these offerings we worship most highly that Blessed One together with the True Dhamma & the Saṅghâ of his disciples

Pubba Bhaganama Kara Patha
(Preliminary Homage to The Buddha)

Chief Monk: Handa Mayam Buddhassa Bhagavatô Pubba Bhâga Nama kâraṃ Karōma Sê

Now let us chant the preliminary passage in homage to the Blessed One together with the guide to the recollection of the Buddha:

[Namô Tassa] Bhagavatô Arahato Sammâ Sambuddhassa (Three times)

Homage to the Blessed One the Worthy One the Rightly Self awakened One

Buddâ Bhithuti
(Praise to the Buddha)

Chief Monk: Handa mayam Buddhâ Bhithutiṃ karōma sê:

Now let us give high praise to the Awakened One:
Yọ só tathâgatô araham samâ saṃbu[,] dhodhô Vijjâ caraña sampannô sugatô lôkavidû
Anuttarô purisa damma sârathi saṭṭhâ dèva manussânaṃ buddhô bhagavâ;
Yọ imaṃ lokaṃ sadêvakaṃ samârakaṃ sabrahmakaṃ
Sassamaṇa brahmaṇiṃ pajaṃ sadêva manussaṃ sayam abhiînâ sacchikatvâ pavêdësi
Yọ dhammaṃ dêsësiâdi kalyânaṃ majjhë kalyânaṃ pariyösâna kalyânaṃ;
Sâtthaṃ sabyañjanaṃ këvala paripuññaṃ parisuddhaṃ brahma cariyaṃ pakâsësi
Taṃ ahaṃ bhagavantaṃ abhipûjayâmi
Taṃ ahaṃ bhagavantaṃ sirasâ namâmî

He who has attained the Truth the Worthy One Rightly Self awakened
consummate in knowledge & conduct one who has gone the good way knower of the cosmos
unexcelled trainer of those who can be taught teacher of human & divine beings; awakened; blessed;
who made known having realized it through direct knowledge this world with its devas mâras &
brahmas its generations with their contemplatives & priests their rulers & common people;
who explained the Dhamma fine in the beginning fine in the middle fine in the end;
who expounded the holy life both in its particulars & in its essence entirely complete surpassingly pure:
I worship most highly that Blessed One. To that Blessed One I bow my head down (BOW DOWN)

Dhammâ bhithuti
(Praise for the Dhamma)

Chief Monk: Handa mayaṃ dhammabhithutiṃ karôma sê
Yọ só svâkkhâtô bhagavatâ dhammô
Sandiṭṭhikô akâlikô ēhipassikô
Ópanayikô paccattaṃ vêditabbô viînûhi:
Taṃ ahaṃ dhammaṃ abhipûjayâmi
Taṃ ahaṃ dhammaṃ sirasâ namâmî

Now let us give high praise to the Dhamma:
The Dhamma well expounded by the Blessed One
to be seen here & now timeless inviting all to come & see
leading inward to be seen by the wise for themselves:
I worship most highly that Dhamma
To that Dhamma I bow my head down (Bow Down)
**Saṅghâ bhithuti**  
*(Praise for the Saṅghâ)*

Chief Monk: **Handa mayaṁ saṅghâbhithutiṁ karôma sê:**

*Now let us give high praise to the Saṅghâ:*

Yô sô supaṭipannô bhagavatô săvaka Saṅghô  
Uju paṭipaññô bhagavatô săvaka Saṅghô  
Ñâya paṭipaññô bhagavatô săvaka Saṅghô  
Sâmîci paṭipaññô bhagavatô săvaka Saṅghô

Yadidaṁ cattâri purisa yugâni aṭṭha purisa puggalâ:  
Èsa bhagavatô săvaka Saṅghô Ḍhuneyyô pâhuneyyô dakkhiñeyyô añjali karañiyô  
Anuttaraṁ puññakkhettaṁ lôkassa:

Tam ahaṁ saṅghaṁ abhipûjayaṁ  
Tam ahaṁ saṅghaṁ sirasâ namâmi

*The Saṅghâ of the Blessed One’s disciples who have practiced well  
the Saṅghâ of the Blessed One’s disciples who have practiced straightforwardly  
the Saṅghâ of the Blessed One’s disciples who have practiced methodically  
the Saṅghâ of the Blessed One’s disciples who have practiced masterfully  
*ie. the four pairs the eight types of Noble Ones:*  
That is the Saṅghâ of the Blessed One’s disciples  
worthy of gifts worthy of hospitality worthy of offerings worthy of respect  
the incomparable field of merit for the world: I worship most highly that Saṅghâ  
To that Saṅghâ I bow my head down (Bow Down)*

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**Ratanattaya Paṅâmagâthâ**  
*(Salutation to the Triple Gem & Topics for Dispassion)*

Chief Monk: **Handa mayaṁ ratanattayappâñâma gâthâyô cêva saṅvêga vaṭṭhu paridipaka  
pâṭhañca bhaṣṭāma sê:**

*Now let us recite the stanzas in salutation to the Triple Gem together with the passage on the topics  
inspiring a sense of chastened dispassion:*

Buddhô susuddhô karuṇâ mahâññavô  
Lôkassa pâpûpakilësaṅghâtakô:

*The Buddha well purified with ocean like compassion  
Possessed of the eye of knowledge completely purified*
Destroyer of the evils & corruptions of the world:
I revere that Buddha with devotion

Dhammô padîpô viya tassa saṭṭhunô
Lôkuttarô Yô ca tad aṭṭha dîpanô:

The Teacher’s Dhamma like a lamp
divided into Path Fruition & the Deathless
both transcendent (itself) & showing the way to that goal:
I revere that Dhamma with devotion

Saṅghô sukhettabhyatikhetta saññitô
Lôlappahînô ariyô sumêdhasô:

The Saṅghâ called a field better than the best
who have seen peace awakening after the one gone the good way
who have abandoned carelessness the noble ones the wise:
I revere that Saṅghâ with devotion

IccÊva êkant’abhipûjaneyyaka
Puñña mayâ yaṁ mama sabbupaddavâ
Má hîntu vê tassa pabhâva siddhiyâ

By the power of the merit I have made
in giving reverence to the Triple Gem
worthy of only the highest homage
may all my obstructions cease to be

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Samvega Parikittanapâthâ
(Reflection on detachment)

Idha tathâgatô lôkê uppannô arahaṁ sammâ sambuddhô
Dhammô ca dêsitô niyyânîkô upasamîkô parinibbânîkô sambôdhagâmî sugatappavêditô
Mayan taṁ dhammaṁ sutvâ ēvaṁ jânâma
Jâti pi dukkha jarâpi dukkha maraṇampi dukkhaṁ
Sôka paridēva dukkha dômanassupâyâsâpi dukkha
Appiyêhi sampayôgô dukkho piyêhi vippayôgô dukkho yamp’icchaṁ na labhati tampi dukkhaṁ

Here One attained to the Truth Worthy & Rightly Self awakened has appeared in the world. And Dhamma is explained leading out (of samsara) calming tending toward total Nibbana going to self awakening declared by one who has gone the good way

Having heard the Dhamma we know this:
Birth is stressful aging is stressful death is stressful
Sorrow lamentation pain distress & despair are stressful

Association with things disliked is stressful separation from things liked is stressful not getting what one wants is stressful In short the five clinging aggregates are stressful

Saṅkhittēna pañcupādānakkhandhā dukkhā

Seyyathīdaṃ

Rūpūpādānakkhandhō Vēdanūpādānakkhandhō

Saṅnūpādānakkhandhō Saṅkhārupādānakkhandhō

Viññānūpādānakkhandhō Yēsaṃ pariññāya

Dharamānō sō bhagavā Ėvaṃ bahulaṃ sāvakē vinēti

Ēvaṃ bhāgā ca panassa bhagavatō sāvakēsu anusāsanē Bahulaṃ pavatta ti

Rūpaṃ aniccaṃ Vēdanā anicca

Saṅnā anicca Saṅkhārā anicca Viññāṇaṃ aniccaṃ

Rūpaṃ anattā Vēdanā anattā

Saṅnā anattā Saṅkhārā anattā Viññāṇaṃ anattā

Sabbē saṅkhārā anicca Sabbē dhammā anattā ti

Tē (WOMEN: tā) mayaṃ

Ōtiññāmha jātiyā jarā marañēna

Sōkēhi paridēvēhi dukkhēhi dōmanassēhi upāyāsēhi

Dukkh’ōtiññā dukkha parētā

Appēva nām’imassa kēvalassa dukkhakkhandhassa antakiriyā paññāyēthāti!

Namely:

Form as a clinging aggregate Feeling as a clinging aggregate

Perception as a clinging aggregate Mental processes as a clinging aggregate

Consciousness as a clinging aggregate So that they might fully understand this the Blessed One while still alive often instructed his listeners in this way:

Many times did he emphasize this part of his admonition:

“Form is inconstant Feeling is inconstant Perception is inconstant Mental processes are inconstant Consciousness is inconstant

Form is not self Feeling is not self Perception is not self Mental processes are not self Consciousness is not self All processes are inconstant All phenomena are not self”

All of us beset by birth aging & death by sorrows lamentations pains distresses & despairs beset by stress overcome with stress (consider)

“O that the end of this entire mass of suffering & stress might be known!”
Cira parinibbutampi tam bhagavanta tam uddissa arahanta samma sambuddha
Sadhha agaramaha anagariyam pabbajitah
Tasmi bhagavati brahma cariyam carahma
Bhikkhuna sikkhah sajiva samapannah Taman no brahma cariyam
Imassa kavallasu dukkhakkhandhassa antakiriyaya samvattatu

Though the total Liberation of the Blessed One the Worthy One the Rightly Self awakened One was long ago we have gone forth in faith from home to homelessness in dedication to him We practice that Blessed One's holy life Fully endowed with the bhikkhus' training & livelihood) May this holy life of ours bring about the end of this entire mass of suffering & stress

(Non Ordained say this, but note: It is OK to chant the above same as the monks instead):

Cira parinibbutampi tam bhagavanta saranam gata
Dhammausaha bhikkhu sainglyha Tassa bhagavato sasana yathath sati yathath bala
manasikaroma Anupajipajjama Så sano patipatti
Imassa kavallasu dukkhakkhandhassa antakiriyaya samvattatu

Though the total Liberation of the Blessed One the Worthy One the Rightly Self awakened One was long ago we have gone for refuge in him in the Dhamma & in the Bhikkhu Sainglyha We attend to the instruction of the Blessed One as far as our mindfulness & strength will allow and we practice accordingly May this practice of ours bring about the end of this entire mass of suffering & stress

**Tankhãikapaccavekkhanã**
*(Reflection for Using the Requisites)*

Chief Monk: **Handa maya tankhaõika paccavekkhaõa pãthaõm bhaõama sê**

Now let us recite the passage for reflection at the moment (of using the requisites):

**Paõisaõkhã yõnisõ cïvaramõ paõisfõvami**
**Yãvadõva sitassa paõighatãya** Uõhassa paõighatãya
æamusama kasa vãtátapa siriõsapa samphassãnaõam paõighatãya
**Yãvadõva hirikõpina paõicchådanÕatthaõm**

Considering it thoughtfully I use the robe
Simply to counteract the cold To counteract the heat
To counteract the touch of flies mosquitoes wind sun & reptiles;
Simply for the purpose of covering the parts of the body that cause shame

**Paõisaõkhã yõnisõ piõõdapåtaõmõ paõisfõvami**
**Nêva davåya na madåya na maõdanåya na vibhõsanåya**
**Yãvadõva imassa kãyassa õhitiyã yåpanåya viõõsuparatiyã brahma cariyãnuggahãya**
**Iti purãñaõca vêdanaõm paõihaõkhãmi navaõca vêdanaõm na uppådessãmi**
**Yåtrã ca mõ bhavissati anavajjatã ca phåsu viõõrõ câti**

Considering it thoughtfully I use alms food
Not playfully nor for intoxication nor for putting on bulk nor for beautification
But simply for the survival & continuance of this body for ending its afflictions for the support of the
holy life (Thinking) Thus will I destroy old feelings (of hunger) and not create new feelings (from overeating)
I will maintain myself be blameless & live in comfort

Paṭisañkhâ yônisô sênâsanaṃ paṭisēvâmi
Yâvadêva sîtassa paṭighâtâya Uñhassa paṭighâtâya
ēamśama kasa vâtâtapa siriṃsapa samphassânaṃ paṭighâtâya
Yâvadêva utuparissaya vinôdanaṃ paṭisallânârâm’âṭṭhaṃ

Considering it thoughtfully I use the lodging
Simply to counteract the cold To counteract the heat
To counteract the touch of flies mosquitoes wind sun & reptiles;
Simply for protection from the inclemencies of weather and for the enjoyment of seclusion

Paṭisañkhâ yônisô gilâna paccaya bhêsajja parikkhâraṃ paṭisēvâmi
Yâvadêva uppannânaṃ veyyâbdhiṃaṃ vêdanânaṃ paṭighâtâya
Abyâpajjha paramatâyâti

Considering them thoughtfully I use medicinal requisites for curing the sick
Simply to counteract any pains of illness that have arisen
And for maximum freedom from disease
Evening Chanting

In the main shrine of a Vihara or a temple when the leader presents the offerings (candles, incense-sticks, or flowers) on the altar for the Buddha image therein, all other persons are to stand up or to kneel down according as the leader is standing or is kneeling down. The candles and the incense-sticks having been lighted up and the flowers placed on the altar-tables, all will begin with the following Pâli passages: (make the five-point prostration thrice)

Ratanattayavandanâ
(Homage to the Triple Gem)

Yô Sô Bhagavâ Arahaṃ Sammâ Saṃ Buddhô
Svâkkhâtô Yêna Bhagavatâ Dhammô
Sûpatipaññô Yassa Bhagavatô Sâvakâ Sañghô
Taṃ Mayaṃ Bhagavantaṃ SâDhammaṃ Sâ Sañgham
Imêhi Sakkârêhi Yathârahaṃ Arôpitêhi Abhipûjayàma Sâdhu Nô Bhantê Bhagavâ
Sucira Parinibbutôpi Pacchima Janâ Tâ nukaṃ paṇânasâ
Imê Sakkârê Duggâ tâ Paññâ Kara Bhûtê Patiggaṇhâtu Amhâkaṃ Digharattaṃ Hitâya Sukhâya

He is the blessed One, freed from all bondage the All Enlightened One. We greet Him, the Blessed One, with these offerings. The Dhamma, the Noble Doctrine. is well-preached by the Blessed. We greet the Dhamma with these offerings. The Order of the Blessed One. (the Saṅgha) is of good conduct. We greet the Saṅgha with these offerings.
Ratanattaya Vandana  
(Salutation to The Triple Gem)

Arahaṃ sammā sambuddhō bhagavā Buddhāṃ bhagavantaṃ abhivādēmi
Svākkhātō bhagavatā dhammō Dhammaṃ namassāmi
Supaṭipannō bhagavatō sāvaka Saṅghō Saṅghaṃ namāmi

The Blessed One is Worthy & Rightly Self awakened
I bow down before the Awakened Blessed One (Bow Down)
The Dhamma is well expounded by the Blessed One
I pay homage to the Dhamma (Bow Down)

The Saṅghā of the Blessed One’s disciples has practiced well
I pay respect to the Saṅghā (Bow Down)

Invocation
(Optional)

Chief Monk: Yaṃ Amha Khō Mayaṃ Bhagavantaṃ Saraṇaṃ Gatā (Uddissa Pabbajitā) Yō Nō Bhagavā Saṭṭhā Yassa Ca Mayaṃ Bhagavatō Dhammaṃ Rōcēma Imēhi Sakkārēhi Taṃ Bhagavantaṃ Sasaddhammaṃ Sasāvaka Saṅghaṃ Abhipūjayāma

We have gone for refuge to the Blessed One (have gone forth on account of) the Blessed One who is our Teacher and in whose Dhamma we delight

With these offerings we worship most highly that Blessed One together with the True Dhamma & the Saṅghā of his disciples

Pubbabhaga Nama Karapatha
(Preliminary Homage to The Buddha)

Chief Monk: Handa Mayaṃ Buddhassa Bhagavatō Pubba Bhāga Nama kāraṃ Karōma Sē

Now let us chant the preliminary passage in homage to the Blessed One together with the guide to the recollection of the Buddha:

Namō Tassa Bhagavatō Arahatō Sammā Sambuddhassa (Three times)

Homage to the Blessed One the Worthy One the Rightly Self awakened One
Buddhanussati

(Recollection of the Buddha)

Tamkhô pana bhagavantaṁ ėvaṁ kalyâñó kitti saddô abbhuggatô
Iti pi só bhagavâ arahaṁ sammâ sambuddhô
Vijjâ caraña sampannô sugatô lôkavidû
Anuttarô purisa damâa sârathi saṭṭhâ déva manussânaṁ buddhô bhagavâtî

This fine report of the Blessed One’s reputation has spread far & wide:
He is a Blessed One a Worthy One a Rightly Self awakened One consummate in knowledge & conduct
one who has gone the good way knower of the cosmos
unexcelled trainer of those who can be taught teacher of human & divine beings; awakened; blessed

Buddha bhigiti

(Supreme Praise to The Buddha)

Chief Monk: Handa mayaṁ buddhâ bhigîtiṁ karôma sê:
Now let us chant in celebration of the Buddha:

Buddh’vârahanta varatâ diguñâbhiyuttô Siddhâbhiñâna karuṇâhi samâgatattô
Bôdhêsi Yô sujanataṁ kamalaṁ va sûrô Vandâm’ahaṁ tam araṅaṁ sîrasâ jinêndaṁ
Buddhô Yô sabba pâñânaṁ Saraṅaṁ khêmaṁ uttamaṁ
Paṭha mãnussati ūṭhânaṁ Vandâmi tam sîraṇaṁ saṅhô
Buddhassâhasmi dâsô (women: dâsî) va Buddhô mê sâmikissarô
Buddhô dukkhassaṅghâtå ca Vidhâtå ca hitassa mê
Buddhassâhaṁ niyyâdêmi Sarîrañjîvitañcidaṁ
Vandantô’haṁ (Vandantî’haṁ) carissâmi Buddhassêva subôdhitaṁ
N’âṭṭhi mê saraṅaṁ aṅnaṁ Buddhô mê saraṅaṁ varaṁ:
Êtêna sacca vajjêna Vaḍḍheyyaṁ satâthu sâsanê
Buddhaṁ mê vandamânêna (vandamânâya) Yaṁ puññaṁ pasutaṁ idha
Sabbê pi antarâyâ mê Mâhêsuṁ tassa têjasâ

The Buddha endowed with such virtues as highest worthiness: In him purity supreme knowledge &
compassion converge He awakens good people like the sun does the lotus

I revere with my head that Peaceful One the Conqueror Supreme The Buddha who for all beings is the
secure the highest refuge The first theme for recollection: I revere him with my head I am the Buddha’s
servant the Buddha is my sovereign master The Buddha is a destroyer of suffering & a provider of
welfare for me To the Buddha I dedicate this body & this life of mine I will fare with reverence for the
Buddha’s genuine Awakening I have no other refuge the Buddha is my foremost refuge: By the speaking
of this truth may I grow in the Teacher’s instruction Through the power of the merit here produced by my
reverence for the Buddha may all my obstructions cease to be

(Bow down and say)
Kâyêna vâcâya va cêtasâ vâ
Buddhê kukammaṁ pakataṁ mayâ yaṁ
Buddhô paṭīggaṇhatu accayantaṃ
cālantarē saṃvarituṃ va buddhē

Whatever bad kamma I have done to the Buddha
by body by speech or by mind
may the Buddha accept my admission of it
so that in the future I may show restraint toward the Buddha

Chief Monk: **Handa mayaṃ dhammānuṣṣati nayaṃ karōma sē**

Now let us recite the guide to the recollection of the Dhamma:

Svākkhātō bhagavatā dhammō Sandiṭṭhikō akālikō āhipassikō
Ōpanayikō paccattāṃ vēditabbō viṇṇūhīti

The Dhamma is well expounded by the Blessed One
to be seen here & now timeless inviting all to come & see
leading inward to be seen by the wise for themselves

Chief Monk: **Handa mayaṃ dhammabhigīṭīṃ karōma sē:**

Now let us chant in celebration of the Dhamma:

Svākkhātātā diguṇa yōgavasēna seyyō
Yō magga pāka pariyatti vimokkha bhēdō
Dhammō kulōka patanā taddhāri dhārī
Vandāmaḥaṃ tama haraṃ vara dhammaṃ ētāṃ

Dhammō Yō sabba pāñīnaṃ Saraṇaṃ khēmaṃ uttamaṃ
Dutiṭṭhissatiṭṭhānaṃ Vandāmi taṃ sirēnahaṃ
Dhammassāhasmi dāsō (dāsī) va Dhammō mē sānikissarō
Dhammō dukkhasaṅghātā ca Vidhātā ca hitassa mē
Dhammassāhaṃ niyyādēmi Sarīraṇjīvitaṅcidaṃ
Vandantō’haṃ (Vandanto’haṃ) carissāmi Dhāmmassēva sudhammataṃ
N’aṭṭhi mē saraṇaṃ aṇṇaṃ Dhammō mē saraṇaṃ varaṃ:
Ētēna sacca vajjēna Vaḍḍheyyaṃ saṭṭhu sāsanē
Dhammaṃ mē vandamānēna (vandamānāya) Yaṃ puṇṇaṃ pasutaṃ idha
Sabbē pi antarāyā mē Māhēsūṃ tassa tējasā

Superior through having such virtues as being well expounded
Divided into Path & Fruit study & emancipation. The Dhamma protects those who hold to it from falling
into miserable worlds. I revere that foremost Dhamma the destroyer of darkness. The Dhamma that for all beings is the secure the highest refuge

The second theme for recollection: I revere it with my head
I am the Dhamma’s servant the Dhamma is my sovereign master
The Dhamma is a destroyer of suffering & a provider of welfare for me.
To the Dhamma I dedicate this body & this life of mine. I will fare with reverence for the Dhamma’s genuine rightness. I have no other refuge the Dhamma is my foremost refuge:
By the speaking of this truth may I grow in the Teacher’s instruction
Through the power of the merit here produced by my reverence for the Dhamma may all my obstructions cease to be.

(Bow Down And Say):

Kâyêna vâcâya va cêtasâ vâ
Dhammô paṭīggañhatu accayantaṃ
dhammê kukammaṭ pakataṃ mayâyaṃ
Kâlantarê saṇvarituṃ va dhammê

Whatever bad kamma I have done to the Dhamma by body by speech or by mind may the Dhamma accept my admission of It so that in the future I may show restraint toward the Dhamma.

**Saṅghâ nussati**
*(Recollection of the Saṅghâ)*

Chief Monk: **Handa mayaṃ saṅghânussati nayaṃ karôma sê:**

Now let us recite the guide to the recollection of the Saṅghâ:

**Supaṭipannô bhagavatô savaka Saṅghô**
**Uju paṭipañño bhagavatô savaka Saṅghô**
**Nâya paṭipañño bhagavatô savaka Saṅghô**
**Sâmîci paṭipañño bhagavatô savaka Saṅghô**
**Yadidaṃ cattâri purisa yugâni aṭṭha purisa puggalâ:**
**Ēsa bhagavatô savaka Saṅghô**
**Âhuneyyô pâhuneyyô dakkhiṇeyyô añjali karaṇiyô**
**Anuttaraṃ puññakkhettaṃ lôkassâti**

*The Saṅghâ of the Blessed One’s disciples who have practiced well*
*the Saṅghâ of the Blessed One’s disciples who have practiced straightforwardly*
*the Saṅghâ of the Blessed One’s disciples who have practiced methodically*
*the Saṅghâ of the Blessed One’s disciples who have practiced masterfully*
*ie. the four pairs the eight types of Noble Ones: That is the Saṅghâ of the Blessed One’s disciples worthy*
*of gifts worthy of hospitality worthy of offerings worthy of respect*
*the incomparable field of merit for the world*
Chief Monk: **Handa mayaṃ saṅghabhigitiṃ karōma sē:**

Now let us chant in celebration of the Saṅghā:

**Saṅghā bhithuti**

*(Praise for the Saṅghā)*

Born of the true Dhamma endowed with such virtues as good practice
The supreme Saṅghā formed of the eight types of Noble Ones
I revere that group of Noble Ones well purified
Guided in body & mind by such principles as morality:
The Saṅghā that for all beings is the secure the highest refuge
The third theme for recollection: I revere it with my head
I am the Saṅgha’s servant the Saṅghā is my sovereign master
The Saṅghā is a destroyer of suffering & a provider of welfare for me
To the Saṅghā I dedicate this body & this life of mine
I will fare with reverence for the Saṅgha’s good practice
I have no other refuge the Saṅghā is my foremost refuge:
By the speaking of this truth may I grow in the Teacher’s instruction
Through the power of the merit here produced by my reverence for the Saṅghā may all my obstructions cease to be

(Bow Down And Say):

*Kāyena vācāya va cētasā vā*   Saṅghē kukammaṃ pakataṃ mayā yaṃ
Saṅghō paṭigganhatu accayantaṃ   Kālantarē saṃvarituṃ va saṅghē

Whatever bad kamma I have done to the Saṅghā
by body by speech or by mind
may the Saṅghā accept my admission of it
so that in the future I may show restraint toward the Saṅghā
Atīta Paccavekkhaṇa
(Reflection after Using Requisites)

Chief Monk: **Handa mayaṃ atīta paccavekkhaṇa pāṭhama bhaṇāma sē:**

Now let us recite the passage for reflection on the past (use of the requisites):

**Ajja mayā apaccavekkhitvā yaṃ cīvaram pārihuttaṃ**
**Taṃ yāvadēva sītassa pāṭighâtāya Uṇhassa pāṭighâtāya**
**ḍaṃsa makasa vātātapa sīrimṣapa samphassānaṃ pāṭighâtāya**
**Yāvadēva hirikōpina pāticchādan’atthaṃ**
**Ajja mayā apaccavekkhitvā Yō piṇḍapattō pārihuttō**
**Sō nēva davāya na madāya na maṇḍanāya na vibhūsanāya**
**Yāvadēva imassa kāyassa țhitiyā yāpanāya vihīṃsuparatiyā brahma cariyānuggahāya**
**Iti purāṇaṅca vēdanaṃ pāṭihaṅkhāmi navaṅca vēdanaṃ na uppādessāmi Yātrā ca mē bhavissati anavajjatā ca phāsu vīhārō cāti**

**Ajja mayā apaccavekkhitvā yaṃ sēnāsanaṃ pārihuttaṃ**
**Taṃ yāvadēva sītassa pāṭighâtāya Uṇhassa pāṭighâtāya**
**ḍaṃsa makasa vātātapa sīrimṣapa samphassānaṃ pāṭighâtāya**
**Yāvadēva utuparissaya vinōdanaṃ pāṭisallānārām’atthaṃ**

**Ajja mayā apaccavekkhitvā Yō gilāna paccaya bhēsajja parikkhāro pārihuttō Sō yāvadēva uppannānaṃ veyyābādhikānaṃ vēdanānaṃ pāṭighâtāya Abyāpajjha paramatāyāti**

Whatever robe I used today without consideration
Was simply to counteract the cold To counteract the heat.
To counteract the touch of flies mosquitoes wind sun & reptiles;
Simply for the purpose of covering the parts of the body that cause shame.

Whatever alms food I used today without consideration. Was not used playfully nor for intoxication
nor for putting on bulk nor for beautification. But simply for the survival & continuance of this body
for ending its afflictions for the support of the holy life. (Thinking) Thus will I destroy old feelings (of
hunger) and not create new feelings (from overeating) I will maintain myself be blameless & live in
comfort.

Whatever lodging I used today without consideration.
Was simply to counteract the cold To counteract the heat
To counteract the touch of flies mosquitoes wind sun & reptiles;
Simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

Whatever medicinal requisite for curing the sick I used today without consideration
Was simply to counteract any pains of illness that had arisen
And for maximum freedom from disease
Alternate version used by Some Lao Wats

**Buddhabhigiti**
*(Supreme Praise to The Buddha)*

Yô sannisinnô varabôdhimûlê mâraṁ sasênaṁ sujitaṁ vijeyya
sambôdhimâgacchi anantañaţô lôkuttamô taţ paṇamâmi buddhaṁ.
Yê Ca Buddhâ Aţita Ca Yê Ca Buddhâ Anâga Tâ Paccuppaññâ Ca Yê Buddhâ Aham
Vandâmî Sabbadâ
Itipî só bhagavâ arahaṁ sammâ sambuddhô
Vijjâ caraṇa sampannô sugatô lôkavidû
Anuttarô purisa damma sârathi saţhâ dêva manussânânaṁ buddhô bhagavâtî

He is a Blessed One a Worthy One a Rightly Self awakened One consummate in knowledge & conduct
one who has gone the good way knower of the cosmos
unexcelled trainer of those who can be taught teacher of human & divine beings; awakened; blessed

Buddham Jivitaṁ Yâvanibbânaṁ saraṇaṁ gacchâmi
N’âţthi mê saraṇaṁ aţñaṁ Buddhô mê saraṇaṁ varaṁ:
Êtêna sacca vajjêna hôtu mê jayama’ţgalaţ uttamaţgêna vandêhaţ pâdapaţsuţ
varuttamaţ buddhê Yô khalitô dôsô buddhô khamatu taţ mamaţ (Bow down and say)
Kâyêna vâcâya va cêtasâ vâ Buddhê kukammaţ pakataţ mayâ yaţ
Buddhô paţiggaţhatu accayantaţ Kâlantarê saţvarituţ va buddhê

Whatever bad kamma I have done to the Buddha
by body by speech or by mind may the Buddha accept my admission of it
so that in the future I may show restraint toward the Buddha

**Dhammâ bhithuti**
*(Praise for the Dhamma)*

Aţthrîngikô ariyapathô janânâma mûkkhappavêsâya ujû ca maggô dhammô ayaţ
santikarô paţîtô niyyânîkô taţ paṇamâmi dhammam.
Yê Ca Dhamma Aţita Ca Ye Ca Dhammâ Anâgaţ Paccuppaññâ Ca Ye Dhammâ Aham
Vandâmî Sabbadâ.
Svâkkhâtô bhagavatâ dhammô Sandiţţhikô akâlikô ëhipassikô
Ôpanayikô paccattaţ vêditabbô viññûhîtî

The Dhamma is well expounded by the Blessed One
to be seen here & now timeless inviting all to come & see
leading inward to be seen by the wise for themselves

Dhammam Jivitaţ Yava nibbânaţ saraṇaţ gacchâmi
N’âţthi mê saraṇaţ aţñaţ Dhammô mê saraṇaţ varaţ:
Êtêna sacca vajjêna hôtu mê jayamaţgalaţ uttamaţgêna vandêhaţ dhammaţca
duvidham varam dharmem Yô khaliito doxo dharmô khamatû tam mamam.

(Bow down and say):
Kâyena vacaya va cetasa vâ Dhammê kukammañ pakatañ mayâ yañ
Dhammô patiiganhatu accayantañ Kâlantarê sañvaritûm va dhammê

Whatever bad kamma I have done to the Dhamma
by body by speech or by mind
may the Dhamma accept my admission of it
so that in the future I may show restraint toward the Dhamma

Sañghâ bhithuti

(Praise for the Sañghâ)

Sañghô visuddhô varadakhînêyêyô santindriyô sabbamalappahînô guñêhi nêkêhi
samiddhinatô anasâvô tañ panñamâtê sañgham
Yê Ca sañgho Aññâ Ca Yê Ca sañgho Anâgatât Paccuppaññâm Ca Yê Sañghô Ahañ
Vandâm Sabbadâm.
Supañipannô bhagavato sâvaka Sañghô Uju pañippaññô bhagavato sâvaka Sañghô Ñâya
pañippaññô bhagavato sâvaka Sañghô
Sâmici pañippaññô bhagavato sâvaka Sañghô
Yadidam cattari purisa yugâni aþtha purisa puggalâ:
Èsa bhagavato sâvaka Sañghô
Âhuneyyô pâhuneyyô dakkhiñeyyô añjali karaniyô
Anuttara puññakkhettañ lokalassatî

The Sañghâ of the Blessed One’s disciples who have practiced well
the Sañghâ of the Blessed One’s disciples who have practiced straightforwardly
the Sañghâ of the Blessed One’s disciples who have practiced methodically
the Sañghâ of the Blessed One’s disciples who have practiced masterfully
ie. the four pairs the eight types of Noble Ones:
That is the Sañghâ of the Blessed One’s disciples
worthy of gifts worthy of hospitality worthy of offerings worthy of respect
the incomparable field of merit for the world

Sañgham Jivitañ Yâvanibbânânañ sarañam gacchami
N’aþthi më sarañam aññam Sañghô më sarañam varañ:
Ètêna sacca vajjêna hûto më jayamañgalañ uttamañgêna vandêhañ sañghañca
duvidhuttamañ sañghê Yô khaliito doxo sañghô khamatû tam mamam.(Bow down and say)
Kâyena vacaya va cetasa vâ Sañghê kukammañ pakatañ mayâ yañ
Sañghô patiiganhatu accayantañ Kâlantarê sañvaritûm va sañghê

Whatever bad kamma I have done to the Sañghâ
by body by speech or by mind
may the Sañghâ accept my admission of it
so that in the future I may show rest
Alternate version used at Wat Pho

Yó sannisinnò varabôdhimûlê mâraṇ̃̄ṇaṣ saśeṇaṇ̃̄ṇaṣ sujitmaṇ̃̄ṇa vijeyya
sambôdhimâgacchi anantaṇaṇ̃̄ṇa lôkuttamô taṇ maṇaṃmaṇi buddhaṃ.

(missing line)

Itipi sò bhagavâ arahaṇ̃̃ṇa sammuṇsaṃ buddhô, vijjâcaraṇaṣasampanno sugatô
lôkavidû, anuttaraṇ puŗisadammasârathi sathâ devamanussânaṃ buddhô bhagavâtî
Natti hè saraṇaṇaṇ̃̄ṇa aññaṃ buddhô mè saraṇaṇaṇɔ varaṇ ētēṇa saccavajjêṇa hôtu mè
jayamaṅgâlaṃ uttamaṅgêṇa vandêhaṇ êdapaṇsuṇ varuttamaṇ buddhê Yô khalitô
dôsô buddhô khamatu taṇ maṇamaṇ.

Aṭṭhrîṅgikô ariyapathô janânaṇ saṃkhappavâsaṇa uū ḍa maggô dhammô ayaṇaṃ
tsantikarô paṇitô niyyânikô taṇ paṇamaṇi dhammaṃ
tSvâkkhâtô bhagavatâ dhammô, sandiṭṭhikô akâlikô ēhipassikô, āpanayikô paccattaṃ
vêditabbô viññûhîṭi.

Natti hè saraṇaṇaṇa aññaṃ dhammô mè saraṇaṇaṇa varaṇa ētēṇa saccavajjêṇa hôtu mè
jayamaṅgâlaṃ uttamaṅgêṇa vandêhaṇ dhammaṇca duvidhaṇ varaṇ dhammê Yô
khalitô dôsô dhammô khamatu taṇ maṇamaṇ.

Saṅghô visuddhô varadakkhiṇeyyaṃ santindriyô sabbamalappahînô guṇêhi nèkêhi
samiddhinatô anasâvô taṇ maṇaṃmaṇi saṅghaṃ
d(missing line)

Supatipannò bhagavatô sâvakasâṅghô ujupaṭipannò bhagavatô sāvukusunghô
nâyapaṭipannò bhagavatô sâvagasâṅghô sâmicipaṭipannò bhagavatô sâvakasâṅghô
yadidaṃ catiâri purisayugâni aṭṭha purisapuggalâ,
Èsa bhagavatô sâvakaṅgô âhuneyyaṃ pâhuneyyaṃ dakkhiṇeyyaṃ añjalikaraṇâ ānuttaraṇaṃ
pûññakkhettaṃ lôkassâtî.

Natti hè saraṇaṇaṇa aññaṃ saṅghô mè saraṇaṇaṇâ varaṇ ētēṇa saccavajjêṇë hôtu mè jaya
maṅgâlaṃ uttamaṅgêṇa vandêhaṇ saṅghâna duvidhuttamaṇ saṅghê Yô khalitô dôsô
saṅghô khamatu taṇ maṇamaṇ.

Yô kappakôṭipî appameyyaṃ nathô
sambudhaṃ buddhanisëvitâmaṇā namô avijjâdikilâsâjâla
guṇêhi Yô sîlasamâdhipaṇña khettaṅjanânaṇaṃ kusalatthikânaṇaṃ
assaneyyaṃ

kâlaṃ karânto atidukkarân khêdaṃ gatô lôkaḥtâya
namô mahâkâruṇikassa tassa
bhavâbhavam gacchati jivalôkô
viddhaṇsinô dhammarâva rassâtassa
tvimuttiṇṇâṇappabhusutta yuttô
tariyamasaṅghaṃ sîrasâ namâm İccèvamaccantanam
namassetmô ratanattayaṃ yaṃ puññîbhisandaṃ
Dependent upon and existing through its causes merely by the combination of various elements are both this robe and the person who use it: only elements, not a being, not possessing a permanent life principle, being void of self or soul. All this robe is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Dependent upon and existing through its causes merely by the combination of various elements are both alms food and the person who eats it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All this lump of food is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Dependent upon and existing through its causes merely by the combination of various elements are both this shelter and person who lives in it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All this sheltering place is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.

Dependent upon and existing through its causes merely by the combination of various elements are both this medicine and person who lives in it; only elements, not a being, not possessing a permanent life principle, being void of self or soul. All this medicine is not yet loathsome but having touched this putrid body, becomes exceedingly loathsome.
UPASAMPADÂVAIDHI

(Ordination procedure)

Preliminaries

The candidate should have his head, moustache, beard, and eyebrows shaved, and his Finger and toe nails cut short. Robed in white cloth he must first make three circuits (padakkhiñâ) clockwise around the chapel’s hall (uposatha) where his ordination is to take place. He should walk barefoot with his hands reverently placed together holding a set of three lotus buds, three incense sticks, and a candle.

So that it will not be necessary to keep repeating the same thing, a couple of points about how the candidate should bear himself will be stressed here, and not repeated again in these notes. At all times during the ceremony the candidate should have his hands reverently placed together and should keep his gaze cast downward. He must not look around at the other participants. The only time his hands will be in another position is when he is handling some object, or when he is changing posture from kneeling to standing and so on, and needs his hands to help maintain balance or whatever. When standing he should keep his heels together.

During the first circuit, he should meditate on the virtues of the buddha; during the second, the virtues of the dhamma; and during the third, the virtues of the saïgha. At this time he should walk alone and should not be carried in any way, in order that he may pay proper respect to the buddha image inside the building, which ought to be regarded as if it were the buddha himself who is present.

The three circuits completed, the candidate kneels down at the boundary marker (sima) in front of the entrance to the uposatha, lights the candle and incense in the receptacle provided, and makes three five-point prostrations. (when prostrating, the five ‘points’ of knees, forearms, and forehead should touch the floor at the same time.) He then stands up and recites the following:

_Ukâsa vandâmi bhantê, sâbañ apãradhañ khamatha mè bhantê, mayâ katañ puññañ sâmînâ anumôditabbañ, Sâmînâ katañ puññañ mayhañ dãtabbañ Sâdhu Sâdhu Anumôdâmi._

(permit me, venerable sir, to pay homage to you on this auspicious occasion. May all my faults be pardoned. May whatever merits i possess be recognized, and may i be allowed to share in your merit. If this is agreeable i humbly express my gratitude.) The candidate kneels down and says:

_Sâbañ apãradhañ khamatha mè bhantê._

(forgive me, venerable sir, for all my faults.) He prostrates once

_Ukâsa ��vârattayêna katañ sâbañ apãradhañ Khamatha mè bhantê._

(venerable sir, please forgive me for any faults of thought, word, or deed.)

He prostrates one more time, then stands up and says:

_Vandâmi Bhattê, sâbañ apãradhañ khamatha mè Bhattê, mayâ katañ puññañ sâmînâ anumôditabbañ, sâmînâ Katañ puññañ mayhañ dãtabbañ, Sâdhu Sâdhu_
Anumôdâmi

(permit me, venerable sir, to pay homage to you on this auspicious occasion. May all my faults be pardoned. May whatever merits I possess be recognized, and may I be allowed to share in your merit. If this is agreeable I humbly express my gratitude.) Kneeling down, the candidate prostrates three times.

At this point the candidate’s parents or relatives or whoever is sponsoring the ordination, will lead him into the uposatha. He should take care to step over the door-sill as he enters the building. Once inside he will be led round behind the main buddha image where he will light candle and incense again and then repeat the same recitations and actions as he did at the sima marker. This completed, the candidate will be led to a position in front of the platform on which the assembled bhikkhus are sitting. Here his sponsors will be waiting to offer him the robes, and he should kneel down and make three prostrations to them before leaning forward slightly and extending his arms so that they may place the set of robes across his forearms.

The candidate, carrying his robes across his forearms, climbs onto the platform and moves on his knees to just in front of his preceptor (Upajjhâya). He offers the set of robes to his Upajjhâya followed by whatever additional things are passed to him and then prostrates three times.

Pabbajjâ

(Requesting the going-forth)

His Upajjhâya will place the robes across his forearms again, whereupon the candidate will stand up and recite the following:

Ukâsa vandâmi Bhantê, sabbâṃ apâradhaṃ khamatha mè Bhantê. Maya kataṃ puññaṃ såminâ anumôditabbaṃ Sâminâ kâtum puññaṃ mayhaṃ dâtabbaṃ. Sâdhu Sâdhu Anumôdâmi Ukâsa kâruṇṇaṃ katvâ. Pabbajjaṃ dêtha mè Bhantê

(permit me, venerable sir, to pay homage to you on this auspicious occasion. May all my faults be pardoned. May whatever merits I possess be recognized, and may I be allowed to share in your merit. If this is agreeable I humbly express my gratitude. Please, venerable sir, have compassion and grunt me the going-forth.) He kneels down

Ahaṃ Bhantê pabbajjaṃ yâcâmi
Dutiyampi ahaṃ Bhantê pabbajjaṃ yâcâmi
Tatiyampi ahaṃ Bhantê pabbajjaṃ yâcâmi.

(I ask, Venerable sir, for the going-forth. For the second time I ask, venerable sir for the going-forth. For the third time I ask, Venerable sir, for the going-forth.)

The candidate continues, reciting the following passage three times:

Sabba dukkha nissarana nibbâna sacchi kâra naṭṭhâya
Imaṃ kâsâvaṃ gahêtva, pabbâjêtha maṃ Bhantê, anukampaṃ Upâdâya.

(for release from all suffering and for the realization of nibbâna, kindly accept These saffron robes. Venerable sir, and out of compassion grunt me the going-forth.)

Leaning forward slightly, the candidate offers the robes to his Upajjhâya once again. He now continues by
reciting the following passage three times:

**Sabba dukkha nissarana nibbāna sacchi kāra naṭṭhāya**

(\*far release from all suffering and for the realization of nibbāna, kindly allow me those saffron robes.\*)

*Venerable sir, and out of compassion grant me the going-forth*

The candidate prostrates three times and then sits in the polite sideways posture and listens attentively to his Upajjhāya. His Upajjhāya will now instruct him concerning the Triple gem, the meaning and significance of ordination, and basic meditation. The Upajjhāya furthermore, will teach him about the use of parts of the body as preliminary objects meditation. The candidate, will repeat these after his Upajjhāya word by word:

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<th>Kēsa</th>
<th>(hair of the head)</th>
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<td>Lômâ</td>
<td>(hair of the body)</td>
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<td>Nakhâ</td>
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<td>Dantâ</td>
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<tr>
<td>Kēsa</td>
<td>(hair of the head)</td>
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</tbody>
</table>

The Upajjhāya will now remove the shoulder doth worn across the left shoulder (a from the set of robes and pull it over the candidate’s head and arrange it so as to cover i shoulder. Having received the set of robes, once more, the candidate moves backwards t knees until he is clear of the assembled bhikkhus, stands up and goes to the appointed where be will be helped to put on his robes.

**Katvâ Ti Saraõêna Saha Sîlâni**

*(Requesting the refuges and precepts)*

Properly robed the candidate will return to the front of the assembly where a senior Bhikkhu (Acariyâ or Achan) will now be seated. Kneeling down, he presents the tray of offerings which have been set ready to the Achan and prostrates three times. Standing up he recites:

**Ukâsa vandâmi Bhantê. Sabbaõ apâradham khamatha**

Mē Bhantê, mayâ kataõ puññaõ sâminâ anumôditabbaõ

Sâminâ kataõ puññaõ mayhaõ dâtabbaõ, Sâdhu Sâdhu Anumôdâmi.

**Ukâsa kårũṇñãõ katvâ ti saraõêna saha sîlâni dêtha Mē Bhantê**

*(permit me. Venerable sir, to pay homage to you on this auspicious occasion. May all my faults be pardoned. May whatever merits i possess be recognized, and may i be allowed to share in your merit. If this is agreeable i humbly express my gratitude. Please, venerable sir, have compassion and grant me the three refuges and the Precepts.)*
He kneels down and continues reciting:

**Ahaṃ Bhantê saraṇa śīlaṃ yācāmi,**
**Dutiyampi ahaṃ Bhantê saraṇa śīlaṃ yācāmi,**
**Tatiyampi ahaṃ Bhantê saraṇa śīlaṃ yācāmi.**

(I ask. Venerable sir, for the refuges and precepts. Sa... for the second time, venerable sir, i ask for the refuges and precepts. For the third time. Venerable sir: I ask for the refuges and precepts.)

With his hands reverently placed together (he Acariyā will recite the following three Times:

**Namō tassa bhagavatō arahatō sammā sambuddhassa.**

(homage to the exalted one, the holy one, the perfectly enlightened one.)
The candidate repeats this three times. Then, the Acariyā will now say:

**Êvaü vadehi (repeat this.) Or Yamahaü vadâmi taü vadehi. (repeat what i have to say.)**
The candidate replies:

**Âma Bhantê.** (yes, venerable sir.)

The Acariyā will now give the refuges and precepts. Firstly, the candidate should concentrate on the Triple-Gem and repeat after the Acariyā, sentence by sentence, as follows

**Buddhaṃ saraṇaṃ gacchāmi.**
**Dhammaṃ saraṇaṃ gacchāmi.**
**Saṅghaṃ saraṇaṃ gacchāmi.**
**Dutiyampi buddhaṃ saraṇaṃ gacchāmi.**
**Dutiyampi dhammaṃ saraṇaṃ gacchāmi.**
**Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.**
**Tatiyampi buddhaṃ saraṇaṃ gacchāmi.**
**Tatiyampi dhammaṃ saraṇaṃ gacchāmi.**
**Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.**

/ go to the buddha for refuge. / go to the dhamma for refuge. I go to the saṅgha for refuge.

For the second time, i go to the buddha for refuge. For the second time, i go to the dhamma for refuge.
For the second time, i go to the saṅgha for refuge.

For the third time, 1 go to the buddha for refuge. For the third time, i go to the dhamma for refuge. For the third time, i go to the saṅgha for refuge.

The Acariyā says: **Saraṇa gamanaṃ niṭṭhitam**

Answer: **Âma Bhantê.**

Together the Upjaya and ordinate say the ten precepts:

**Pâñâtipâtâ vêramañî, sikkhâ padaṃ samâdiyâmi.**
**Adinnâdânâ vêramañî, Sikkhâpadaṃ samâdiyâmi.**
**Abrahamā cariyâ vêramañî Sikkhâpadaṃ samâdiyâmi**
**Musâvâdâ vêramañî, Sikkhâpadaṃ samâdiyâmi.**
**Surâ Mêraya majja pâmâdaṭṭhânâ vêramañî samâdiyâmi.**
**Vikâla bhôjanâ vêramañî, Sikkhâpadaṃ**
1. I undertake the precept to refrain from killing living creatures.
2. I undertake the precept to refrain from taking what is not given.
3. I undertake the precept to refrain from unchaste conduct.
4. I undertake the precept to refrain from false speech,
5. I undertake the precept to refrain from liquor and besetting drink cause carelessness.
6. I undertake the precept to refrain from untimely meals.
7. I undertake the precept to refrain from dancing, singing, music, and from shows
8. I undertake the precept to refrain from wearing garlands, scents or Cosmetics.
9. I undertake the precept to refrain from using a high or large bed.
10. I undertake the precept to refrain from accepting gold or silver.

Imâni dasa Sikkhâpadâni samâdiyâmi

The sâmañerâ repeats this three time and also prostrates three times. He then stands up and says:

Vandâmi Bhantê, sabbaṃ apâradhaṃ khamatha mè
Bhantê, Mâyâ kataṃ puññaṃ sátinâ anumôditabbaṃ, sátinâ
Kataṃ puññaṃ mayhaṃ dâtabbaṃ, Sâdhu Sâdhu Anumôdâmi

(permit me, venerable sir, to pay homage to you on this auspicious occasion.
May all my faults be pardoned. May whatever merits i possess be recognized, and may i
Be allowed to\share in your merit if this is agreeable i humbly express my gratitude.)

The sâmañerâ kneels down and prostrates three times, then turns around and sits down near the edge of
the platform facing the doors of the uposatha. He will now receive his alms ‘ bowl which will be offered
to him by his sponsor. On top of the bowl will be a set of lotus buds and incense..
Nissaya
(Requesting the dependence)

The sâmañerâ now moves on his knees up to his Upajjhâya and offers him the bowl
Which he has carried in front of him by his two hands. Having prostrated three times, he stands up and asks for
the dependence (nissaya), as follows:

Ukâsa vandâmi Bhantê, sabbâm apâradhaṁ khamatha mê Bhantê, Mâyâ kataṁ puññaṁ
sâminâ anumôditabbaṁ Sâminâ kâtum puññaṁ mayhaṁ dâtabbaṁ, Sâdhu Sâdhu
Anumôdâmi

Ukâsa kâruṇъnâm katvâ, nissayaṁ dêtha Mê Bhantê

(permit me, venerable sir, to pay homage to you on this auspicious occasion. May all my faults be
pardoned. May whatever merits i possess be recognized, and may 1 be allowed to share in your merit.
If this is agreeable i humbly express my gratitude. Please, venerable sir, have compassion and “rant me
the dependence.”)

(Kneels down) Aham Bhantê nissayaṁ yâcâmi
Dutiyoṁi aham Bhantê nissayaṁ yâcâmi
Tatiyoṁi aham Bhantê nissayaṁ yâcâmi

(I ask, venerable sir, for the dependence. For the second time I ask, venerable sir, for the dependence,
for the third time i ask, venerable sir, for the dependence.)


(may you be my Upajjhâya, venerable sir.) Three times

Upajjhâya will now say: and the Sâmañerâ responds:

Patirûpaṁ (it is proper) Sâdhu Bhantê (yes. Venerable Sir.)
Opâyikâṁ (it is suitable.) Sâdhu Bhantê (yes. Venerable sir.)
Pâsâdikêna sampâ dêhi. (strive with amiability or friendliness)

Sâdhu Bhantê (Yes, venerable sir.)

The sâmañerâ continues, reciting the following

Ajja tâ gêdâni thêrô Mayhaṁ bhârô Ahampi Thêrassa bhârô
Ajja tâ gêdâni thêrô Mayhaṁ bhârô Ahampi Thêrassa bhârô
Ajja tâ gêdâni thêrô Mayhaṁ bhârô Ahampi Thêrassa bhârô

Three times: (from this day your burden will be mine, and I will be your responsibility.)

The sâmañerâ prostrates three times, stands up, and goes on:

Vandâmi Bhantê, sabbâm apâradhaṁ khamatha mê
Bhantê Mâyâ kataṁ puññaṁ sâminâ anumôditabbaṁ sâminâ
Kataṁ puññaṁ mayhaṁ dâtabbaṁ Sâdhu Sâdhu Sâdhu Anumôdâmi

(permit me, venerable sir, to pay homage to you on this auspicious day may all my faults be pardoned.
May whatever merits i possess be recognized, be allowed to share in your merit. If this is agreeable i
humbly express my
The sâmañerâ kneels down and prostrates three times. If the sâmañerâ is not ordained as bhikkhû on this occasion this is the end of the ceremony.

**Chây**

*(The Sâmañerâ Religious Name)*

The Upajjhâya. Now. Tells the sâmañerâ that now the Saãghâ will do the Formal act of ordination (Upasampadâkamma). After the formal motions and proclamations are made the sâmañerâ name will be announced along with the Upajjhâya. The Upajjhâya will tell his religious name and instructs him to tell the Achan when he is questioned. When he is told these two names he will say:

Âma Bhantê  *(yes, venerable sir.)*

**Telling the names of the bowl and robes:**

The Upajjhâya, now, points out to the sâmañerâ his bowl and robes, touching each in turn and telling the sâmañerâ the Pâlî name for it. The sâmañerâ should respond as follows:

- **U. Ayantê pattô.** *(this is your alms-bowl.)*  
  S.Âma Bhantê. *(yes, venerable sir.)*
- **U. Ayam saãghâtî.** *(this is your outer robe.)*  
  S.Âma Bhantê. *(yes, venerable sir.)*
- **U Ayam uttarâ sangô.** *(this is your upper robe.)*  
  S.Âma Bhantê. *(yes, venerable sir.)*
- **U. Ayam antara vâsakô.** *(this is your under robe.)*  
  S.Âma Bhantê. *(yes, venerable sir.)*

The Upajjhâya will, now, place the sling of the bowl over the sâmañerâ head and across his right shoulder so that the bowl is hanging behind him, and then tell him to go and stand at a prepared place nearby the door of the hall with these words:

**Gaccha amumhi ôkâsê itţhâhi.** *(go to that place and stand there.)*

The sâmañerâ, then, moves backwards on his knees until he is clear of the assembled bhikkhus, stands up, and walks to that place being careful to walk round the small rug placed there for the Acariyâ to stand on. He stands there behind the rug facing the assembly.

**Examination outside the saãgha**

The two Acariyâ, pay respect to the Buddha image and say:

**Namô tassa bhagavatô araható sammâ sambuddhassa.** *(three times)*

*(homage to the exalted one, the holy one, the perfectly enlightened one.)*

Then proclaim to the Saãghâ their intention to examine the sâmañerâ as to his fitness for bhikkhu ordination:

**Sunnâtu mê Bhantê Saãghô (Ițthannâmo)âyasmatô (Ițthannâmassa) Upasamadâpekkhô Yadi Saãghassa Pattakallam Aham (Ițthannâmama) Anusâseyyam.**

*Let the Saãgha listen to me. This (sâmañerâ’s name) wisheses for the ordination from Venerable (preceptors name). If there is the complete preparation of the saãgha, I shall examine him.*
Acceptance of a Pair of Applicants

Suṇātu me bhante saṅgho. (Iññhanna mo) ca (Iññhanna mo) ca āyasmato (Iññhanna massa) upasampadāpekkhā. yadi saṅghāṭī pattakallaṭi, ahaū (Iññhanna iññhanna) anusaseyyaū

Let the Saṅgha listen to me. These two (sāmañerā’s name and sāmañerā’s name) wisheses for the ordination from Venerable (preceptors name). If there is the complete preparation of the saṅgha, I shall examine him.

The word “Ittannāmo” is the be replaced by the applicants name (nominative case); “Ittannāmassa” by the Upjjhāya’s name (genative case). “Ittannāmaṃ” by the applicants name (accusative case);

The two Achans next come forward and stand in front of the sāmañerā on the small rug. They chant the following and, then, carry straight on with the questions.

Suṇasi (sāmañerā name), Ayante sacca kālō bhūtā kālō. Yaṃ Jātaṃ tam saṅgha majjhe pucchante. Sānant Atthī ti vattabbaṃ, asāntaṃ naṭṭhīti vattabbaṃ.

Ma khō vuṭṭhāsi Ma khō maṅku ahōs. Evan taṃ pucchissanti: santi te ēvā Rūpā ābhādhā

Listen, (sāmañerā name), this is the time for the truth, the time for the facts. What has occurred will be asked about in the midst of the saṅgha. Whatever is so, that should be told. Whatever is not so, that should be told. Do not be embarrassed. Do not be confused. You will be questioned as follow: do you have diseases such as these?)

Q. Kuṭṭham? A. Naṭṭhi Bhantē
Q. Gundō? A. Naṭṭhi Bhantē
Q. Kīlasō? A. Naṭṭhi Bhantē
Q. Sōsō? A. Naṭṭhi Bhantē
Q. Apamarō? A. Naṭṭhi Bhantē
Q. Manussōsi? A. Âma Bhantē
Q. Purisōsi? A. Âma Bhantē
Q. Bhujissōsi? A. Âma Bhantē
Q. Anaṇōsi? A. Âma Bhantē
Q. Nasi rajabhat? A. Âma Bhantē
Q. Anunnatōsi matapituhi? A. Âma Bhantē
Q. Parippuṇṇavisati vassōsi? A. Âma Bhantē
Q. Parippuṇṇante pattacīvaram? A. Âma Bhantē
Q. Kinnāmōsi? A. Ahaṃ Bhantē (name) nama
Q. Kō nama te upajjhayō? A. Upajjhayō mē Bhantē ayasma (name) nama

(leprosy?) (no, venerable sir.)
(ulceration?) (no, venerable sir.)
(ringworm?) (no, venerable sir.)
(consumption?) (no, venerable sir.)
(epilepsy?) (no, venerable sir.)
(are you a human being?) (yes, venerable sir.)
(are you a man?) (yes, venerable sir.)
(are you free man?) (yes, venerable sir.)
(are you free from debt?) (yes, venerable sir.)
(exempt government service?) (yes, venerable sir.)
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(have you parental permission?) (yes, venerable sir.)
(are you twenty years of age?) (yes, venerable sir.)
(do you have a bowl and robes?) (yes. Venerable sir.)
(what is your name?) (venerable sir, my name is . . .)
(what is your upajjhaya’s name?) (my upajjhaya’s name is venerable sir. . .)

The acariyas now return to their places and inform the saṅgha of the results of their examination.

One of them, then, turns to the sâmañerâ and calls him by saying:
Suṇātu me Bhante Saṅghô (Īṭṭhannâmo)āyasmatô (Īṭṭhannâmassa) Upasamadâpekkhô. Anussiṭṭho so mayâ. Yadi saṅghassa pattakallami, (Īṭṭhannâmo) āyasmatô

Venerable sirs, may the Community listen to me. (Applicant’s name) is the Venerable (Preceptor’s name)’s applicant for Acceptance. He has been instructed by me. If the Community is ready, (applicant’s name) may come.

agacchahi. (come here)

For calling two ordinates:
Suṇātu me bhante saṅgho. (Īṭṭhannâmo) ca (Īṭṭhannâmo) ca āyasmato

(Iṭṭhannâmassa) upasampadâpekkhâ. anussiṭṭhâ te mayâ. Yadi saṅghassa pattakallaṃ,
(Iṭṭhannâmo) ca (Iṭṭhannâmo) caâgaccheyyum

Venerable sirs, may the Community listen to me. (Applicant’s name and Applicant’s name) is the Venerable (Preceptor’s name)’s applicant for Acceptance. He has been instructed by me. If the Community is ready, (applicant’s name and Applicant’s name) may come.

âgacchatha. (two of you, come here)

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**Upasampada**

**(Higher Ordination)**

The sâmañerâ walks to the edge of the platform, kneels down on it and moves forward

On his knees until he reaches the second row of the seated bhikkhus. He prostrates three time and recites the following:

Saṅghaṃ Bhante upasampadaṃ yacami
Ullumpatu maṃ Bhante saṅgho anukampaṃ upādāya

Dutiyampi Bhante saṅghaṃ upasampadaṃ yâcâmi,
Ullumpatu maṃ Bhante saṅgho anukampaṃ upādāya.

Tatiyampi Bhante saṅghaṃ pasampadaṃ yâcâmi,
Ullumpatu maṃ Bhante saṅgho anukampaṃ upādāya.

(Venerable sirs, I humbly request an ordination. May the saṅgha have compassion and lend me its support. Second and Third time, Venerable sirs, I humbly request an ordination. May the saṅgha have compassion and lend me its support.)
The sâmañerâ prostrates three times and remains kneeling with his hands reverently placed together. Al this point, his Upajjhâya will inform the saṅgha that this sâmañerâ wishes an ordination:

**Suṇātu me bhante saṅgho. Ayaṁ (Iṭṭhannâmo) āyasmatô (Iṭṭhannâmassa)**

**Upasamadâpekkhô. Yadi saṅghassa pattakallam, aham (Iṭṭhannâmo) āyasmatô antarâyike dhamme puccheyyam.**

Venerable sirs, may the Community listen to me. (Applicant’s name) is the Venerable (preceptor’s name)’s applicant for Acceptance. If the Community is ready, I will ask (applicant’s name) about the obstructing factors.

For two:

**Suṇātu me bhante saṅgho. AYAÑCA (Iṭṭhannâmo) AYAÑCA(Iṭṭhannâmo) āyasmato (Iṭṭhannâmassa) UPASAMPADÂPEKKHÂ. Yadi saṅghassa pattakallam, aham (Iṭṭhannâmo)YAÑCA (IṭṭhannâmYAÑCA) antarâyike dhamme puccheyyam.**

Venerable sirs, may the Community listen to me. (Applicant’s name and Applicant’s name) is the Venerable (preceptor’s name)’s applicant for Acceptance. If the Community is ready, I will ask (applicant’s name and applicant’s name) about the obstructing factors.

The two acariyas will examine him again. This examination will be done as before, but at this time it must be done in the midst of the assembled bhikkhus. The sâmañerâ answers exactly as he did the fast time. When the questions completed, then, the sâmañerâ should sit on the same posture and should spend the next few minutes in meditation.

**Natticatuṭṭha kamma**

*(Motion and three announcements)*

These motiom and three announcements are chanted to the saṅgha by the two acariyas, but, the sâmañerâ has nothing to say. When the acariyas have finished chanting, the sâmañerâ , then, becomes a new bhikkhu and he should remove the bowl which is still slung over his shoulder, and prostrate three times. He should now sit in the polite sideways posture and listen to his Upajjhâya.

**Suṇātu me bhante saṅgho. Ayaṁ (Iṭṭhannâmo) āyasmatô (Iṭṭhannâmassa)**


**Suṇātu me bhante saṅgho. Ayaṁ (Iṭṭhannâmo) āyasmato (Iṭṭhannâmassa)**


**Dutiyampi etam-athhaṃ vadâmi. Suṇātu mė bhante saṅgho. Ayaṁ (Iṭṭhannâmo) āyasmato (Iṭṭhannâmassa) upasampadâpekkhô. Parisuddho antarâyikehi dhammehi. Paripuṇṇassa**
Venerable sirs, may the Community listen to me. (Applicant’s name) is the Venerable (Preceptor’s name)’s applicant for Acceptance. He is free of the obstructing factors. His bowl and robes are complete. (Applicant’s name) requests Acceptance from the Community with Venerable (Preceptor’s name) as preceptor. If the Community is ready the Community should accept (Applicant’s name) with Venerable (Preceptor’s name) as preceptor. This is the motion.

Venerable sirs, may the Community listen to me. (Applicant’s name) is the Venerable (Preceptor’s name)’s applicant for Acceptance. He is free of the obstructing factors. His bowl and robes are complete. (Applicant’s name) requests Acceptance from the Community with Venerable (Preceptor’s name) as preceptor. The Community accepts (Applicant’s name) with Venerable (Preceptor’s name) as preceptors He to whom the Acceptance of (Applicant’s name) with Venerable (Preceptor’s name) as preceptor is agreeable should remain silent. For to whom it is not agreeable should speak.

A second time ... A third time I speak of this matter. Venerable sir may the Community listen to me .... He to whom it is not agreeable should speak.

(Applicant’s name) has been accepted by the Community, with Venerable (Preceptor’s name) as preceptor. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Anusasana
(Admonition)

This is taught to all new bvaikkhus immediately after their ordination. There are two parts to this admonition which is chanted in Pali. The first explains the four supports (cattaro nissayae) on which a Bhikkhu depends. These are almsfood, rag-robes, tree-root dwelling, and fermented urine as medicine. These are expained together with extra allowances in each case. The second part concerns the four ynings that should not be done. (cattari akara niyakiccanni) by bhikkuss. These are sexual intercourse, Taking whay is not given. Deriving of life, laying claim to super human stauts. A Bhikkhu comming any of these four ceases to be a bhikkhu at that moment. When his Upajpiaya has finished the new bhikkhu should acknowledge it by saying Âma Bhaanté, after which he resumes a kneeling position and prostrates three times. The Fallowings are the admonition in both Pali and english translations:
Cattarô nissaye
(The four supports)

1. Piṇḍapata (going for alms):
Piṇḍiyalôpa bhôjanam nissaya pabbajjå. Taţţha te yâvajivaţ
Lissahô’ karantyô atirekalabhô saîgha-bhattam uddesa-bhattam
Nimantanaţ salâka-bhattam pakkhiyam upôsathikaţ pâtîpadikaţ

(this going-forth has as its support the almsfood. For the rest of your life, you should make an effort with that. These are. Extra allowances: a meal for the saîgha (in general, i.e. Not specifying individuals), a meal for specified (bhikkhus) (a meal by) invitation, a meal (given) by tokens, (a meal given) fortnightly, (a meal on) uposatha day, a meal either on the day after the full moon or on the new moon day.)

2. Pamsukuia civara (rag-robes):
Pamsukula-cîvaraţ nissaya pabbajjå. Taţţha te yâvajivaţ
Ussâhô karaniyô. Atireka lâbhô khômaţ kappasikaţ kôseyyaţ
Kambalaţ sanaţ bhangaţ

{This going-fort has as its support the rag-robes. For the rest of your life, you should make an effort with that. (these are) extra allowances: (robes made of) linen, cotton, silk, wool. Hemp, a mixture of these mentioned above.)

3. Rukkha m.ula senasana (lodging at the root of a tree):
Rukkha m.ula senasanaţ nissâya pabbajjå. Taţţha te yâvajivaţ ussâhô karamyô.
Atireka lâbhô: vihârô addhayôgô pâsadô hammiyam guhâ.

{This going-forth has as in import lodging at the root of a tree. For the rest of your life, you should make an effort wmi ifcat (these «re» extra allowances: a dwelling with a peaked roof, a pent-roofed building,, a multi-stoned budding, a large flat-roofed building, a cave.)

4. Putimutta bhesajja (fermented urine as medicine):
Putimutta-bhesajjaţ nissâya pabbajjå. Taţţha te yâvajivaţ
Ussâhô karaniyô. Atireka-lâbhô: sappî, navanptaţ telamţ madhu Phânitaţ

{This going-forth has as its support fermented urine as medicine. For the rest of your life, you should make an effort with that. (these are) extra allowances: ghee, fresh butter, oil, honey, sugar.)

Cattari akaraniyakiccani
(The four things never to be done)

(When giving the Admonition to two or more new bhikkhus at the same time, change the word TE to VO throughout. Thus,

tattha te yâva-jivaţ becomes tattha vo yâva-jivaţ;
tante yâva-jivaţ becomes taţ vo yâva-jivaţ.

1. Methunadhamma (sexual intercourse) :
Upasampannena bhikkhuṇa methunô dhammô na patise-vitabbô Antamasô
tiraccchânagatâyapi. Yô bhikkhu methunaţ dhammaţ paţiseveti assamaţô hôtî asakayaputtiyô.
Seyyathâpi nàma purisô sisachchinnô abhabbô tena sarîa-ban dhanena jîvituṁ.
Evameva bhikkhu methunaṁ dhammaṁ paṭisodevttvâ Assamaṇô hōti asakyaputtiyô
Tante yâva-jīvaṁ akaraṇtyaṁ

As a man whose head having been cut off, cannot be survived forth since a head is mast concerned to the body, even so a bhikkhu having indulged in sexual intercourse, is not a sanā*, not a sakyaputta. This should not be done by you for the rest of your life.

When a bhikkhu has got ordained, he should not indulge in sexual intercourse even with an animal. Whatever bhikkhu indulges in sexual intercourse, he is not a samana, not a sakyaputta (son of the lord of the sakya clan)

2. Adinnâdânâ (taking what is not given):

Upasamannena bhikkhunâ adinnan̄m theyyasankhâ tam na ādiyitabbaṁ antamasâ tiṇasalâkaṁ upâdâya. Yô bhikkhu pâdâmaṁ vâ pâdarahaṁ vâ atirekapâdaṁ vâ adinnan̄m theyyasankhâtaṁ âdiya ti assamaṇô hōti asakyaputtiyô. Seyyathâpi nâma paṇḍupalasô bandhanâ pamonûtô abhabbô haritattâya evameva bhikkhu pâdâmaṁ vâ pâdarahaṁ vâ atirekapâdaṁ vâ adinnan̄m theyyasankhâtaṁ adiytt vâ assamaṇô hōti asakyaputtiyô.

Tante yâvajîvaṁ akaraṇiyaṁ

As a withered leaf removed from its stalk can never become green again, even so a bhikkhu, having taken with thieving intention what has not been given, worth either one pada or the equivalent of one pada or more than one pada is not a samana, not a sakyaputta. This should not be done by you the rest of your life.

When a bhikkhu is ordained, he should take what has not been given, even if it is only * blade of grass. Whatever Bhikkhu takes with theving intention What has not been given, worth either one padn or the equivalent of one pada or more than one pada, he is not a samana, not a sakyaputta.

3. Pânajîvitâ vôrôpana (depriving of life):

Upasamannena bhikkhunâ sañcicca pâṇo jîvitâ na vôrôpetabbô Antamasô kunthakipillikaṁ upâdâya. Yô bhikkhu sañcicca manussa viggahaṁ jîvita vôrôpeti antamasô gabbhapâtanâṁ upâdâya assamaṇô hōti asakyaputtiyô. Seyyathapi nâma puthusilâ dvidhâ bhinnâ appaṭisandhikâ hōti. Evameva bhikkhu sañcicca manussaviggaṁ jîvatâ vôrôpetvâ assamaṇô hōti asakyaputtiyô Tante yâvajîvaṁ akaraṇiyaṁ

As a solid stone broken in two parts cannot be joined together again, even so a bhikkhu, having purposely deprived a human being of life, is not a samana, not a sakyaputta. This shoou not be done by you for the rest of your life.

When a bhikkhu has got ordained, he should not deprive a living being of life even if it is a only a black or a white ant. Whatever bhikkhu deprives a human being of life, even in the manner of causing an abortion, he is not a samana, not a sakyaputta.

4. Uttari manussa dhamma (laying claim to superior human states)

upasamannena bhikkhunâ uttarimanussadhammg na Ullapitabbô antamasô suññagâre abhiramâmî ti Yô bhikkhu pâpichô ichâpaketô Asantaṁ abhutaṁ uttarimanussadhammaṁ ullapati. Jhânaṁ vâ vimûkkaṁ vâ samâdhiṁ vâ samâpattiṁ vâ maggaṁ vâ phalaṁ vâ Assamaṇô hōti Asakyaputtiyô.
As i sugar-palm, cut off at the crown is incapable of further growth, so a bhikkhu, having evil desires, overwhelmed with covetousness, having laid claim to a superior human state, is moi, wnc* b mom-factol. A not a samana, not a sakyaputta. This should not be done by you for the rest of your life.

When a bhikkhu is ordained, he should not lay claim to a superior human state, even (saying), “I delight in lonely places”. Whatever a bhikkhu, having evil desires, overwhelmed with covetousness, lays claim to a superior human state which is not, which is non-factual, (that is to say), concentration or freedom or collectedness or attainment, the path or the final, be is not a samana, not a sakyaputta.

Aneka pariyâyena khô pana tena bhagavatâ jânatâ passatâ arahatâ sammâsambuddhena sîla sammadakkhâ taṁ samadhî sammadakkhâtô pañña sammadakkhâtâ. Yâvadeva tassa madanimmadanassa pipâsavinayassa âlayasammugghâtassa vaṭṭupacchedassa taṇhakkhayassa virâgassa nirôdhâssa nibbânassa sacchikiriyâya.

Taṭṭha sîlaparibhâvítô samâdhi mahapphalô hûti mahânisansô. Samâdhiparibhâvítâ pañña mahapphalâ hûti mahânisaśsâ.

Pañnaparibhâvitaṁ cittaṁ sammadeva āsavehi vimuccati. Seyyathîdaṁ kamâsavâ bhavasavâ avijjasavâ.

Ta.smâtiha te ima.smim thatâgatappavedite dhammavinayaye sakkaccaṁ adhisîlasikkhâ sikkhitabbâ, adhicittasikkhâ sikkhitabbâ adhipaṇṇasikkhâ sikkhitabbâ. Taṭṭha appamâdena sampâdetabbaṁ

Concluding the ceremony

The new bhikkhu’s sponsor will now come close up behind him and hand him a tray of offerings which he will in turn present to the second Acariya, who will normally be sitting to the right of the new Bhikkhu. He should turn to the Achan who is handing him the tray and prostrate once.

This doae the new Bhikkhu shuld sit once more facing his Upajaya. He will be handed a small flask and bowl
and while his upajjaya chants stanzas he should pour the water into the bowll and concentrate on dedicating the merit he has made by ordaining to all other beings. When the other bhikkhus join in the chanting he should poor the remaining water into the bowll and joining his hands, listen to the chanting.

At the end of the chanting the new bhikkhu should kneel and prostrate to the buddha image and to the saṅgha three times. The ceremony is now ended.
Bhikkhû Ceremonies

Sabbâ tâ Âpatti Yô Arôcemi
(Confession)

Junior: Sabbâ tâ âpatti Yô ârôcêmi (3 times)
Sabbâ garulahukâ âpatti Yô arôcê mi (3 times)
Ahaṃ Bhantê sambahulâ nânâvatthu kâyô  Aparți Yô sâpajjim tâ tuṇha mûlê paṭidēsēmi.

Senior: Passasi âvusô tâ âpattiyô
Junior: Ukâsa âma Bhantê passâmi
Senior: Âyatim âvusô saṃvarayyâsi
Junior: Sâdhu suṭṭhu Bhantê saṃvarissâmi

Dutiyampi Sâdhu suṭṭhu Bhantê saṃvarissâmi
Tatiyampi Sâdhu suṭṭhu Bhantê Saṃvarissâmi
Na punēvaṁ karissâmi
Na punēvaṁ bhâsissâmi
Na punēvaṁ cintayissâmi. (End for Junior)

Senior: Sabbâ tâ âpattiyô ârôcēmi (3 times)
Sabbâ garulahukâ apattiyô ârôcēmi (3 times)
Ahaṃ âvusô sambahulâ nânâvaṭṭhu kâyô âpattiyô âpajjim tâ tuṇha mûlê paṭidēsēmi

Junior: Ukâsa passatha Bhantê tâ âpattiyô
Senior: Âma âvusô passâmi
Junior: Âyatiṃ Bhantê saṃvarayyâtha

Senior: Sâdhu suṭṭhu âvusô saṃvarissâmi
Dutiyampi Sâdhu suṭṭhu āvusô Saṃvarissâmi
Tatiyampi Sâdhu suṭṭhu āvusô Saṃvarissâmi
Na punēvaṁ karissâmi
Na punēvaṁ bhasissâm
Na punēvaṁ cintayissâmi. *(End for senior)*

**Imaṃ saṅghatiṁ paccudarami**
*(Recited when relinquishing a robe set)*

*Imaṃ saṅghaṭim paccudarâmi* (3 times)
*I take this sanghati as mine to use*

*Imaṃ uttarâsāṃgaṇṭi paccudarâmi* (3 times)
*I take this upper robe as mine to use*

*Imaṃ antaraṇavaśakāṇṭi paccudarâmi* (3 times)
*I take this lower rains cloth as mine to use*

*Imaṃ bindukappāṇi karomî* (3 times)

**Imaṃ saṅghatiṁ adhitṭhami**
*(Recited when taking a robe set)*

*Imaṃ saṅghaṭim adhitṭhâmi* (3 times)

*Imaṃ uttara saṅgaṇṭi adhitṭhâmi* (3 times)

*Imaṃ antaraṇavāsakāṇṭi adhitṭhâmi* (3 times)

*Imaṃ parikhāraṇacoraṇṭi adhitṭhâmi* (3 times)

**Imâni cîvarani tuṇhaṃ vikappemî**
*(Recited when sharing a robe set)*

*Imâni cîvarani tuṇhaṃ vikappêmi* (3 times)

*(Recited when relinquishing a shared robe set)*

*Imaṃ cîvaram mayhaṇṭi santakaṇṭi paribhunja vâ visajjêhi vâ yathâ paccayam vâ karôhi* (3 times)
**Imasmiṃ âvase Imaṃ**
*(Starting the Vassa)*

Imasmiṃ āvasē imaṃ tēmāsam vassaṇupēmi (3 times)
Dutiyampi āvasē imaṃ tēmāsam vassaṇupēmi
Tatiyampi āvasē imaṃ tēmāsam vassaṇupēmi

**(Ending of the Vassa)**

Saṅghaṃ Bhattê pavârêmi diṭṭhēna vā sutēna vā parisaṅkâya vā vadantu maṃ ayasmantô anukampaṃ Upādāya passantô paṭikkarissami
Dutiyampi Bhattê saṅghaṃ pavârēmi diṭṭhēna vā sutēna vā parisaṅkâya vā vadantu maṃ ayasmantô anukampaṃ Upādāya passantô paṭikkarissami
Tatiyampi Bhattê saṅghaṃ pavârēmi diṭṭhēna vā sutēna vā parisaṃ kāya vā vadantu maṃ ayasmantô anukampaṃ Upādâya passantô paṭikkarissami

**Adhîsthana kaṭhîna**
*(Kathin Robes Ceremony)*

Imāya saṅghâtiya kaṭhinam aṭṭharâmi (3 times)
Iminâ uttarâ saṅgēna kaṭhinam aṭṭharâmi (3 times)
Iminâ unтарâ vā sakēna kaṭhinam aṭṭharâmi (3 times)

**Anumôdana Kaṭhin**
*(Receiving Robes at Kañhin)*

Senior: Aṭṭhatam āvusô saṅghassa kaṭhinam dammikô kaṭhinaṭṭharô anumô datha (3 times)
Junior: Aṭṭhatam Bhattê saṅghassa kaṭhinam dhammikô kaṭhinaṭṭharô anumô datha (3 times)
Anumôdana

Aṭṭhataṃ Bhantê saṅghassa kaṭhinaṃ dhammad kathinaṭṭharô anumôdâma
(3 times)

Kaṭhina

Preliminary statements: Offering the cloth normally done by the Lay community led by one who knows the following:

Namo tassa bhagavato arahato sammâ-sambuddhassa (three times).

Imaṃ bhante sapparivâraṃ kaṭhina-dusséṣaṃ saṅghassa oñojayaṃ. Sâdhu no bhante saṅgho, imaṃ sapparivâraṃ kaṭhina-dusséṣaṃ paṭţigaṇghâtu, paṭţigaheṭvâ ca iminâ dusséṇa kaṭhinaṃ attharatu, amhâkaṃ digha-rattâṃ hitâya sukhâya.

Homage to the Blessed One, the Worthy One, the Rightly Self-awakened One.

Venerable sirs, we present this kaṭhina-cloth, together with its accessories, to the Community. It would be good if the Community would accept this kaṭhina-cloth together with its accessories, and having accepted it, would spread the kaṭhina with it, for our long-term welfare and happiness.

Formal consultation: First bhikkhu:


Venerable sirs, this kaṭhina-cloth, together with its accessories, has arisen for the Community in the season appropriate for spreading the kaṭhina. And in a season like this the spreading of the kaṭhina has been allowed by the Blessed One for bhikkhus who have spent the Rains retreat. By this means, five things are proper for a Community that desires them: going without taking leave, going without one's complete set of robes, a group meal, keeping as much robe-cloth as is given, and any robe-cloth arising there (in the residence where they spent the Rains) will be theirs. Also, the robe-season will be extended throughout the four months of the cold season. Now, does the Community want the spreading of the kaṭhina, or not?

The bhikkhus respond: Akaṅkhâma, bhante. (We want it, venerable sir.)

Second bhikkhu:

kaṭhinaṁ attharitum samattho bhavissati.

Venerable sirs, the Blessed One has allowed the spreading of the kaṭhina only by an individual, for he said, ‘Not otherwise than through the spreading by an individual is the kaṭhina spread.’ Neither a Community nor a group spreads the kaṭhina. Through the concord of the Community and the group, and through the spreading by the individual is the kaṭhina of the Community, the group, and the individual spread. Now, to whom do we give the kaṭhina-cloth to spread the kaṭhina? To whoever has an old robe or a worn-out robe, or to whoever will strive and—finishing the making of the robe today, without omitting any of the procedures—is capable of spreading the kaṭhina.

The bhikkhus remain silent.

Third bhikkhu:


Of us here, Venerable (name) is the senior. He is learned, one who remembers the Dhamma, who remembers the Vinaya, one who instructs, urges, rouses, and encourages hisfellows in the holy life. Being the teacher [or preceptor] of many, he is one who teaches and expounds (to them). He is also capable of spreading the kaṭhina without spoil ing any of the disciplinary requirements. I think that this entire Community wants to give this kaṭhina-cloth, together with its accessories, to Venerable (name), and that when the kaṭhina is spread, this entire Community will rightly give its approval. Is it pleasing to the Community to give the kaṭhina-cloth, together with its accessories, to Venerable (name), or is it not pleasing?

The bhikkhus respond: Ruccati, bhante. (It is pleasing, venerable sir.)

Fourth bhikkhu:


If the giving of this kaṭhina-cloth, together with its accessories, to Venerable (name) is pleasing to this entire Community, it would (also) be good to give this set of three robes, which has come into being as part of the accessories of the kaṭhina cloth, without regard to the order for receiving Rains-retreat cloth as for the kaṭhina-cloth, even if it were given by announcement it would not be effective. So may (the Community) make this resolution: ‘We now give it to Venerable (name) by means of a motion and seconding announcement that is irreversible and fit to stand.’

The bhikkhus respond: Sâdhu, bhante. (Very good, venerable sir.)

Stop for enents of putting on the robe:

(Because the kaṭhina-cloth is usually given to a senior bhikkhu, the form for addressing a senior bhikkhu is
Suñātu me bhante saṅgho. Idaṁ saṅghassa kaṭhina-duṣsaṁ uppannaṁ. Yadi saṅghassa pattakallam, saṅgho imaṁ kaṭhina duṣsaṁ āyasmato (Itthannâmassa) dadeyya, kaṭhinaṁ attharitum Esā ŋatti.


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 (name) 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 gives this kaṭhina-cloth to Venerable (name) to spread the kaṭhina. He to whom the giving of this kaṭhina-cloth to Venerable (name) 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 (name) to spread the kaṭhina. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Removing Kaṭhina Privileges


Venerable sirs, may the Community listen to me. If the Community is ready, the Community should dismantle the kaṭhina (Lomb and rescind the kaṭhina privileges). This is the motion.

Venerable sirs, may the Community listen to me. The Community dis-mantles the kaṭhina. He to whom the dismantling of the kaṭhina is agreeable should remain silent. He to whom it is not agreeable should speak. The kaṭhina has been dismantled by the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Giving Robes & Bowl To Those Who Tended The Sick

Announcement of the bhikkhu’s death:

(Ithannâmo) bhante bhikkhu kâlakato. Idaṁ tassa ticīvaraṇca patto ca.

Venerable sirs, Bhikkhu (name) has died. This is his triple-robe and bowl.

Suñātu me bhante saṅgho. (Ithannâmo) bhikkhu kâlakato. Idaṁ tassa ti-cīvaraṇca patto ca. Yadi saṅghassa pattakallam, saṅgho imaṁ ti-cīvaraṇca pattaṇca gilânupatṭhâkânaṁ
dadeyya Esâ ñatti.


Venerable sirs, may the Community listen to me. Bhikkhu (name) has died. This is his triple-robe and bowl. If the Community is ready, the Community should give this triple-robe and bowl to those who tended the sick. This is the motion.

Venerable sirs, may the Community listen to me. Bhikkhu (name) has died. This is his triple-robe and bowl The Community gives this triple robe and bowl to those who tended the sick. He to whom the giving of this triple-robe and bowl to those who tended the sick is agreeable should remain silent. He to whom it is not agreeable should speak.

This triple-robe and bowl has been given by the Community to those who tended the sick. This is agreeable to the Community, therefore it it silent. Thus do I hold it.
Bhikkhu Pâṭimokkhaṃ

Chanda
(Consent)

1. Giving Consent
a. When the sick bhikkhu to be absent is senior:-
Chandaṃ dammi chandaṃ mē hara chandaṃ mē ârocēhi.
b. When the sick bhikkhu to be absent is junior:-
Chandaṃ dammi chandaṃ mē haratha chandaṃ mē ârocētha.

2. Conveying Consent
a. When a junior bhikkhu is conveying consent for a senior bhikkhu:-
Âyasmâ Bhantê [absentee monk’s Pāli name] mayhaṃ chandaṃ adāsi tassa chandô mayâ āhaṭô sādhu Bhantê saṅgho dhâretu
b. When a junior bhikkhu is conveying consent for a senior bhikkhu:-
[Absentee monk’s Pāli name] Bhantê bhikkhu mayhaṃ chandaṃ adāsi tassa chando mayâ āhaṭo sādhu Bhantê saṅgho dhâretu

Pârisuddhiṃ
(Purity)

1. Giving Purity
a. When the sick or bhikkhu to be absent is senior:-
Pârisuddhiṃ dammi pârisuddhiṃ me hara pârisuddhiṃ me ārocehi.
b. When the sick or bhikkhu to be absent is junior:-
Pârisuddhiṃ dammi pârisuddhiṃ me haratha pârisuddhiṃ me ārocetha.

2. Conveying Purity
a. When a junior bhikkhu is conveying consent for a senior bhikkhu:-
Âyasmâ Bhantê [absentee monk’s Pāli name] gilâno parisuddhoti paṭijâni parisuddhoti taṃ saṅgho dhâretu
b. When a junior bhikkhu is conveying consent for a senior bhikkhu:

[Absentee monk’s Pāli name] Bhantê bhikkhu gilâno parisuddhoti paṭijâni parisuddhoti taṁ saṅgho dhâretu.

3. Conveying both Consent and Purity

a. When a junior bhikkhu is conveying consent and purity for a senior bhikkhu:-

Āyasmâ Bhantê [absentee monk’s Pāli name] gilâno mayhaṅ chandañca pârisuddhiñca adâsi tassa chando ca pârisuddhi ca mayâ

âhaṭâ  sâdhu Bhantê saṅgho dhâretu.

b. When a senior bhikkhu is conveying consent and purity for a junior bhikkhu:-

[Absentee monk’s Pāli name] Bhantê bhikkhu gilâno mayhaṅ chandañca pârisuddhiñca adâsi tassa chando ca pârisuddhi ca mayâ

âhaṭâ  sâdhu Bhantê saṅgho dhâretu.
Five Ways of Chanting the Pâṭimokkha

The Upôsathakkhandhaka or chapter dealing with the procedure of Upôsatha in the Mahâvagga gives five ways in which the Pâṭimokkha may be recited. Four of these ways are known as reciting the Pâṭimokkha in brief and one in full. The performance of the shortened version of the Upôsatha Ceremony is allowable in the case of danger which may arise from any one of the following ten sources:

1) râjantarâya (danger from rulers)
2) côrantarâya (danger from thieves)
3) aggiyanantarâya (danger from fire)
4) udakantarâya (danger from water)
5) manussantarâya (danger from human beings)
6) amanussantarâya (danger from non-human beings)
7) bâlhantarâya (danger from beasts of prey)
8) sirîmsapantarâya (danger from creeping things)
9) jîvitantarâya (danger to life)
10) brahmacarîyantarâya (danger to the religious life).

In addition to these ten reasons it also appears permissible to recite the Pâṭimokkha in brief if not one of the bhikkhus at a residence is able to do so in full. If however they are unable to perform the Uposatha ceremony either in full or in brief then they must attend the recitation at another residence where the ceremony is known.

Four Ways of Chanting the Pâṭimokkha in Brief

1. Nidâna only
the rest announced as though it had been heard already.
Procedure: After chanting the nidâna the ceremony is concluded as follows:—

Uddîṭṭham kho âyasmantho nidânaæ. Sutâ cattâro pârâjikâ dhammå. Sutâ terasa saînghâdisëså dhammå. Sutâ dve aniyatå
pucchåmi Kacci’ttha parisuddhå? Tatiyampi pucchåmi Kacci’ttha parisuddhå? Parisudh’etth’âyasmantho tasîmu tuñhî
evam etam dharayåmi. Ettantasssa Bhagavato suttågataï sutta pariyâpannaï anvaçdhamåsaï uddesaï âgacchati. Tattha
sabbeheva samaggehi sammodamånehi avivådamånehi sikkhitabbanti. Bhikkhu pâṭimokkhaï niîthitaæ.

2. Nidâna and the four Pârâjikå
the rest announced as though it had been heard already.

Procedure: After chanting the niđāna and the four pārājikā dhammā as far as and including the interrogation passage at the end of the pārājikā rules the ceremony is concluded as follows:-

Uddīṭṭham kho āyasanto niđānaṁ. Uddīṭṭhā cattāro pārājikā dhammā. Sutā terasa saṅghādīsesā dhammā. Sutā dve
aniyatā dhammā. Sutā tiṁsa nissaggiyā pācittiyā dhammā. Sutā dvenavuti pācittiyā dhammā. Sutā cattāro pātidesanīyā
dhammā. Sutā sekhiyā dhammā. Sutā sattādhikaraṇasamathā dhammā. Tatth’āyasamante pucchāmi Kacci’ttha parisuddhā?
Dutiyampi pucchāmi Kacci’ttha parisuddhā? Tatiyampi pucchāmi Kacci’ttha parisuddhā? Parisuddh’etth’āyasamanto
tasmā tuṇhī evam etamp dhārayāmi. Ettakantassa Bhagavato suttā gataṁ sutta pariyāpannam anvaḍghamāsasam uddesaṁ

3. Niđāna four Pārājikā and thirteen Saṅghādīsesā Dhammā
the rest announced as though it had been heard already.

Procedure: After chanting the niđāna the four pārājikā dhammā and the thirteen saṅghādīsesā dhammā as far as and including the interrogation passage at the end of the saṅghādīsesā rules the ceremony is concluded as follows:-

Uddīṭṭham kho āyasanto niđānaṁ. Uddīṭṭhā cattāro pārājikā dhammā. Uddīṭṭhā terasa saṅghādīsesā dhammā. Sutā dve
aniyatā dhammā. Sutā tiṁsa nissaggiyā pācittiyā dhammā. Sutā dvenavuti pācittiyā dhammā. Sutā cattāro pātidesanīyā
dhammā. Sutā sekhiyā dhammā. Sutā sattādhikaraṇasamathā dhammā. Tatth’āyasamante pucchāmi Kacci’ttha parisuddhā?
Dutiyampi pucchāmi Kacci’ttha parisuddhā? Tatiyampi pucchāmi Kacci’ttha parisuddhā? Parisuddh’etth’āyasamanto
tasmā tuṇhī evam etamp dhārayāmi. Ettakantassa Bhagavato suttā gataṁ sutta pariyāpannam anvaḍghamāsasam uddesaṁ

4. Niđāna four Pārājikā thirteen Saṅghādīsesā Dhammā and the two Aniyata
the rest announced as though it had been heard already.

Procedure: After chanting the niđāna the four pārājikā dhammā the thirteen saṅghādīsesā dhammā and the two aniyatas as
far as and including the interrogation passage at the end of the Aniyata rules the ceremony is concluded as follows:-

dhammâ. Sutâ sekhiyâ dhammâ. Sutâ sattâdhikaraṇasamathâ dhammâ. Tatth’āyasamante pucchâmi Kacci’ṭṭha parisuddhâ?

Dutiyampi pucchâmi Kacci’ṭṭha parisuddhâ? Tatiyampi pucchâmi Kacci’ṭṭha parisuddhâ? Parisuddh’etth’āyasamanto
tasmâ tuṇhî evam etaṃ dhârayâmi. Ettakantassa Bhagavato suttâgataṃ sutta pariyâpannaṃ anvaḍḍhamâsaṃ uddesaṃ
âgacchati. Tattha sabbeheva samaggehi sammodamânehi avivâdamânehi sikkhitabbanti. Bhikkhu pâṭimokkhaṃ niṭṭhitam.
Upûsatha Pubbakiccaṃ

Uposatha karâñato pubbe navavidhaṃ pubbâkiccaṃ kâtabbâ ho ti: tañṭhâna sammaajaranâca; tattha padîpujjalanañca; âsanapañṇapanañca; pânîyaparibhojanî yûpaṭṭhapanañca; chandârahânaṃ bhikkhûnaṃ chandâharañca; tesaññeva akatuposathânaṃ pârisuddhiyâpi âharañca; utukkhânañca; bhikhhu gaṇanâ ca; bhikhhu nînamovâdo câ ‘ti.

Tattha purimâni cattâri

(purimesu catûsu kiccesu padipakiccaṃ idâni suriyâlokañca atthitâya natthi aparâni tîṇi) bhikkhûnaṃ vattaṃ jânantehi bhikhûhi

(ârâmikehipi / sâmañerehipi / bhikhûhi) katâni parinîṭṭhitâni honti. Chandâharañca pârisuddhi âharañâni pana imissaṃ simâyaṃ hatthapâsaṃ viṭṭhitvâ nisinnânaṃ bhikkhûnaṃ abhâvato natthi. Utukkhânaṃ nàma ettakaṃ atikkantam ettakaṃ avasiṭṭhanti evaṃ utu âcikkhânaṃ; utûndha pana sâsane hemantha - gimha - vassânaṃ vitaṇa tiṭi honti.

Ayaṃ hêmantôtu

(gimhotu / vassânotu) imasmiñca utumhi aṭṭha upûsathâ iminâ pakkhêna ekô upûsathô sampattô ekô upûsathô atikkantô cha upûsathâ avasiṭṭhâ

(see below for telling the season) iti evaṃ sabbehi âyasmanthehi utukkhânaṃ dhâretabbâ. Evaṃ bhantê (âvuso). Bhikkhu gaṇanâ nàma imasmiṃ uposathagge uposathatthâya sannipatitâ bhikhû ettakâti bhikhûnaṃ gaṇanâ. Imasmiṃ pana uposathagge cattâro (number of monks in Pâlî see last page) bhikhû sannipatitâ honti iti sabbehi âyasmanthehi bhikhûnaṃ vattaṃ dhâretabba. Evaṃ Bhantê

Bhante (âvuso).

The Words of the Elder

Pubbakaraṇa - pubbakkicāni samāpetvā imassa nisinnassa bhikkhu saṅghassa anumati yâ pâṭimokkhaṃ uddesituṃ ajjhesanaṃ karomi.

Bhikkhu Pâṭimokkhaṃ

Namo tassa Bhagavato Arahato Sammāsambuddhassa (3 times)


Nidânaṃ niññhitaū

pârâjikâ dhammâ

Tatr’imē cattârā pârâjikā dhammā uddēsaū āgacchanti.

(1) Yô pana bhikkhu bhikkhûnaū sikkhâsâjīvasamâpanno sikkhaū appaccakkhâya dubbalyaū anâvikatvâ methunaū dhammaū pañiseveyya antamaso tiracchânaa gatâya’pi pârâjiko hoti asaūvāso.

(2) Yô pana bhikkhu gâmâ vâ araññâ vâ adinnaū theyyasaikhâtaū ādiyeyya yathârûpe adinnâdâne râjâno coraū gahetvâ haneyyuū vâ bandheyyuū vâ pabbâjeyyuū vâ Coro’si bâlo’si mûëho’si theno’si ti Tathârûpaū bhikkhu adinnaū ādiyamâno ayampi pârâjiko hoti asaūvâso.

(3) Yô pana bhikkhu sañcicca manussaviggahaū jîvitâ voropeyya satthahârakaū vâssa pariyeseyya maraõavaõõaū vâ saûvaõõeyya maraõaŋya vâ samâdapeyya Ambho purisa kiü tuyh’iminâ päpakena dujjîvitenâ? Matante jîvitâ seyyo ti iti cittamano cittasaîkappo anekapariyāyena maraõavaõõaū vâ saûvaõõeyya maraõaŋya vâ
The Complete Book of Pâlâ Chanting

(4) Yô pana bhikkhu anabhijânaü uttarimanussadhammaü attúpanâyikaü alamariyañâãodassanaü samudâcareyya  Iti jânâmi iti passâmî ti tato aparena samayena samanuggâhiyamâno và asamanuggâhiyamâno và âpanno

visuddhâpekko evam vadeyya  Ajânam evam âvuso avaca‘m ‘jânâmi’ apassa‘m ‘passâmi’. Tuccha‘m musâ vilapiñ tî Aãñatra adhimânâ ayampi pârâjiko hoti asa‘umvaso. Uddittiükha kho âyasmanto cattáro pârâjikâ dhammâ yesa‘m bhikkhu aãñataram và aãñataram và âpajjitvâ na labhati bhikkhûhi saddhiû samûvûsàm yathâ pure tathâ pacchà pârâjiko hoti asa‘umvaso. Tatthûyasmante pucchâmi

Kacci’thta parisuddhâ Dutiyampi pucchâmi Kacci’thta parisuddhâ Tatiyampi pucchâmi Kacci’thta parisuddhâ? Parisuddh’etthûyasmanto tasmâ tuûhi evam êtaû dhûrayûmi. Pârâjikuddeso

niûûûhito

Parajika

1. Should any bhikkhu -- participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness -- engage in the sexual act, even with a female animal, he is defeated and no longer in communion.

2. Should any bhikkhu, in the manner of stealing, take what is not given from an inhabited area or from the wilderness -- just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, saying, “You are a robber, you are a fool, you are benighted, you are a thief” -- a bhikkhu in the same way taking what is not given is defeated and no longer in communion.

3. Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (thus): “My good man, what use is this wretched, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in communion.

4. Should any bhikkhu, without direct knowledge, boast of a superior human state, a truly noble knowledge and vision as present in himself, saying, “Thus do I know; thus do I see,” such that regardless of whether or not he is cross-examined on a later occasion, he -- being remorseful and desirous of purification -- might say, “Friends, not knowing, I said I know; not seeing, I said I see -- vainly, falsely, idly,” unless it was from over-estimation, he also is defeated and no longer in communion.

saûghâdisûsa dhammû

Imê khû pan’ûyasmantô têrasa saûghâdisûsa dhammû uddësaûm õagacchotti.

(1) Saûcetanîkà sukkavissàthhi aûñatra supinantà saûghâdisuso.

(2) Yô pana bhikkhu otiûno vipariûmatena cittena mûtûgûmena saddhiû kûyasamsaggâm samûpajjeyya haûthgûhaûm và veûgûhaûm và aûñatarassa và aûñatarassa và aûngassa paràmasanaûm saûghâdisuso.

(3) Yô pana bhikkhu otiûno vipariûmatena cittena mûtûgûmaûm duûthûllûhi vûcûhi
obhāseyya yathā tāṁ yuvā yuvatiṁ methunûpasañhitāhi saṅghādīseeso.

(4) Yō pana bhikkhu otiṁṇo vipariṇatena cittena mātugāmassa santike attakampāricariyāya vaṇṇaṁ bhāseyya Etadaggaṁ bhagini pāricariyānaṁ yā mādisaṁ sīlavantaṁ kalyāṇadhamaṁ brahmacāriṁ etena dhammaṁ paricareyyā ti methunûpasañhitena saṅghādīseeso.

(5) Yō pana bhikkhu saṅcarittaṁ samāpajjeyya itthiyā vā purisamatīṁ purisassa vā itthāmatiṁ jāyattane vā járattane vā antamaso tāṁ khaṇikāyapi saṅghādīseeso.


(7) Mahallakaṁ pana bhikkhunā vihāramā kārayamānena sassāmiṁkaṭ attuddesaṁ bhikkhū abhinetabbaṁ vathhudesanāya tehi bhikkhūhi vaththuṁ desetambaṁ anārambhaṁ saparikkamanāṁ. Sārambhe ce bhikkhūvatthusmiṁ aparikkamane mahallakaṁ vihāraṁ kāreyya bhikkhū vā anabhineyya vathhudesanāya saṅghādīseeso.

(8) Yō pana bhikkhu bhikkhūṁ duṭṭho doso appaṭīto amūlakena pārājikena dhammena anuddhamseyya App’eva nāma naṁ imamhā brahmacarīyā cāveyyan ti tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā amūlakañceva tāṁ adhikaraṇaṁ hoti bhikkhu ca dosaṁ patitthaṁ ti saṅghādīseeso.

(9) Yō pana bhikkhu bhikkhūṁ duṭṭho doso appaṭīto aññabhāgiyasssa adhikaraṇasssa kiñci desaṁ lesamattaṁ upādāya pārājikena dhammena anuddhamseyya App’eva nāma naṁ imamhā brahmacarīyā cāveyyan ti tato aparena samayena samanuggāhiyamāno vā aññabhāgiyāncaeva tāṁ adhikaraṇaṁ hoti koci deso lesamatto upādinno bhikkhu ca dosaṁ patitthaṁ ti saṅghādīseeso.

(10) Yō pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasāṁvattanikaṁ vā adhikaraṇaṁ samādāya paggayha tiṭṭheyya so bhikkhu bhikkhūhi evamassā vacanīyo Mā āyasmaṁ samaggassa saṅghassa bhedāya parakkami bhedanasāṁvattanikaṁ vā adhikaraṇaṁ samādāya paggayha aṭṭhāsi; samet’āyasmaṁ sāṅghena samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsū viharatī ti Evaṃca so bhikkhu bhikkhūhi vuccamāno tath’eva paggāṇhheyya so bhikkhu bhikkhūhi yāvatatiyaṁ samanubhāsītabbo tassa paṭinissaggāya yāvatatiyañce samanubhāsiyamāno taṁ paṭinissajjeyya iicc’etaṁ kusalaṁ no ce paṭinissajjeyya saṅghādīseeso.

(11) Tass’eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vā dve vā tayo vā te evam vadeyyum Mā āyasmano etaṁ bhikkhūṁ kiñcī avacuttha dhammavādī c’eso bhikkhu vinayavādī c’eso bhikkhu amhākaṁ’eso bhikkhu chandaṅca ruciṅca ādāya voharati jānāti no bhāsati amhākamp’etaṁ khamatī ti Te bhikkhū bhikkhūhi evamassu vacaniyā Mā āyasmano evam avacuttha Na c’eso
bhikkhu dhammavâdî na c’eso bhikkhu vinayavâdî mā āyasmantânampi saṅghabhêdo rucittha sameṭ’āyasmantânama saṅghena samaggo hi saṅgho sammodamâno avivadamâno ekuddeso phâsu viharatî ti Ėvañca te bhikkhû bhikkhûhi vuccamânâ tath’eva paggañheyyum te bhikkhû bhikkhûhi yâvatatiyaṁ samanubhâsitabbâ tassa paṭinissaggâya yâvatatiyaṁce samanubhâsiyamâna taṁ paṭinissajjeyyum icc’etaṁ kusalaṁ no ce paṭinissajjeyyum saṅghâdiseso.

(12) Bhikkhu pan’eva doubacajâti ko hoti uddesapariyâpannesu sikkhâpadesu bhikkhûhi sahadhammadikâm vuccamânâ attânaṁ avacânîyaṁ karoti Mâ maṁ āyasman ko kiṇci avacuttha kalyânâṁ vâ pâpakaṁ vâ ahamp’āyasmane na kiṇci vakkhâmi kalyânâṁ vâ pâpakaṁ vâ viramath’āyasmano mama vacanâyâ ti So bhikkhu bhikkhûhi evamassa vacaniyo Mâ āyasma attânaṁ avacânîyam akâsi. Vacanîyameva āyasma attânaṁ karotu āyasma’pi bhikkhûhi vadetu sahadhammena bhikkhû’pi āyasmano kakkhanti sahadhammena evaṁ samvaddhâ hi tassa Bhagavato parisâ ya’d’idaṁ aṇṇamaṇiavacanenâ aṇṇamaṇiavutthâpanenâ ti Ėvañca so bhikkhu bhikkhûhi vuccamânâ tath’eva paggañheyya so bhikkhu bhikkhûhi yâvatatiyaṁ samanubhâsitabbo tassa paṭinissaggâya yâvatatiyaṁce samanubhâsiyamâna taṁ paṭinissajjeyya icc’etaṁ kusalaṁ no ce paṭinissajjeyya saṅghâdiseso.

(13) Bhikkhu pan’eva aṇṇatarâm gâmaṁ vâ nigamaṁ vâ upanissâya viharatî kuladûsako pâpasamâcâro tassa kho pâpakaṁ samâcârâ dissanti c’eva suyyanti ca kulâni ca tena duṭṭhâni dissanti c’eva suyyanti ca. So bhikkhu bhikkhûhi evamassa vacaniyo Āyasma kho kuladûsako pâpasamâcâro āyasmano kho pâpakaṁ samâcârâ dissanti c’eva suyyanti ca kulâni c’āyasmatâ duṭṭhâni dissanti c’eva suyyanti ca; pakkamat’āyasâm imamhâ âvâsâ alan’te idha väsenâ ti Ėvañca so bhikkhu bhikkhûhi vuccamânâ te bhikkhû evaṁ vadeyya Chandagâmmino ca bhikkhû dosagâmmino ca bhikkhû mohagâmmino ca bhikkhû bhayagâmmino ca bhikkhû tâdisikâya âpattiyâ ekammen pabbâtenti ekaccaṁ na pabbâtenti ti So bhikkhu bhikkhûhi evamassa vacaniyo Mâ āyasma evaṁ avaca na ca bhikkhû chandagâmmino na ca bhikkhû mohagâmmino na ca bhikkhû bhayagâmmino āyasma kho kuladûsako pâpasamâcâro āyasmano kho pâpakaṁ samâcârâ dissanti c’eva suyyanti ca kulâni c’āyasmatâ duṭṭhâni dissanti c’eva suyyanti ca pakkamat’āyasâm imamhâ âvâsâ alan’te idha väsenâ ti Ėvañca so bhikkhu bhikkhûhi vuccamânâ tath’eva paggañheyya so bhikkhu bhikkhûhi yâvatatiyaṁ samanubhâsitabbo tassa paṭinissaggâya yâvatatiyaṁce samanubhâsiyamâna taṁ paṭinissajjeyya icc’etaṁ kusalaṁ no ce paṭinissajjeyya saṅghâdiseso. Uddîṭṭhâ kho āyasmano terasa saṅghâdisesâ dhammâ nava paṭhamâpattikâ cattâro yâvatatiyakâ. Yesam bhikkhu aṇṇataram vâ aṇṇataram vâ āpajjitvâ yâvatthâm jânam paṭichâdeti tâvatthâm tena bhikkhunâ akâma parivatthhabbaṁ. Parivutthaparivâsena bhikkhunâ uttarîm chârattam bhikkhumânâtâya paṭipajjitabbaṁ. Ciṇṇamânatto bhikkhu yattha siyâ vîsâtîganô bhikkhu sànghò tattha so bhikkhu abhethabbo. Ekena’pi ce ūno vîsâtîganô bhikkhu sànghò taṁ bhikkhum abbheyya so ca bhikkhu anabhîto te ca
bhikkhû
gârayhâ; ayaṁ tattha sâmîci. Tatth’âyasmane pucchâmi Kacci’’ttha parisuddhâ?

Saïghâdisuññhito

Sanghadisesa

1. Intentional discharge of semen, except while dreaming, entails initial and subsequent meetings of the Community.

2. Should any bhikkhu, overcome by lust, engage in bodily contact with a woman, or in holding her hand, holding a lock of her hair, or caressing any of her limbs, it entails initial and subsequent meetings of the Community.

3. Should any bhikkhu, overcome by lust, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.

4. Should any bhikkhu, overcome by lust, speak in the presence of a woman in praise of ministering to his own sensuality thus: “This, sister, is the highest ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act” -- alluding to sexual intercourse -- it entails initial and subsequent meetings of the Community.

5. Should any bhikkhu engage in conveying a man’s intentions to a woman or a woman’s intentions to a man, proposing marriage or paramourage -- even if only for a momentary liaison -- it entails initial and subsequent meetings of the Community.

6. When a bhikkhu is building a hut from (gains acquired by) his own begging -- having no sponsor, destined for himself -- he is to build it to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should build a hut from his own begging on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should exceed the standard, it entails initial and subsequent meetings of the Community.

7. When a bhikkhu is building a large dwelling -- having a sponsor and destined for himself -- he is to assemble bhikkhus to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should build a large dwelling on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8. Should any bhikkhu, malicious, angered, displeased, charge a (fellow) bhikkhu with an unfounded case involving defeat, (thinking), “Surely with this I may bring about his fall from the celibate life,” then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

9. Should any bhikkhu, malicious, angered, displeased, using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhu with a case involving defeat, (thinking), “Surely with this I may bring about his fall from the celibate life,” then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his anger, it entails initial and subsequent meetings of the Community.

10. Should any bhikkhu agitate for a schism in a Community in concord, or should he persist in taking
up an issue conducive to schism, the bhikkhus should admonish him thus: “Do not, Ven. sir, agitate for a schism in a Community in concord or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a Community in concord, on complimentary terms, free from dispute, having a common recitation, dwells in peace.”

And should that bhikkhu, admonished thus by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

11. Should bhikkhus -- one, two, or three -- who are followers and partisans of that bhikkhu, say, “Do not, Ven. sirs, admonish that bhikkhu in any way. He is an exponent of the Dhamma, an exponent of the Vinaya. He acts with our consent and approval. He knows, he speaks for us, and that is pleasing to us,” other bhikkhus are to admonish them thus: “Do not say that, Ven. sirs. That bhikkhu is not an exponent of the Dhamma and he is not an exponent of the Vinaya. Do not, Ven. sirs, approve of a schism in the Community. Let the venerable ones’ (minds) be reconciled with the Community, for a Community in concord, on complimentary terms, without dispute, with a common recitation, dwells in peace.”

And should those bhikkhus, thus admonished, persist as before, the bhikkhus are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the bhikkhus they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

12. In case a bhikkhu is by nature difficult to admonish -- who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Patimokkha) recitation, makes himself unadmonishable (saying), “Do not, venerable ones, say anything to me, good or bad; and I will not say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me” -- the bhikkhus should admonish him thus: “Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the bhikkhus in accordance with what is right, and the bhikkhus will admonish the venerable one in accordance with what is right; for it is thus that the Blessed One’s following is nurtured: through mutual admonition, through mutual rehabilitation.”

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

13. In case a bhikkhu living in dependence on a certain village or town is a corrupter of families, a man of depraved conduct -- whose depraved conduct is both seen and heard about, and the families he has corrupted are both seen and heard about -- the bhikkhus are to admonish him thus: “You, Ven. sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about; the families you have corrupted are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here.”

And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, “The bhikkhus are prejudiced by favoritism, prejudiced by aversion, prejudiced by delusion, prejudiced by fear, in that for this sort of offense they banish some and do not banish others,” the bhikkhus are to admonish him thus: “Do not say that, Ven. sir. The bhikkhus are not prejudiced by favoritism, are not prejudiced by aversion, are not prejudiced by delusion, are not prejudiced by fear. You, Ven. sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, Ven. sir. Enough of your staying here.”

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.
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**aniyatâ dhammâ**

Imê khô pan’âyasmantô dvê aniyatâ dhammâ uddêsaṃ âgacchanti.

(1) Yô pana bhikkhu mâtugâmena sapphamè eko ekâya raho paṭicchannê âsane alâtêkammanîyê nisajjâmâ kappeyya tam’ena mahâsaddhyyayavacasadâ upâsikà disvâ tiṇâmah dhammânamah âññatêra mahâsaddhyyavacasadâ pàrâjikena sañghâdîsesena vâ pàcittiyyena vâ.

Nisajjâm bhikkhu paṭijânâmâno tiṇâmah dhammânamah âññatêra kâretabbo pàrâjikena sañghâdîsesena vâ pàcittiyyena vâ yena vâ sâ saddhyyavacasadâ upâsikà vadeyya tena so bhikkhu kâretabbo ayaṃ dhammo aniyato.

(2) Na h’eva kho pan’paṭicchannâm âsanaṃ hoti nàlaôtêkammanîyâm alûca kho hoti mâtugâmâmâ duṭṭhullâhi vâcåhi obhâsitum. Yô pana bhikkhu

tathârûpe âsane mâtugâmena sapphamè eko ekâya raho nisajjâmâ kappeyya tam’ena mahâsaddhyyayavacasadâ upâsikà disvâ dvinnâmâ dhammânamah âññatêra mahâsaddhyyavacasadâ pàcittiyyena vâ.


Aniyatuddeso niṭṭhitto

**Aniyata**

1. Should any bhikkhu sit in private, alone with a woman in a seat secluded enough to lend itself (to the sexual act), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases -- involving either defeat, communal meetings, or confession -- then the bhikkhu, acknowledging having sat (there), may be dealt with for any of the three cases -- involving defeat, communal meetings, or confession -- or he may be dealt with for whichever case the female lay follower described. This case is undetermined.

2. In case a seat is not sufficiently secluded to lend itself (to the sexual act) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman in such a seat, so that a female lay follower whose word can be trusted, having seen them, would describe it as constituting either of two cases -- involving communal meetings or confession -- then the bhikkhu, acknowledging having sat (there), is to be dealt with for either of the two cases -- involving communal meetings or confession -- or he is to be dealt with for whichever case the female lay follower described. This case too is undetermined.
nissaggiyā pācittiyā dhammā

Imē khō panʾāyasmantō tiṃsa nissaggiyā pācittiyā dhammā uddēsaṃ āgacchanti.

(1) Niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhīne dasāhaparamam atirekacīvaraṃ dhāretabbaṃ taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ.

(2) Niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhīne īkarattampi ce bhikkhu ticāvareṇa vippavaseyya aññatra bhikkhusammatiṃ nissaggiyaṃ pācittiyaṃ.

(3) Niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhīne bhikkhuno panʾeva akālaçīvaraṃ uppajjeyya ākaṇkhamāṇena bhikkhunā paṭīgghahetabbaṃ paṭīgghahetvā khippamʾeva käretabbaṃ. No cʾassa pāripūri māsaparamanʾena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ṣunassa pāripūriyā satiyā paccāsāya; tato ce uttariṃ nikkhipeyya satiyāʾpi paccāsāya nissaggiyaṃ pācittiyaṃ.

(4) Yō pana bhikkhu aññāṭikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā nissaggiyaṃ pācittiyaṃ.

(5) Yō pana bhikkhu aññāṭikāya bhikkhuniyā haṭhatho cīvaraṃ paṭīggaṇheyya aññatra pārivattakā nissaggiyaṃ pācittiyaṃ.

(6) Yō pana bhikkhu aññāṭakāṃ gahapatiṃ vā gahapatānim vā cīvaraṃ viṇṇāpeyya aññatra samayā nissaggiyaṃ pācittiyaṃ. Tatthʾāyaṃ samayo: acchinnacīvaro vā hoti bhikkhu naṭṭhaçīvaro vā āyaṃ tattha samayo.

(7) Tañce aññāṭako gahapati vā gahapatāni vā bahūhi cīvarehi abhihaññhu pavaṭṭeyya santaruttaraparamanʾena bhikkhunā tato cīvaraṃ sāditabbaṃ; tato ce uttariṃ sādiyeyya nissaggiyaṃ pācittiyaṃ.

(8) Bhikkhuṃ panʾeva uddissa aññāṭakassa gahapatissa vā gahapatāniṃ vā cīvaraṃ viṇṇāpeyya aññatra samayā nissaggiyaṃ pācittiyaṃ. Tatthʾāyaṃ samayo: acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā āyaṃ tattha samayo.

(9) Bhikkhuṃ panʾeva uddissa ubhinnaṃ aññāṭakānaṃ gahapatīnāṃ vā gahapatāniṃ vā paccekaçīvaracīpanaṃ upakkhaṭaṃ hoti Iniṃ cīvaracīpānaṃ cīvaraṃ cetāpetvā itthannāmaṃ bhikkhunī cīvareṇa acchādessāmi tī Tatra ce so bhikkhu pubbe appavārito upasaṇ̥kamitvā cīvare vikappaṃ āpajjeyya Sādhu vata maṃ āyasmā iniṃ cīvaracīpānaṃ evaruṇaṃ vā evaruṇaṃ vā cīvaraṃ cetāpetvā acchādehī tī kalyāṇakamyataṃ upadāya nissaggiyaṃ pācittiyaṃ.

(10) Bhikkhuṃ panʾeva uddissa rājā vā rājabhoggọ vā brāmhaṇo vā gahapatiko vā dùtena cīvaracīpānaṃ pahiṇeyya Iniṃ cīvaracīpānaṃ cīvaraṃ cetāpetvā itthannāmaṃ bhikkhunī cīvareṇa acchādehī tī So ce dùto taṃ bhikkhuṃ upasaṇ̥kamitvā evaṃ vadeyya Idaṃ kho Bhantē āyasmantō uddissa cīvaracīpānaṃ
abhataṃ paṭiggaṇhātu āyasā cīvaracētāpananā ti Tena bhikkhunā so dūto evamassa vacanīyo Na kho mayaṃ āvuso cīvaracētāpananāṃ paṭiggaṇhāma cīvarañca kho mayaṃ paṭiggaṇhāma kālēna kappiyan ti So ce dūto taṃ bhikkhūṃ evaṃ vadeyya Atthi pan’āyasamto koci veyyāvaccakaro ti Āvagataṃ bhikkhave bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā Eso kho āvuso bhikkhūnaṃ veyyāvaccakaro saññāpetvā taṃ bhikkhūṃ upasaṅnakāvitvā evaṃ vadeyya Yaṃ kho Bhantē āyasā veyyāvaccakaraṃ niddisi saññato so mayā; upasaṅkaṃatā āyasā kālēna cīvarena taṃ acchādessaṃ ti Āvagataṃ bhikkhave bhikkhunā veyyāvaccakaro upasaṅnakāvitvā dvittikkhattuṃ codetabbo sāretabbo Atho me āvuso cīvarenā ti Dvittikkhattuṃ codayamāno sārayamāno taṃ cīvaram abhinipphādeyya ṭhassa saṃma vā gantabba dūto vā pāhetabbo Yaṃ kho tumhe āyasamto bhikkhūṃ uddissa cīvaracētāpananāṃ pahinīththa na tantassa bhikkhuno kicci atthaṃ anubhoti; yuñjaṃ āyasamto sakaṃ mā vo sakaṃ vinassī ti; ayaṃ tattaṃ sāmīci v Āvagataṃ paṭhanno (11) Yō pana bhikkhu kosiyamissakaṃ santhataṃ kārāpeyya nissaggaṃ pācittiyaṃ (12) Yō pana bhikkhu suddhālakānaṃ eḷakalomenāṃ santhataṃ kārāpeyya nissaggaṃ pācittiyaṃ. (13) Navaṃ pana bhikkhunā santhataṃ kārāyamānena dve bhāgā suddhālakānaṃ eḷakalomenāṃ ādattabba tatiyaṃ odattanaṃ catuttham gocariyānaṃ. Anādā ce bhikkhu dve bhāge suddhālakānaṃ eḷakalomenāṃ tatiyaṃ odattanaṃ catuttham gocariyānaṃ naveṃ santhataṃ kārāpeyya nissaggaṃ pācittiyaṃ (14) Navaṃ pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ. Orena ce channaṃ vassānaṃ taṃ santhataṃ vissajjeyvā vā avissajjeyvā vā aṅṇaṃ naveṃ santhataṃ kārāpeyya aṅṇatra bhikkhusammatiyā nissaggaṃ pācittiyaṃ. (15) Nissdanaṃathanato pana bhikkhunā kārāyamānena purāṇasanthatassa sāmanta sugatavidatthi ādattabba dubbaṇṇakaranāya. Anādā ce bhikkhu purāṇasanthatassa sāmanta sugatavidatthiṃ naveṃ nissūdanasanthatataṃ kārāpeyya nissaggaṃ pācittiyaṃ. (16) Bhikkhuno pan’eva addhānamaggapatiḍipanassa eḷakalomāni uppajjeyyum aṅkanākānānaṃ bhikkhunā paṭiggaṇhetabbāni paṭiggaṇhetvā tiyojanaparamaṃ sahathā
hâretabbâni’ asante hârake. Tato ce uttarîñ hareyya
asante’pi hârake nissaggiyañ pâcittiyañ

(17) Yô pana bhikkhu aţñâtikâya bhikkhuniyâ ēlakalomâni dhovâpeyya vâ
rajâpeyya vâ vijaţâpeyya vâ nissaggiyañ pâcittiyañ

(18) Yô pana bhikkhu jâtârûparajatam ugganheyya vâ uggañhâpeyya vâ
upanikkhttâm vâ sâdiyeyya nissaggiyañ pâcittiyañ

(19) Yô pana bhikkhu nânappakârakam rúpiyasaţvohârañ samâpajjeyya
nissaggiyañ pâcittiyañ

(20) Yô pana bhikkhu nânappakârakam kayavikkayañ samâpajjeyya nissaggiyañ
pâcittiyañ v Kosiyavaggo dutiyo

(21) Dasâhapañamañ atirekapatto dhâretabbo tañ atikkâmâyato nissaggiyañ
pâcittiyañ.

(22) Yô pana bhikkhu ūnapaţcabanânanâ pattena aţñañ nave prattam cetâpeyya
nissaggiyañ pâcittiyañ. Tena bhikkhunâ so patto bhikkhuparisâya nissajjitabbo. Yô
ta tassâ bhikkhuparisâya pattapariyanto so ca tassa bhikkhuno padâtabbo Ayante
bhikkhu patto yâva bhedanâya dhâretabbo ti; ayañ nani tâmiçî.

(23) Yâni kho pana tâni gilânânañ bhikkhûnañ paţisâyanîyâni bhesajjâni seyyathîdâñ:
sappi navanîtanâ telam madhu phâñítam; tani paţiggahevitâ sattâhaparamâñ
sannidhikârakañ paribhuţjîtsabâñ; tañ atikkâmâyato nissaggiyañ pâcittiyañ.

(24) Mâso seso gihânan’ti bhikkhunâ vassikasâţikacîvarañ pariyesitabbañ
aďdhamâso ’seso gihânan’ti katvâ nivâsetabbañ. Orena ce mâso seso gihânan’ti
vassikasâţikacîvarañ pariyeseya oren aďdhamâso ’seso gihânan’ti katvâ nivâseyya
nissaggiyañ pâcittiyañ.

(25) Yô pana bhikkhu bhikkhussa sâmañ cîvarañ datvâ kupito anattamano
acchindeyya vâ acchindâpeyya vâ nissaggiyañ pâcittiyañ.

(26) Yô pana bhikkhu sâmañ suttañ viňnâpetvâ tantavâyehi cîvarañ vâyapeyya
nissaggiyañ pâcittiyañ.

(27) Bhikkhunâm pan’eva uddissa aţñâtakâ gahapati vâ gahapatânî vâ tantavâyehi cîvarañ
vâyapeyya. Tatra ce so bhikkhu pubbe appavârito tantavâye upasańkatamvî cîvare
vikappañ āpajjeyya Idañ kho āvusô cîvarañ mañ uddissa vîyatâ–âyatañca karotha;
vithatañca appitañca supvâtañca suppavâyitañca supvilekhañca svutekchitañca
karotha; app’eva nâma mayampi âyasmantânañ kińcimattam anupadajjeyyamâ ti.
Evañca so bhikkhu vâtvâ kińcimattañ anupadajjeyya antamaso pîḍapâtamattampi
nissaggiyañ pâcittiyañ.

(28) Dasâhânâgatam kattikatemâsisikapunñamañ bhikkhuno pan’eva accekacîvarañ
upajjeyya accekañ maňnamânena bhikkhunâ paţiggahebbebañ. Paţiggahevitâ
yâva cîvarakâlasamayaṃ nikkhipitabbaṃ. Tato ce uttariṃ nikkhipeyya nissaggiyaṃ pâcittiyaṃ.

(29) Upavassasam kho pana kattikapuṇṇamaṃ yâni kho pana tâni âraññakâni senâsanâni sâsaṅkasammatâni sappaṭibhayâni. Tathârûpesu bhikkhu senâsanesu viharanto âkaṅkhamâno tiṇṭhaṃ cîvarânaṃ aṅñataraṃ cîvaraṃ antaraghare nikkhipeyya siyâ ca tassa bhikkhuno kocid’eva paccayo tena cîvarena vippavâsâya chârattaparaman tena bhikkhunâ tena cîvarena vippavasitabbaṃ. Tato ce uttariṃ vippavaseyya aṅñatra bhikkhusammatiyâ nissaggiyaṃ pâcittiyaṃ.

(30) Yô pana bhikkhu jânaṃ saṅghikaṃ lâbhaṃ pariṇâtaṃ attano pariṇâmeyya nissaggiyaṃ pâcittiyaṃ

v Pattavaggo tatiyo v


Nissaggiyâ pâcittiyâ dhammâ niṇñhitâ
Part One: The Robe-cloth Chapter

1. When a bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance), he is to keep an extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2. When a bhikkhu has finished his robe-making and the frame is destroyed (his kathina privileges are in abeyance): If he dwells apart from (any of) his three robes even for one night -- unless authorized by the bhikkhus -- it is to be forfeited and confessed.

3. When a bhikkhu has finished his robe-making and the kathina privileges are in abeyance: If out-of-season robe-cloth accrues to him, he may accept it if he so desires. Once he accepts it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most if he has an expectation for filling the lack. Should he keep it beyond that, even when there is an expectation (for further cloth), it is to be forfeited and confessed.

4. Should any bhikkhu have a used robe washed, dyed, or beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

5. Should any bhikkhu accept robe-cloth from a bhikkhuni unrelated to him -- unless it is in exchange -- it is to be forfeited and confessed.

6. Should any bhikkhu ask for robe-cloth from a man or woman householder unrelated to him, except at the proper occasion, it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhu’s robe has been stolen or destroyed. This is the proper occasion in this case.

7. If that unrelated man or woman householder presents the bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and an under robe. If he accepts more than that, it is to be forfeited and confessed.

8. In case a man or woman householder prepares a robe fund for the sake of an unrelated bhikkhu, thinking, “Having purchased a robe with this robe fund, I will supply the bhikkhu named so-and-so with a robe:” If the bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, saying, “It would be good indeed, sir, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with this robe fund” -- out of a desire for something fine -- it is to be forfeited and confessed.

9. In case two householders -- men or women -- prepare separate robe funds for the sake of a bhikkhu unrelated to them, thinking, “Having purchased separate robes with these separate robe funds of ours, we will supply the bhikkhu named so-and-so with robes”: If the bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, saying, “It would be good indeed, sirs, if you supplied me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)” -- out of a desire for something fine -- it is to be forfeited and confessed.

10. In case a king, a royal official, a brahmin or a householder sends a robe fund for the sake of a bhikkhu via a messenger (saying), “Having purchased a robe with this robe fund, I will supply the bhikkhu named so-and-so with a robe”: If the messenger, approaching the bhikkhu, should say, “This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund,” then the bhikkhu is to tell the messenger: “We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season.”

If the messenger should say to the bhikkhu, “Does the venerable one have a steward?” then, bhikkhus, if the bhikkhu desires a robe, he may indicate a steward -- either a monastery attendant or a lay follower -- (saying), “That, my friend, is the bhikkhus’ steward.”

If the messenger, having instructed the steward and going to the bhikkhu, should say, “I have instructed the
steward the venerable one indicated. May the venerable one go (to him) and he will supply you with a robe in season,” then the bhikkhu, desiring a robe and approaching the steward, may prompt and remind him two or three times, “I have need of a robe.” Should (the steward) produce the robe after being prompted and reminded two or three times, that is good.

If he does not produce the robe, (the bhikkhu) should stand in silence four times, five times, six times at most for that purpose. Should (the steward) produce the robe after (the bhikkhu) has stood in silence for the purpose four, five, six times at most, that is good.

If he should not produce the robe (at that point), should he then produce the robe after (the bhikkhu) has endeavored further than that, it is to be forfeited and confessed.

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), “The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May the you be united with what is yours. May what is yours not be lost.” This is the proper course here.

Part Two: The Silk Chapter

11. Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12. Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13. When a bhikkhu is making a new felt (blanket/rug), two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14. When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then -- unless he has been authorized by the bhikkhus -- it is to be forfeited and confessed.

15. When a felt sitting rug is being made by a bhikkhu, a piece of old felt a sugata span (25 cm.) on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, he should have a new felt sitting rug made, it is to be forfeited and confessed.

16. If wool accrues to a bhikkhu as he is going on a journey, he may accept it if he so desires. Once he accepts it, he may carry it by hand -- there being no one else to carry it -- three leagues (48 km.=30 miles) at most. Should he carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17. Should any bhikkhu have wool washed, dyed, or carded by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

18. Should any bhikkhu take gold and silver, or have it taken, or consent to its being deposited (near him), it is to be forfeited and confessed.

19. Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

20. Should any bhikkhu engage in various types of trade, (the article obtained) is to be forfeited and confessed.

21. An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

22. Should a bhikkhu with an alms bowl having less than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhu to the company of bhikkhus. That company
of bhikkhus’ final bowl should be presented to the bhikkhu, (saying,) “This, bhikkhu, is your bowl. It is to be kept until broken.” This is the proper procedure here.

23. There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

24. When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

25. Should any bhikkhu, having himself given a robe-cloth to (another) bhikkhu, and then being angered and displeased, snatch it back or have it snatched back, it is to be forfeited and confessed.

26. Should any bhikkhu, having requested thread, have a robe woven by weavers, it is to be forfeited and confessed.

27. In case a man or woman householder unrelated to a bhikkhu has weavers weave robe-cloth for his sake, and if the bhikkhu, not previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, saying, “This cloth, friends, is to be woven for my sake. Make it long, make it broad, make it tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something;” and should the bhikkhu, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.

28. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29. There are wilderness abodes that are considered dubious and risky. A bhikkhu living in such abodes after the (fourth-month) Kattika full moon has passed may keep any one of his three robes in a village if he so desires. Should he have any reason to live apart from the robe, he may do so for six nights at most. If he should live apart from it longer than that -- unless authorized by the bhikkhus -- it is to be forfeited and confessed.

30. Should any bhikkhu knowingly divert to himself gains that had been intended for a Community, they are to be forfeited and confessed.
pâcittiyâ dhammâ

Imê kho pan’âyasmantô dvênavuti pâcittiyâ dhammâ uddessaṁ âgacchanti
(1) Sampajànamusâvâde pâcittiyaṁ.
(2) Omasavâde pâcittiyaṁ.
(3) Bhikkhu pesuññe pâcittiyaṁ.
(4) Yô pana bhikkhu anupassampan naṁ padaso dhammaṁ vâceyya pâcittiyaṁ.
(5) Yô pana bhikkhu anupasampannena uttaridvirattatirattaṁ sahaseyyaṁ kappeyya pâcittiyaṁ.
(6) Yô pana bhikkhu mâtugâmena sahaseyyaṁ kappeyya pâcittiyaṁ.
(7) Yô pana bhikkhu mâtugâmassa uttarichappaṅcavâcâhi dhammaṁ deseyya aññatra viññunâ purisavigghahena pâcittiyaṁ.
(8) Yô pana bhikkhu anupasampannassa uttarimanussadhammaṁ âroceyya bhûtasmiṁ pâcittiyaṁ.
(9) Yô pana bhikkhu bhikkhussa duṭṭhullaṁ âapattiṁ anupasampannassa âroceyya aññatra bhikkhusammatiyâ pâcittiyaṁ.
(10) Yô pana bhikkhu paṭhaviṁ khaṇeeyya vâ khaṇâpeyya vâ pâcittiyaṁ v musâvâda vaggo paṭhamo v
(11) Bhûtagâmapâtabyatâya pâcittiyaṁ.
(12) Aññavâdake vihesake pâcittiyaṁ.
(13) Ujjhâpanake khiyyanake pâcittiyaṁ.
(14) Yô pana bhikkhu saṅghikaṁ maṅcaṁ vâ piṭhaṁ vâ bhisiṁ vâ kocchaṁ vâ ajjhokâse santharitvâ vâ santharâpetvâ vâ taṁ pakkamanto n’eva uddhareyya na uddharâpeyya anâpucchaṁ vâ gaccheyya pâcittiyaṁ.
(15) Yô pana bhikkhu saṅghike vihâre seyyaṁ santharitvâ vâ santharâpetvâ vâ taṁ pakkamanto n’eva uddhareyya na uddharâpeyya anâpucchaṁ vâ gaccheyya pâcittiyaṁ.
(16) Yô pana bhikkhu saṅghike vihâre jânaṁ pubbûpagataṁ bhikkhum anupakhajja seyyaṁ kappeyya Yassa sambhâdho bhavissati so pakkamissatî ti Etad’eva paccayaṁ
karitvā anaññaṃ pācittiyaṃ.

(17) Yō pana bhikkhu bhikkhuṃ kupito anattamano saṅghikā vihārā nikkaḍḍheyya vā nikkaḍḍhāpeyya vā pācittiyaṃ.

(18) Yō pana bhikkhu saṅghike vihāre uparivehāsakutiṣyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā pācittiyaṃ.

(19) Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena yāva dvārakosā aggalaṭṭhaṇaṇāya ālokasandhi parikammāya dvitticchadanassa pāriyāyaṃ appaharite thitena adhiṭṭhātabbaṃ tato ce uttarim appaharite’pi ṭhito adhiṭṭhaheyya pācittiyaṃ.

(20) Yō pana bhikkhu jânaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siṅceyya vā siṅcāpeyya vā pācittiyaṃ v Bhûtagāma vaggo dutiyo v

(21) Yō pana bhikkhu asammato bhikkhuniyo ovadeyya pācittiyaṃ.

(22) Sammato’pi ce bhikkhu atthaṅgate sūriye bhikkhuniyo ovadeyya pācittiyaṃ.

(23) Yō pana bhikkhu bhikkhunûpassayaṃ upasaṅkaṃitvā bhikkhuniyo ovadeyya aññatra samayā pācittiyaṃ. Tatth’āyaṃ samayo gilānā hoti bhikkhunî ayaṃ tattha samayo.

(24) Yō pana bhikkhu evaṃ vadeyya Âmisahetu bhikkhû bhikkhuniyo ovadantî ti pācittiyaṃ.

(25) Yō pana bhikkhu aññāṭikâya bhikkhuniyâ cîvaraṃ dadeyya aññatra pārivaṭṭakâ pācittiyaṃ.

(26) Yō pana bhikkhu aññāṭikâya bhikkhuniyâ cîvaraṃ sibbeyya vā sibbâpeyya vā pācittiyaṃ.

(27) Yō pana bhikkhu bhikkhuniyâ saddhîm saṃvidhâya ekaddhâna maggaṃ paṭippajjeyya antamaso gâmantarampi aññatra samayā pācittiyaṃ. Tatth’āyaṃ samayo:
satthagamanîyo hoti maggo sâsaṅkasammatto sappatîbhayo; ayaṃ tattha samayo.

(28) Yô pana bhikkhu bhikkhuniyâ saddhiṃ saṃvidhâya ekaṃ nâvaṃ abhîrûheyya uddhagâminîṃ và adhogâminîṃ và aṇṇatra tiriyanantarâṇâya pâcittiyaṃ. 

(29) Yô pana bhikkhu jânaṃ bhikkhuniùparipâcitaṃ piṇḍapâtaṃ bhuñjeyya aṇṇatra pubbe gihsamârambhâ pâcittiyaṃ. 

(30) Yô pana bhikkhu bhikkhuniyâ saddhiṃ eko ekâya raho nisajjam kappeyya pâcittiyaṃ 

v Ovâdavaggo tatiyo v

(31) Agilânena bhikkhunâ eko āvasathapiṇḍo bhuñjitabbo tato ce uttariṃ bhuñjeyya pâcittiyaṃ. 

(32) Gaṇabhojane aṇṇatra samayâ pâcittiyaṃ. Tatth’âyaṃ samayo: gilânâ samayo cîvaradâna samayo cîvarakâra samayo addhânagamana samayo nâvabhîrûhana samayo mahâsamayo samaṇâbhatta samayo; ayaṃ tattha samayo. 

(33) Paramparabhojane aṇṇatra samayâ pâcittiyaṃ. Tatthyaṃ samayo: gilânâ samayo cîvaradâna samayo cîvarakâra samayo; ayaṃ tattha samayo. 

(34) Bhikkhumì pan’eva kulaṃ upagataṃ pûvehi và manthehi và abhihaṭṭhum pavâreyya âkaṅkhamânâna bhikkhunâ dvîttippattapûrâ paṭiggahetabbâ. Tato ce uttariṃ paṭiggâṇheyya pâcittiyaṃ. Dvîttippattapûre paṭiggahetvâ tato nihariTvâ bhikkhûhi saddhiṃ saṃvibhajitbbaṃ; ayaṃ tattha sâmîci. 

(35) Yô pana bhikkhu bhuttâvî pavârito anatirittaṃ khâdanîyaṃ và bhojanîyaṃ và khâdeyya và bhuñjeyya và pâcittiyaṃ. 

(36) Yô pana bhikkhu bhikkhumì bhuttâviṃ pavâritaṃ anatirittena khâdanîyena và bhojanîyena và abhihaṭṭhum pavâreyya handa bhikkhu khâda và bhuñja và ti jânaṃ âsådanâpekko bhuttasmiṃ pâcittiyaṃ. 

(37) Yô pana bhikkhu vikâle khâdanîyaṃ và bhojanîyaṃ và khâdeyya và bhuñjeyya và pâcittiyaṃ. 

(38) Yô pana bhikkhu sannidhikârakaṃ khâdanîyaṃ và bhojanîyaṃ và khâdeyya và bhuñjeyya và pâcittiyaṃ. 

(39) Yâni kho pana tâni paṇṭabhojanâni seyyathidaṃ: sappi navanîtaṃ telaṃ madhu piṭitaṃ maccho maṃsaṃ khîraṃ dadhi. Yô pana bhikkhu evarûpâni
paññabhajanāni agilāno attano atthāya viññāpetvā bhuñjeyya paccittiyaṃ.

(40) Yô pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā paccittiyaṃ

v Bhojanavaggo catuttho v

(41) Yô pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ vā bhojananīyaṃ vā dadeyya paccittiyaṃ.

(42) Yô pana bhikkhu bhikkhuṃ evaṃ vaḍeyya Eh’āvuso gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā ti. Tassa dāpetvā vā adāpetvā vā uyyojeyya Gacch’āvuso na me tayā saddhiṃ kathā vā nisajjā vā phāsu hotī ekakassa me kathā vā nisajjā vā phāsu hoti ti. Etad’eva paccayaṃ karitvā anañña paccittiyaṃ.

(43) Yô pana bhikkhu sabhojane kule anupakkhajja nisajjaṃ kappeyya paccittiyaṃ.

(44) Yô pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya paccittiyaṃ.

(45) Yô pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya paccittiyaṃ.

(46) Yô pana bhikkhu nimantito sabhatto samāno santām bhikkhuṃ anāpucchā purebhattam vā pacchābhattaṃ vā kulesu cārīttaṃ āpajjeyya aññatra samayā paccittiyaṃ. Tatth’āyaṃ samayo: cīvaradāna samayo cīvarakāra samayo; ayaṃ tattha
(47) Agilânena bhikkhunâ catumâsapaccaya pavâraṇâ sâditabbâ aṇāatra punapavâraṇâya aṇāatra niccapavâraṇâya tato ce uttariṃ sâdiyeyya pâcittiyaṃ.

(48) Yô pana bhikkhu uyyuttaṃ senaṃ dassanâya gaccheyya aṇāatra tathârûpapaccayâ pâcittiyaṃ.

(49) Siyâ ca tassa bhikkhuno kocid’eva paccayo senaṃ gamanâya dvirattatirattam tena bhikkhunâ senâya vasitabbaṃ. Tato ce uttariṃ vaseyya pâcittiyaṃ.

(50) Dvirattatirattânce bhikkhu senâya vasamâno uyyodhikaṃ vâ balaggaṃ vâ senâbyûhaṃ vâ anîkadassanaṃ vâ gaccheyya pâcittiyaṃ v Acelakavaggo pañcamo v

(51) Surâmerayapâne pâcittiyaṃ.

(52) Aṅgulipatodake pâcittiyaṃ.

(53) Udake hassadhamme "pâcittiyaṃ.

(54) Anâdariye pâcittiyaṃ.

(55) Yô pana bhikkhu bhikkhum bhiṃsâpeyya pâcittiyaṃ.

(56) Yô pana bhikkhu agilâno visîvanâpekkho jotiṃ samâdaheyya vâ samâdahâpeyya vâ aṇāatra tathârûpapaccayâ pâcittiyaṃ.

(57) Yô pana bhikkhu orena bhikkhunâ cîvaralâbhena tiṇṇam dumabṇâkaraṇam aṇānam aṇātaraṃ dumabṇâkaraṇanam âdâtabbaṃ nilaṃ vâ kaddamaṃ vâ kâlasâmaṃ vâ. Anâdâ ce bhikkhu tiṇṇam dumabṇâkaraṇanam aṇātaraṃ dumabṇâkaraṇanam navam cîvaraṃ paribhuṅjeyya pâcittiyaṃ.

(58) Navam pana bhikkhunâ cîvaralâbhena tiṇṇam dumabṇâkaraṇam aṇānam aṇātaraṃ dumabṇâkaraṇanam âdâtabbaṃ nilaṃ vâ kaddamaṃ vâ kâlasâmaṃ vâ. Anâdâ ce bhikkhu tiṇṇam dumabṇâkaraṇanam aṇātaraṃ dumabṇâkaraṇanam navam cîvaraṃ paribhuṅjeyya pâcittiyaṃ.

(59) Yô pana bhikkhu bhikkhussa vâ bhikkhuniyâ vâ sikkhamânâya vâ sâmaṇerassa vâ sâmaṇeriya vâ sâmaṇ cîvaraṃ vikappetvâ apaccuddhârakaṃ "paribhuṅjeyya pâcittiyaṃ.

(60) Yô pana bhikkhu bhikkhussa pattaṃ vâ cîvaraṃ vâ nisîdanaṃ vâ sâ cụcigharam vâ kâyabandhanaṃ vâ apanidheyya vâ apanidhâpeyya vâ antamaso hassâpekkho’pi
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v Surabaya vaggo chaṭṭho v

(61) Yô pana bhikkhu sañcicca pañâm jîvitâ voropeyya pâcittiyaṃ.

(62) Yô pana bhikkhu jânaṃ sappâñakañc udakañc paribhuñjeyya pâcittiyaṃ.

(63) Yô pana bhikkhu jânaṃ yathâ dhammañc nihatâdhikarañc punakammâya ukkoteyya pâcittiyaṃ.

(64) Yô pana bhikkhu bhikkhuassa jânaṃ duṭṭhullañc âpptim paṭicchâdeyya pâcittiyaṃ.

(65) Yô pana bhikkhu jânaṃ unâvîsatvassâm puggalañc upasampâdeyya so ca puggalo anupasampanno te ca bhikkhu gârayhâ idam tasmiṃ pâcittiyaṃ.

(66) Yô pana bhikkhu jânaṃ theyyasatthena saddhiṃ samîvihâya ekaddhâna maggaṃ paṭipajjeyya antamaso gâmantarampi pâcittiyaṃ.

(67) Yô pana bhikkhu mâtugâmena saddhiṃ samîvihâya ekaddhâna maggaṃ paṭipajjeyya antamaso gâmantarampi pâcittiyaṃ.

(68) Yô pana bhikkhu evam vadeyya Tathâhaṃ Bhagavatâ dhammaṃ desitaṃ âjânâmi yathâ ye’mc antarâyikâ dhammâ vuttâ Bhagavatâ te paṭîsevato nalaṃ antarâyâyâ ti. So bhikkhu bhikkhuhi evam’assa vacaniyo Mâ âyasma evaṃ avaca mâ Bhagavantaṃ abbhâcikkhi na hi sâdhu Bhagavato abbhakkhânaṃ na hi Bhagavâ evaṃ vadeyya. Anekapariyâyena âvuso antarâyikâ dhammâ vuttâ Bhagavatâ alaṅca pana te paṭîsevato antarâyâyâ ti. Evaṃca so bhikkhu bhikkhuhi vuccamâno tath’eva paṭigheyya so bhikkhu bhikkhuhi yâvatatiyaṃ samanubhâsitabbo tassa paṭinißaggâya. Yâvatatiyaṃce samanubhâsiyamâno taṃ paṭinißajjeyya icc’etaṃ kusalaṃ no ce paṭinissajjeyya pâcittiyaṃ.

(69) Yô pana bhikkhu jânaṃ tathâvâdinâ bhikkunâ akaṇñudhammena taṃ diṭṭhim appaṭinissatṭhena saddhiṃ sambhuñjeyya vâ samvaseyya vâ saha vâ seyyaṃ kappeyya pâcittiyaṃ.

(70) Samañuddeso’pi ce evaṃ vadeyya Tathâhaṃ Bhagavatâ dhammaṃ desitaṃ âjânâmi yathâ ye’mc antarâyikâ dhammâ vuttâ Bhagavatâ te paṭîsevato nalaṃ antarâyâyâ ti So samañuddeso bhikkhuhi evamassa vacaniyo Mâ âvuso samañuddesa evaṃ avaca mâ Bhagavantaṃ abbhâcikkhi na hi sâdhu Bhagavato abbhakkhânaṃ na hi Bhagavâ evaṃ vadeyya. Anekapariyâyena âvuso samañuddesa antarâyikâ dhammâ vuttâ Bhagavatâ alaṅca pana te paṭîsevato antarâyâyâ ti. Evaṃca so samañuddeso bhikkhuhi vuccamâno tath’eva paṭigheyya so samañuddeso bhikkhuhi evamassa vacaniyo Ajjatagge te âvuso samañuddesa na c’eva so Bhagavâ satthâ apadisitabbo yampi c’aññe samañuddesâ labhanti bhikkhuhi saddhiṃ dvirattatiratmadhapaseyya sâ’pi te n’atthi cara pire vinassâ ti Yô pana bhikkhu jânaṃ tathânâsitaṃ samañuddesaṃ upâlpeyya vâ upaṭṭhâpeyya vâ sambhuñjeyya vâ saha vâ seyyaṃ.
kappeyya pâcittiyaṁ

v Sappâṇavaggo\textsuperscript{14} sattamo v

(71) Yô pana bhikkhu bhikkhûhi sahadhammikaṁ vuccamâno evam vadeyya Na tâvâhaṁ āvuso etasmīṁ sikkhâpade sikkhissâmi yâva n’aaññaṁ bhikkhuṁ byattaṁ vinayadharam paripucchāmi ti pâcittiyaṁ. Sikkhamânena bhikkhave bhikkhunâ aaññatabbam paripucchitabbam paripañhitabbam; ayaṁ tattha sâmici.

(72) Yô pana bhikkhu pâṭimokkhe uddissamâne evam vadeyya Kimpan’imehi khuddânukhuddakehi sikkhâpadehi uddiṭṭhehi yâvaďeva kukkuccâya vihesâya vilekhâya saṅvattantī ti. Sikkhâpadavîvaṇṇanake \textsuperscript{15} pâcittiyaṁ.

(73) Yô pana bhikkhu anvaḍḍhamâsaṁ pâṭimokkhe uddissamâne evam vadeyya Idân’eva kho ahaṁ ājânâmi \textsuperscript{16} ayampi kira dhammo suttâgato suttapariyâpanno anvaḍḍhamâsaṁ uddesaṁ âgacchatī ti Taṅce bhikkhuṁ añe bhikkhû jâneyyum Nisinnapubbaṁ iminā bhikkhunâ dvittikkhattum pâṭimokkhe uddissamâne ko pana vâdo bhiyyo ti na ca tassa bhikkhuno aaññâñakena mutti atthi. Yaṅca tattha âpattiṁ âpanno taṅca yathâdhammo kâretabbo uttarīṇc’assa moho âropetabbo Tassa te āvuso etalabbhâ taverna te dulladdham. Yaṁ tvaṁ pâṭimokkhe uddissamâne na sâdhukaṁ aṭṭhikatvā manasîkarosī ti Idaṁ tasmiṁ mohanake pâcittiyaṁ.

(74) Yô pana bhikkhu bhikkhussa kupito anattamano pahâraṁ dadeyya pâcittiyaṁ.

(75) Yô pana bhikkhu bhikkhussa kupito anattamano talasattikaṁ uggireyya pâcittiyaṁ.

(76) Yô pana bhikkhu bhikkhunâ amûlakena saṅghâdisesena anuḍḍhamseyya pâcittiyaṁ.

(77) Yô pana bhikkhu bhikkhussa saṅcicca kukkuccaṁ upadaheyya Iti’ssa muhuttampi aphâsu bhavissatī ti etad’eva paccayaṁ karîtvā anaññaṁ pâcittiyaṁ.

(78) Yô pana bhikkhu bhikkhunām bhaṇḍanajâtanaṁ kalahajâtanaṁ vivâdâpannānaṁ upassutim tiṭṭheyya Yaṁ ime bhaṇīsantī taṁ sossâmī ti Etadeva paccayaṁ karîtvā
anañña pâcittiyaṁ.

(79) Yô pana bhikkhu dhammikânaṁ kammânaṁ chandaṁ datvâ pacchâ khiyyanadhammaṁ āpajjeyya pâcittiyaṁ.

(80) Yô pana bhikkhu saṅghe vinicchayakathâya vattamânâya chandaṁ adatvâ uţṭhâyâsanâ pakkameyya pâcittiyaṁ.

(81) Yô pana bhikkhu samaggena saṅghena cîvaram datvâ pacchâ khiyyanadhammaṁ āpajjeyya Yathâsanthutaṁ bhikkhû saṅghikaṁ lâbham pariñâmënti ti pâcittiyaṁ.

(82) Yô pana bhikkhu jânaṁ saṅghikaṁ lâbham pariñâtaṁ puggalassa pariñâmeyya pâcittiyaṁ

v Sahadhammika vaggo aţţhamo v

(83) Yô pana bhikkhu rañño khattiyassa mu-ddhâbhisittassa anikkhattarājake aniggatatatanake pubbe apatîsaṁvidito indakhîlaṁ atikkâmeyya pâcittiyaṁ.

(84) Yô pana bhikkhu ratanaṁ vâ ratanasamma taṁ vâ aňñatra ajjhâramā vâ ajjhâvasathâ vâ uuggâheyya vâ uuggâhappeyya vâ pâcittiyaṁ. Ratanaṁ vâ pana bhikkhunâ ratanasamma taṁ vâ ajjhârame vâ ajjhâvasathe vâ uggahetvâ vâ uggâhapetvâ 18 vâ nikkipitabbam Yassa bhavissati so harissati ti; ayaṁ tattha samîci.

(85) Yô pana bhikkhu santaṁ bhikkhuṁ anâpucchâ vikâle gâmaṁ paviseyya aňñatra tathârûpâ accāyikâ karâjîyā pâcittiyaṁ.

(86) Yô pana bhikkhu aţţhimayaṁ vâ dantamayaṁ vâ visâńamayaṁ vâ súcigharam kârâpeyya bhedanakaṁ pâcittiyaṁ.

(87) Navam pana bhikkhunâ mañcaṁ vâ pîhaṁ vâ kârayamânena aţţhañgulapâdakaṁ kâretabbaṁ sugatañgulena aňñatra heţţhimâya âţaniyâ; taṁ atikkâmayato chedanakaṁ pâcittiyaṁ.

(88) Yô pana bhikkhu mañcaṁ vâ pîhaṁ vâ tûlonaddhaṁ kârâpeyya uddâlanakaṁ pâcittiyaṁ.

(89) Nisîdanam pana bhikkhunâ kârayamânena pamâńikaṁ kâretabbaṁ; tatr’idaṁ pamâṇarma dîghaso dve vidatthiyo sugatavidatthiyâ tiriyaṁ dîyačḍham dasâ vidatthi. Taṁ atikkâmayato chedanakaṁ pâcittiyaṁ.

(90) Ka{n}ḍupa{ṭ}icchâdîm pana bhikkhunâ kârayamânena pamâńikaṁ kâretabbâ; tatr’idaṁ pamâṇarma dîghaso catasso vidatthiyo sugatavidatthiyâ tiriyaṁ dve vidatthiy. Taṁ atikkâmayato chedanakaṁ pâcittiyaṁ.

(91) Vassikasâṭikaṁ pana bhikkhunâ kârayamânena pamâńikaṁ kâretabbâ; tatr’idaṁ pamâṇarma dîghaso cha vidatthiyo sugatavidatthiyâ tiriyaṁ aţḍhateyyâ. Taṁ
atikkâmayato chedanakâm pâcittiyaṁ.

(92) Yô pana bhikkhu sugatacīvarappamâ ṇam cîvaraṁ kârâpeyya atirekaṁ vâ chedanakâm pâcittiyaṁ. Tatr’idaṁ sugatassa sugatacīvarappamâṇam dîghaso nava vidatthiyo sugatavidatthiyo tiriyaṁ cha vidatthiyo idaṁ sugatassa sugatacīvarappamâṇam

v Ratanavaggo navamo v


Pâcittiya niṭṭhitâ

Pacittiya

Part One: The Lie Chapter

1. A deliberate lie is to be confessed.
2. An insult is to be confessed.
3. Malicious tale-bearing among bhikkhus is to be confessed.
4. Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be confessed.
5. Should any bhikkhu lie down in the same lodging with an unordained person for more than two or three consecutive nights, it is to be confessed.
6. Should any bhikkhu lie down in the same lodging with a woman, it is to be confessed.
7. Should any bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.
8. Should any bhikkhu report (his own) factual superior human state to an unordained person, it is to be confessed.
9. Should any bhikkhu report (another) bhikkhu’s gross offense to an unordained person -- unless authorized by the bhikkhus -- it is to be confessed.
10. Should any bhikkhu dig soil or have it dug, it is to be confessed.

Part Two: The Living Plant Chapter

11. The damaging of a living plant is to be confessed.
12. Evasive speech and uncooperativeness are to be confessed.
13. Maligning or complaining (about a Community official) is to be confessed.
14. Should any bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open -- or have it set out -- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.
15. Should any bhikkhu, having set out bedding in a lodging belonging to the Community -- or having had it set out -- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is
to be confessed.

16. Should any bhikkhu knowingly lie down in a lodging belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinking), “Whoever feels crowded will go away” -- doing it for this reason and no other -- it is to be confessed.

17. Should any bhikkhu, angry and displeased, evict a bhikkhu from a dwelling belonging to the Community -- or have him evicted -- it is to be confessed.

18. Should any bhikkhu sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.

19. When a bhikkhu is building a large dwelling, he may apply two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should he apply more than that, even if standing where there are no crops to speak of, it is to be confessed.

20. Should any bhikkhu knowingly pour water containing living beings -- or have it poured -- on grass or on clay, it is to be confessed.

Part Three: The Exhortation Chapter

21. Should any bhikkhu, unauthorized, exhort the bhikkhunis, it is to be confessed.

22. Should any bhikkhu, even if authorized, exhort the bhikkhunis after sunset, it is to be confessed.

23. Should any bhikkhu, having gone to the bhikkhunis’ quarters, exhort the bhikkhunis -- except at the proper occasion -- it is to be confessed. Here the proper occasion is this: A bhikkhuni is ill. This is the proper occasion here.

24. Should any bhikkhu say that the bhikkhus exhort the bhikkhunis for the sake of personal gain, it is to be confessed.

25. Should any bhikkhu give robe-cloth to a bhikkhuni unrelated to him, except in exchange, it is to be confessed.

26. Should any bhikkhu sew a robe or have it sewn for a bhikkhuni unrelated to him, it is to be confessed.

27. Should any bhikkhu, by arrangement, travel together with a bhikkhuni even for the interval between one village and the next, except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan, and is considered dubious and risky. This is the proper occasion here.

28. Should any bhikkhu, by arrangement, get in the same boat with a bhikkhuni going upstream or downstream -- except to cross over to the other bank -- it is to be confessed.

29. Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhuni, except for food that householders had already intended for him prior (to her prompting), it is to be confessed.

30. Should any bhikkhu sit in private, alone with a bhikkhuni, it is to be confessed.

Part Four: The Food Chapter

31. A bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed.

32. A group meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on
a boat, an extraordinary occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

33. An out-of-turn meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth (the robe season), a time of making robes. These are the proper occasions here.

34. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

35. Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not left over, it is to be confessed.

36. Should any bhikkhu, knowingly and wishing to find fault, present staple or non-staple food to a bhikkhu who has eaten and turned down an offer (for further food), saying, “Here, bhikkhu, chew or consume this” -- when it has been eaten, it is to be confessed.

37. Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38. Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39. There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is to be confessed.

40. Should any bhikkhu take into his mouth an edible that has not been given -- except for water and tooth-cleaning sticks -- it is to be confessed.

Part Five: The Naked Ascetic Chapter

41. Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42. Should any bhikkhu say to a bhikkhu, “Come, my friend, let’s enter the village or town for alms,” and then -- whether or not he has had (food) given to him -- dismiss him, saying, “Go away, my friend. I don’t like sitting or talking with you. I prefer sitting or talking alone,” if doing it for that reason and no other, it is to be confessed.

43. Should a bhikkhu sit intruding on a family “with its meal,” it is to be confessed.

44. Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45. Should any bhikkhu sit in private, alone with a woman, it is to be confessed.

46. Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: the time of giving cloth, the time of making robes. These are the proper times here.

47. A bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it for longer than that -- unless the invitation is renewed or is permanent -- it is to be confessed.

48. Should any bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.

49. There being some reason or another for a bhikkhu to go to an army, he may stay two or three (consecutive)
nights with the army. If he should stay longer than that, it is to be confessed.

50. If a bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

Part Six: The Alcoholic Drink Chapter

51. The drinking of alcohol or fermented liquor is to be confessed.

52. Tickling with the fingers is to be confessed.

53. The act of playing in the water is to be confessed.

54. Disrespect is to be confessed.

55. Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.

56. Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled -- unless there is a suitable reason -- it is to be confessed.

57. Should any bhikkhu bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.

58. When a bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

59. Should any bhikkhu, himself having placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhikkhuni, a female probationer, a male novice, or a female novice, then make use of the cloth without the shared ownership’s being rescinded, it is to be confessed.

60. Should any bhikkhu hide (another) bhikkhu’s bowl, robe, sitting cloth, needle case, or belt -- or have it hidden -- even as a joke, it is to be confessed.

Part Seven: The Animal Chapter

61. Should any bhikkhu knowingly deprive an animal of life, it is to be confessed.

62. Should any bhikkhu knowingly make use of water with living beings in it, it is to be confessed.

63. Should any bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.

64. Should any bhikkhu knowingly conceal another bhikkhu’s serious offense, it is to be confessed.

65. Should any bhikkhu knowingly give full ordination to an individual less than twenty years of age, the individual is not ordained and the bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.

66. Should any bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

67. Should any bhikkhu, by arrangement, travel together with a woman, even for the interval between one
village and the next, it is to be confessed.

68. Should any bhikkhu say the following: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me, when indulged in, are not genuine obstructions,” the bhikkhus should admonish him thus: “Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions.”

And should the bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

69. Should any bhikkhu knowingly consort, join in communion, or lie down in the same lodging with a bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70. And if a novice should say the following: “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive for me when indulged in, are not genuine obstructions,” the bhikkhus should admonish him thus: “Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions.”

And should that novice, thus admonished by the bhikkhus, persist as before, the bhikkhus should admonish him as follows: “From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get -- that of sharing lodgings two or three nights with the bhikkhus. Away with you! Out of our sight! (literally, ‘Get lost!’)”

Should any bhikkhu knowingly support, receive services from, consort with, or lie down in the same lodging with a novice thus expelled, it is to be confessed.

Part Eight: The In-accordance-with-the-Rule Chapter

71. Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, “Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, experienced and learned in the discipline,” it is to be confessed. Bhikkhus, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here.

72. Should any bhikkhu, when the Patimokkha is being repeated, say, “Why are these lesser and minor training rules repeated when they lead only to anxiety, bother and confusion?” the criticism of the training rules is to be confessed.

73. Should any bhikkhu, when the Patimokkha is being recited every half-month, say, “Just now have I heard that this case, too, is handed down in the Patimokkha, is included in the Patimokkha, and comes up for recitation every half-month;” and if other bhikkhus should know, “That bhikkhu has already sat through two or three recitations of the Patimokkha, if not more,” the bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deception is to be exposed: “It is no gain for you, friend, it is ill-done, that when the Patimokkha is being recited, you do not pay proper attention and take it to heart.” Here the deception is to be confessed.

74. Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be confessed.

75. Should any bhikkhu, angered and displeased, raise his hand against (another) bhikkhu, it is to be confessed.

76. Should any bhikkhu charge a bhikkhu with an unfounded sanghadisesa (offense), it is to be confessed.

77. Should any bhikkhu purposefully provoke anxiety in (another) bhikkhu, (thinking,) “This way, even for just
a moment, he will have no peace” -- if doing it for just this reason and no other -- it is to be confessed.

78. Should any bhikkhu stand eavesdropping on bhikkhus when they are arguing, quarreling, and disputing, thinking, “I will overhear what they say” -- if doing it for just this reason and no other -- it is to be confessed.

79. Should any bhikkhu, having given consent (by proxy) to a formal act carried out in accordance with the rule, later complain (about the act), it is to be confessed.

80. Should any bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.

81. Should any bhikkhu, (acting as part of) a Community in concord, give robe-cloth (to an individual bhikkhu) and later complain, “The bhikkhus apportion the Community’s gains according to friendship,” it is to be confessed.

82. Should any bhikkhu knowingly divert to an individual gains that had been allocated for the Community, it is to be confessed.

Part Nine: The Treasure Chapter

83. Should any bhikkhu, without being previously announced, cross the threshold of a consecrated noble king’s (sleeping chamber) from which the king has not left, from which the treasure (the queen) has not withdrawn, it is to be confessed.

84. Should any bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable, except within a monastery or within a dwelling, it is to be confessed. But when a bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) “Whoever it belongs to will (come and) fetch it.” This is the proper course here.

85. Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time -- unless there is a suitable emergency -- it is to be confessed.

86. Should any bhikkhu have a needle case made of bone, ivory, or horn, it is to be broken and confessed.

87. When a bhikkhu is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long -- using Sugata fingerbreadths -- not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.

88. Should any bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

89. When a bhikkhu is making a sitting cloth, it is to be made to the standard measurement. Here the standard is this: two spans -- using the Sugata span -- in length, 1 1/2 in width, the border a span. In excess of that, it is to be cut down and confessed.

90. When a bhikkhu is making a skin-eruption covering cloth, it is to be made to the standard measurement. Here the standard is this: four spans -- using the Sugata span -- in length, two spans in width. In excess of that, it is to be cut down and confessed.

91. When a bhikkhu is making a rains-bathing cloth, it is to be made to the standard measurement. Here the standard is this: six spans -- using the Sugata span -- in length, 2 1/2 in width. In excess of that, it is to be cut down and confessed.

92. Should any bhikkhu have a robe made the size of the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans -- using the Sugata span -- in length, six spans in width. This is the size of the Sugata’s Sugata robe.
Imë kho pan’âyasmanto cattàrō pâtidesanîyâ dhammâ uddësaṇā agacchanti.

(1) Yô pana bhikkhu aûnâţikâya bhikkhuniyâ antaragharam paviţthâya hatthato khâdanîyam vâ bojanîyam vâ sahatthâ paţigghahetvâ khâdeyya vâ bhuñjeyya vâ; paţidesetabbañë teha bhikkhunâ Gârayhañ âvuso dhammañ âpajjim âsappâya pâtidesanîyam taṁ paţidesemî ti.

(2) Bhikkhû pan’eva kulesu nimanttâ bhuñjanti. Tatra ce 19 bhikkhuni vosâsamânarûpâ ñhitâ hoti Ídha sûpañëm detha Ídha odanam detha ti Tëhi bhikkhûhi sâ bhikkhûnû apasâdetabbâ Appasakka tâva bhagini yâva bhikkhû bhuñjantî ti Ekassa’pi ce bhikkhuno nappaţibhâseya taṁ bhikkhuniyam apasâdetum Appasakka tâva bhagini yâva bhikkhû bhuñjantî ti; paţidesetabbañë tehi bhikkhûhi Gârayhañ âvuso dhammañ âpajjim âsappâya pâtidesanîyam taṁ paţidesemî ti.

(3) Yâni kho pana tâni sekkhasammatâni kulûni. Yô pana bhikkhu tathârûpesu sekkhasammatesu kulesu pubbe animantito agilûno khâdanîyam vâ bojanîyam vâ sahatthâ paţigghahetvâ khâdeyya vâ bhuñjeyya vâ; paţidesetabbañë teha bhikkhunâ Gârayhañ âvuso dhammañ âpajjim âsappâya pâtidesanîyam taṁ paţidesemî ti.

(4) Yâni kho pana tâni âraññakâni senâsanâni sâsañkasammatâni sappaţibhâyâni Yô pana bhikkhu tathârûpesu senâsanesu viharanto 20 pubbe appaţisamviditañ khâdanîyam vâ bojanîyam vâ ajjhârâme sahatthâ paţigghahetvâ agilûno khâdeyya vâ bhuñjeyya vâ; paţidesetabbañë teha bhikkhunâ Gârayhañ âvuso dhammañ âpajjim âsappâya pâtidesanîyam taṁ paţidesemî ti Uddiţhâ kho âyasmanto cattàro pâtidesanîyâ dhammâ.

Tatth’âyasmante pucchâmi Kacci’ttha parisuddhâ?

Dutiyam pi pucchâmi Kacci’ttha parisuddhâ?

Tatiyam pi pucchâmi Kacci’ttha parisuddhâ? Parisuddh’etth’âyasmanto tasmâ tuţhî evam etãm dhârayâmi.

Pâtidesanîyâ niţhitâ

Patidesaniyâ

1. Should any bhikkhu chew or consume staple or non-staple food, having received it himself from the hand of an unrelated bhikkhuni in an inhabited area, he is to acknowledge it: “Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”

2. In case bhikkhus, being invited, are eating in family homes, and if a bhikkhuni is standing there as though giving directions, (saying,) “Give curry here, give rice here,” then the bhikkhus are to dismiss her: “Go away, sister, while the bhikkhus are eating.” If not one of the bhikkhus should speak to dismiss her, “Go away, sister, while the bhikkhus are eating,” the bhikkhus are to acknowledge it: “Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it.”

3. There are families designated as in training. Should any bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the homes of families designated as in training, he is to acknowledge it: “Friends, I have committed a blameworthy, unsuitable act that ought to be
acknowledged. I acknowledge it.”

4. There are wilderness abodes that are dubious and risky. Should any bhikkhu, not being ill, living in such abodes, chew or consume unannounced (gifts of) staple or non-staple food, having received them himself in the abode, he is to acknowledge it: “Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”

sekhiyā dhammā

Imê khô pan’âyasmantô sêkhiyâ dhammâ uddêsaṃ âgacchanti

(1) Parimaõóalaünâvassesâmâ tô sikkhâ karanîyâ.
(2) Parimaõóalaâ’pârupissâmâ tô sikkhâ karanîyâ.
(3) Supâticchannozi antaraghare gamissâmâ tô sikkhâ karanîyâ.
(4) Supâticchannosantantaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(5) Susamvuto antaraghare gamissâmâ tô sikkhâ karanîyâ.
(6) Susamvuto antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(7) Okkhittacakkhu antaraghare gamissâmâ tô sikkhâ karanîyâ.
(8) Okkhittacakkhu antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(9) Na ukkhittakâya antaraghare gamissâmâ tô sikkhâ karanîyâ.
(10) Na ukkhittakâya antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(11) Na ujjagghikâya antaraghare gamissâmâ tô sikkhâ karanîyâ.
(12) Na ujjagghikâya antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(13) Appasaddo antaraghare gamissâmâ tô sikkhâ karanîyâ.
(14) Appasaddo antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(15) Na kâyappacâlakaṁ antaraghare gamissâmâ tô sikkhâ karanîyâ.
(16) Na kâyappacâlakaṁ antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(17) Na bâhuppacâlakaṁ antaraghare gamissâmâ tô sikkhâ karanîyâ.
(18) Na bâhuppacâlakaṁ antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(19) Na sîsappacâlakaṁ antaraghare gamissâmâ tô sikkhâ karanîyâ.
(20) Na sîsappacâlakaṁ antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(21) Na khambhakato antaraghare gamissâmâ tô sikkhâ karanîyâ.
(22) Na khambhakato antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(23) Na oguññhito antaraghare gamissâmâ tô sikkhâ karanîyâ.
(24) Na oguññhito antaraghare nisîdissâmâ tô sikkhâ karanîyâ.
(25) Na ukkuññkâya antaraghare gamissâmâ tô sikkhâ karanîyâ.
(26) Na pallatthikâya = antaraghare nisîdissâmâ tô sikkhâ karanîyâ.

Chabbîsati sâruppâ

(1) Sakkaccaṁ piṇḍapâtaṁ paṭīggaheussâmâ tô sikkhâ karanîyâ.
(2) Pattasaññi piṇḍapâtaṁ paṭīggaheussâmâ tô sikkhâ karanîyâ.
(3) Samasûpakaṁ piṇḍapâtaṁ paṭīggaheussâmâ tô sikkhâ karanîyâ.
(4) Samatittikaṁ piṇḍapâtaṁ paṭīggaheussâmâ tô sikkhâ karanîyâ.
(5) Sakkaccaṁ piṇḍapâtaṁ bhuñjissâmâ tô sikkhâ karanîyâ.
(6) Pattasaññi piṇḍapâtaṁ bhuñjissâmâ tô sikkhâ karanîyâ.
(7) Sapadânaṃ pîṇḍapâtaṃ bhuṆjissâmî ti sikkhâ karaṇîyâ.
(8) Samasûpakaṃ pîṇḍapâtaṃ bhuṆjissâmî ti sikkhâ karaṇîyâ.
(9) Na thûpato omaddîtvâ pîṇḍapâtaṃ bhuṆjissâmî ti sikkhâ karaṇîyâ.
(10) Na sûpaṃ vâ byaṅjanaṃ vâ odanena paṭîcchâdassâmî bhîyyokamyataṃ upâdâyâ ti sikkhâ karaṇîyâ.
(11) Na sûpaṃ vâ odanaṃ vâ agilâno attano atthâya viṁñâpetvâ bhuṆjissâmî ti sikkhâ karaṇîyâ.
(12) Na ujjhânasâññî paresaṃ pattam olokessâmî ti sikkhâ karaṇîyâ.
(13) Nâtimahanta kavaḷaṃ karissâmî ti sikkhâ karaṇîyâ.
(14) Parimaṅḍâlaṃ âlopa karissâmî ti sikkhâ karaṇîyâ.
(15) Na anâhaṭte kavaḷe mukhadvâraṃ vivarissâmî ti sikkhâ karaṇîyâ.
(16) Na bhuṅjamâno sabba hattha mukhe pakkhipissâmî ti sikkhâ karaṇîyâ.
(17) Na sakavaṇa mukhena byâharissâmî ti sikkhâ karaṇîyâ.
(18) Na piṅgùkhepakam bhuṆjissâmî ti sikkhâ karaṇîyâ.
(19) Na vajavacchedakaṃ bhuṆjissâmî ti sikkhâ karaṇîyâ.
(20) Na satativakkharaṇam bhuṆjissâmî ti sikkhâ karaṇîyâ.
(21) Na avagaṇḍâlaṃ kavaḷe mukhe pakkhipissâmî ti sikkhâ karaṇîyâ.
(22) Na jivhânicchârakaṃ bhuṆjissâmî ti sikkhâ karaṇîyâ.
(23) Na satthapâ ñissa agilânassa dhamma desissâmî ti sikkhâ karaṇîyâ.
(24) Na âvudhapâ ñissa agilânassa dhamma desissâmî ti sikkhâ karaṇîyâ.
(25) Na pâdukârûhassa agilânassa dhamma desissâmî ti sikkhâ karaṇîyâ.
(26) Na veṭhitasîsassa agilânassa dhamma desissâmî ti sikkhâ karaṇîyâ.
(14) Na ṭhito nisinnassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
(15) Na pacchato gacchanto purato gacchantassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
(16) Na uppathena gacchanto pathena gacchantassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.

Soḷasa dhammadesanâpatisamyuttâ Sekhiya

Part One: The 26 Dealing with Proper Behavior

1. [2] I will wear the lower robe [upper robe] wrapped around (me): a training to be observed.  
3. [4] I will go [sit] well-covered in inhabited areas: a training to be observed.  
5. [6] I will go [sit] well-restrained in inhabited areas: a training to be observed.  
7. [8] I will go [sit] with eyes lowered in inhabited areas: a training to be observed.  
9. [10] I will not go [sit] with robes hitched up in inhabited areas: a training to be observed.  
11. [12] I will not go [sit] laughing loudly in inhabited areas: a training to be observed.  
13. [14] I will go [sit] (speaking) with a lowered voice in inhabited areas: a training to be observed.  
15. [16] I will not go [sit] swinging the body in inhabited areas: a training to be observed.  
17. [18] I will not go [sit] swinging the arms in inhabited areas: a training to be observed.  
19. [20] I will not go [sit] swinging the head in inhabited areas: a training to be observed.  
21. [22] I will not go [sit] with arms akimbo in inhabited areas: a training to be observed.  
23. [24] I will not go [sit] with my head covered in inhabited areas: a training to be observed.  
25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.  
26. I will not sit holding up the knees in inhabited areas: a training to be observed.

Part Two: The 30 Dealing with Food

1. I will receive almsfood appreciatively: a training to be observed.  
2. I will receive almsfood with attention focused on the bowl: a training to be observed.  
3. I will receive almsfood with bean curry in proper proportion: a training to be observed.  
4. I will receive almsfood level with the edge (of the bowl): a training to be observed.  
5. I will eat almsfood appreciatively: a training to be observed.  
6. I will eat almsfood with attention focused on the bowl: a training to be observed.  
7. I will eat almsfood methodically: a training to be observed.  
8. I will eat almsfood with bean curry in proper proportion: a training to be observed.  
9. I will not eat almsfood taking mouthfuls from a heap: a training to be observed.  
10. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.  
11. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.  
12. I will not look at another’s bowl intent on finding fault: a training to be observed.  
13. I will not take an extra-large mouthful: a training to be observed.  
14. I will make a rounded mouthful: a training to be observed.  
15. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.  
16. I will not put the whole hand into the mouth while eating: a training to be observed.  
17. I will not speak with the mouth full of food: a training to be observed.  
18. I will not eat from lifted balls of food: a training to be observed.  
19. I will not eat nibbling at mouthfuls of food: a training to be observed.  
20. I will not eat stuffing out the cheeks: a training to be observed.  
21. I will not eat shaking (food off) the hand: a training to be observed.  
22. I will not eat scattering rice about: a training to be observed.
23. I will not eat sticking out the tongue: a training to be observed.
24. I will not eat smacking the lips: a training to be observed.
25. I will not eat making a slurping noise: a training to be observed.
26. I will not eat licking the hands: a training to be observed.
27. I will not eat licking the bowl: a training to be observed.
28. I will not eat licking the lips: a training to be observed.
29. I will not accept a water vessel with a hand soiled by food: a training to be observed.
30. I will not, in an inhabited area, throw away bowl-rinsing water that has grains of rice in it: a training to be observed.

Part Three: The 16 Dealing with Teaching Dhamma

1. I will not teach Dhamma to a person with an umbrella in his hand and who is not ill: a training to be observed.
2. (3,4) I will not teach Dhamma to a person with a staff (Knife, Weapon) in hand and who is not ill: a training to be observed.
5. [6] I will not teach Dhamma to a person wearing non-leather [leather] footwear who is not ill: a training to be observed.
7. I will not teach Dhamma to a person in a vehicle and who is not ill: a training to be observed.
8. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.
9. I will not teach Dhamma to a person who sits holding up his knees and who is not ill: a training to be observed.
10. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.
11. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.
12. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.
13. Sitting on a low seat, I will not teach Dhamma to a person sitting on a high seat who is not ill: a training to be observed.
14. Standing, I will not teach Dhamma to a person sitting who is not ill: a training to be observed.
15. Walking behind, I will not teach Dhamma to a person walking ahead who is not ill: a training to be observed.
16. Walking beside a path, I will not teach Dhamma to a person walking on the path and who is not ill: a training to be observed.

(1) Na ŭhito agilâno uccâraṃ vā passâvaṃ vā karissâmî ti sikkhâ karaṇīyâ.
(2) Na harite agilâno uccâraṃ vā passâvaṃ vā kheḷaṃ vā karissâmî ti sikkhâ karaṇīyâ.
(3) Na udake agilâno uccâraṃ vā passâvaṃ vā kheḷaṃ vā karissâmî ti sikkhâ karaṇīyâ

PART FOUR: THE THREE MISCELLANEOUS RULES

1. Not being ill, I will not defecate or urinate while standing: a training to be observed.
2. Not being ill, I will not defecate, urinate, or spit on crops: a training to be observed.
3. Not being ill, I will not defecate, urinate, or spit in water: a training to be observed.
Adhikarana-Samatha

1. A verdict “in the presence of” should be given. This means that the formal act settling the issue must be carried out in the presence of the Community, in the presence of the individuals, and in the presence of the Dhamma and Vinaya.

2. A verdict of mindfulness may be given. This is the verdict of innocence given in an accusation, based on the fact that the accused remembers fully that he did not commit the offense in question.

3. A verdict of past insanity may be given. This is another verdict of innocence given in an accusation, based on the fact that the accused was out of his mind when he committed the offense in question and so is absolved of any responsibility for it.

4. Acting in accordance with what is admitted. This refers to the ordinary confession of offenses, where no formal interrogation is involved. The confession is valid only if in accord with the facts, e.g., a bhikkhu actually commits a pacittiya offense and then confesses it as such, and not as a stronger or lesser offense. If he were to confess it as a dukkata or a sanghadisesa, that would be invalid.

5. Acting in accordance with the majority. This refers to cases in which bhikkhus are unable to settle a dispute unanimously, even after all the proper procedures are followed, and -- in the words of the Canon -- are “wounding one another with weapons of the tongue.” In cases such as these, decisions can be made by majority vote.

6. Acting in accordance with the accused’s further misconduct. This refers to cases where a bhikkhu admits to having committed the offense in question only after being formally interrogated about it. He is then to be reproved for his actions, made to remember the offense and to confess it, after which the Community carries out a formal act of “further misconduct” against him as an added punishment for being so uncooperative as to require the formal interrogation in the first place.

7. Covering over as with grass. This refers to situations in which both sides of a dispute realize that, in the course of their dispute, they have done much that is unworthy of a contemplative. If they were to deal with one another for their offenses, the only result would be greater divisiveness. Thus if both sides agree, all the bhikkhus gather in one place. (According to the Commentary, this means that all bhikkhus in the sima must attend. No one should send his consent, and even sick bhikkhus must go.) A motion is made to the entire group that this procedure will be followed. One member of each side then makes a formal motion to the members of his faction that he will make a confession for them. When both sides are ready, the representative of each side addresses the entire group and makes the blanket confession, using the form of a motion and one announcement (natti-duṭiya-kamma).

Saccakiriya Gâthâ
(Concluding Verses)

(Chief Monk: Handa mayaṁ saccakiriya gâthâ Yô bhaṇâma se)

Natthi me saraṇaṁ aṇṇaṁ Buddha me saraṇaṁ varaṁ Etena sacca vajjena Sotthi me hotu sabbadâ.

Natthi me saraṇaṁ aṇṇaṁ Dhammo me saraṇaṁ varaṁ Etena sacca vajjena Sotthi me hotu sabbadâ.

Natthi me saraṇaṁ aṇṇaṁ Saṅgho me saraṇaṁ varaṁ Etena sacca vajjena Sotthi me hotu sabbadâ.

I have no other refuge, The Buddha is my foremost refuge through the speaking of this truth, may I be blessed always.

I have no other refuge, The Dhamma is my foremost refuge through the speaking of this truth, may I be blessed always.

I have no other refuge, The Sangha is my foremost refuge through the speaking of this truth, may I be blessed always.

Sîluddesapâñhô

(Chief Monk: Handa mayaṁ sîluddesapâţho bhaṇâma se)

Bhâsitaṁ idaṁ têna Bhagavatâ jânatâ passatâ arahatâ sammâsambuddhena

Sampanna sîlâ bhikkhave viharatha sampanna pâṭimokkhâ

pâṭimokka saṃvara saṃvutâ viharatha âcâra gocara sampannâ

aṇumattesu vajjesu bhaya dassâvî samâdâya sikkhatha sikkhâpadesû ti.

Tasmâ tihamhehi sikkhatabboṁ: Sampanna sîlâ viharissâma sampanna pâṭimokkhâ

Pâṭimokkha saṃvara saṃvutâ viharissâma âcâra gocara sampannâ aṇumattesu vajjesu bhaya dassâvî samâdâya sikkhissâma sikkhâpa desû ti. Evañhi no sikkhitabboṁ.

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self awakened: Live consummate in virtue, monks, and consummate in the Pâṭimokkhâ. Live restrained with
the restraint of the Pātimokkha, consummate in your behavior & sphere of activity
Train yourselves: We will live consummate in virtue, consummate in the Pātimokkha. 
We will live restrained with the restraint of the Pātimokkha, consummate in our behavior & sphere of activity.
We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults.
That’s how we should train ourselves.

Tâyana gâthâ

(Chief Monk: Handa mayaṃ tâyana gâthâ Yô bhaṇâma se)

Chindasotaṃ parakkamma Ḳâme panûda brâhmaṇa Nappahâya muni kâme

Nekattamupapajjati. Kayirâ ce kayirâthenaṃ Dalhamenaṃ parakkame Sîthilo hi paribbâjo Bhiyyo âkirate rajâm. Akataṃ dukkataṃ seyyo Pacchâ tappati dukkataṃ

Katańca sukataṃ seyyo Yaṃ katvâ nânutappati. Kuso yathâ duggahito Hatthamevânukantati Sâmañña dupparâmaṭṭhaṃ Nirayâyûpakaḍẖati.

Yañkiicī sithilaṃ kammaṃ Sañkiliṭṭhaṇca yaṃ vataṃ Sañkassaraṃ brahmacariyaṃ

Na taṃ hoti mahapphalan’ti.

Having striven, brahman, cut the stream.       Expel sensual passions.
Without abandoning sensual passions       a sage encounters no oneness of mind.

If something’s to be done, then work at it firmly,  
for a slack going forth kicks up all the more dust.
It’s better to leave a misdeed undone. A misdeed burns you afterward.
Better that a good deed be done     that, when you’ve done it,     you don’t regret.
Just as sharp bladed grass, if wrongly held, wounds the very hand that holds it
the contemplative life, if wrongly grasped, drags you down to hell. Any slack act, or defiled observance,
or fraudulent life of chastity bears no great fruit.

Ovâda pâṭimokkhâ Gâthâ

Uddiṭṭhaṃ kho têna Bhagavatâ jânatâ passatâ arahatâ sammâ sambuddhena: 
Ovâda pâṭimokkhaṃ tîhi gâthâhi.

Khanti paramaṃ Tapö titikkhâ Nibbanaṃ paramaṃ vadanti buddhâ,
Na hi pabbajito parûpaghâtì Sama.no hoti paraṃ viheṭhayanto

Sabba pâpassa akara.nam, Kusalassûpa sampadâ,
Sà cittâ pariyodapanam: Ètaṃ buddhâ na sâsanaṃ.

Anûpa vâdo anûpa ghâto Pâṭimokkhe ca saṃvaro
Mattanñutâ ca bhattasmiṃ Pantaṇca sayan’âsanaṃ.
Adhicitte ca âyogo: Ètaṃ buddhâ na sâsananti.

Worthy One Rightly Self awakened: the Pâtimokkha Exhortation in three verses:
This was summarized by the Blessed One, the One who Knows, the One who Sees, the

Patient forbearance is the foremost austerity. Liberation is foremost: that’s what the Buddhas say.

He is no monk who injures another; nor a contemplative, he who mistreats another.

The non doing of any evil, The performance of what’s skillful,  
The cleansing of one’s own mind: This is the Buddhas’ teaching.

Not disparaging, not injuring, Restraint in line with the monastic code,  
Moderation in food Dwelling in seclusion,  
Commitment to the heightened mind: This is the Buddhas’ teaching.

Pavâraõâ Pubbakiccaõ

Pavâraõâkaraõâto pubbe navavidham pubbakiccam kâtabbaõ hoti. Taõthânasamajjanaõca; tattha padõpjjajalaõca; âsanapaõõapanaõca; pâniyaparibhojanõyõõpaõõhapatanaõca; chandârahannõm bhikkhûnõm chandâharaõnõca; tesãõõeva akapavaõvâ õnampî õaharaõnõca; utukkhaõnõca; bhikkhuõnannõ ca; bhikkhuõnõvamoõvâ câ ’ti.

tesaṅca vikālabhojanādivasena vatthu sabhāgāpattiyo ce na

Telling the Season

Normal Season (Eight Upōsatha)

Ayaṁ hēmantōtu (gimhotu/vassānotu) imasmiṅca utumhi aṭṭha uposathā iminā pakkhana ...

2nd Eko uposatho sampatto eko uposatho atikkanto cha uposathā avasiṭṭhā
3rd Eko uposatho sampatto dve uposatho atikkantā pāṅca uposathā avasiṭṭhā.
4th Eko uposatho sampatto tayo uposatho atikkantā cattāro uposathā avasiṭṭhā.
5th Eko uposatho sampatto cattāro uposatho atikkantā tayo uposathā avasiṭṭhā.
6th Eko uposatho sampatto pāṅca uposatho atikkantā dve uposathā avasiṭṭhā.
7th Eko uposatho sampatto cha uposatho atikkantā eko uposathā avasiṭṭhā.
8th Eko uposatho sampatto satta uposatho atikkantā aṭṭha uposathā paripūṇṇā.

Additional Month Season (Ten Upōsatha)

Ayaṁ gimhotu imasmiṅca utumhi adhihamāsadasavasena dasa uposathā iminā pakkhana ...

1st Eko uposatho sampatto nava uposathā avasiṭṭhā.
2nd Eko uposatho sampatto eko uposatho atikkanto aṭṭha uposathā avasiṭṭhā.
3rd Eko uposatho sampatto dve uposatho atikkantā satta uposathā avasiṭṭhā.
4th Eko uposatho sampatto tayo uposatho atikkantā cha uposathā avasiṭṭhā.
5th Eko uposatho sampatto cattāro uposatho atikkantā pāṅca uposathā avasiṭṭhā.
6th Eko uposatho sampatto pāṅca uposatho atikkantā cattāro uposathā avasiṭṭhā.
7th Eko uposatho sampatto cha uposatho atikkantā tayo uposathā avasiṭṭhā.
8th Eko uposatho sampatto satta uposatho atikkantā dve uposathā paripūṇṇā.
9th Eko uposatho sampatto aṭṭha uposatho atikkantā eko uposathā avasiṭṭhā.
10th Eko uposatho sampatto nava uposathā atikkantā dasa uposathā paripūṇṇā.

Normal Season with Pavāraṇā

... satta ca uposathā ekā ca pavāraṇā iminā pakkhana ...

1st Eko uposatho sampatto cha ca uposathā ekā ca pavāraṇā avasiṭṭhā.
2nd Eko uposatho sampatto eko uposatho atikkanto pāṅca ca uposathā ekā ca pavāraṇā avasiṭṭhā.
3rd Eko uposatho sampatto dve uposatho atikkantā cattāro ca uposathā ekā ca pavāraṇā avasiṭṭhā.
4th Eko uposatho sampatto tayo uposatho atikkantā tayo ca uposathā ekā ca pavāraṇā avasiṭṭhā.
5th Eko uposatho sampatto cattāro uposatho atikkantā dve ca uposathā ekā ca pavāraṇā avasiṭṭhā.
6th Eko pavāraṇā sampattā pāṅca uposathā atikkantā dve uposathā avasiṭṭhā.
7th Eko uposatho sampatto pāṅca ca uposatho ekā ca pavāraṇā atikkantā eko uposatho...
avasiṭṭho.

8th Eko uposatho sampatto cha ca uposatho ekā ca pavāraṇā atikkantā satta ca uposathā ekā ca pavāraṇā paripuṇṇā.
Notes on Variant Readings in thê Pâṭimokkha

The text is based on Ven. Ñâõamoli’s edition for Mahâmakuññarâjavidyâlaya of Bangkok 1969. Minor changes have been made to the punctuation. The Burmese Edition used for comparison was a manual for bhikkhus published by Mahâsi Sâsana Yeiktha Rangoon.

1. The Burmese Edition always has ‘bhikkhusammutiyâ’ for ‘bhikkhusammatiyâ’.
2. BE omits: ‘No ce abhinipphâdeyya’.
3. BE has ‘haritabbâni’ for ‘hâretabbâni’. The latter seems to be the causative form which would be incorrect since there is no one available to carry the wool for the bhikkhu.
4. BE omits ‘ca’.
5. BE has ‘addhamâso’ for ‘aóôhamâso’.
6. BE has ‘viyyati’ for ‘vîyâti’.
7. BE has ‘pubbupagataü’ for ‘pubbûpagataü’
8. BE adds the word ‘therâ’. Only theras would have admonished bhikkhunîs.
9. BE omits ‘evaü vađeyya’.
10. BE has ‘hasadhamme’ for ‘hassadhamme’.
11. BE has ‘appaccuddhâraoaü’ for ‘apaccuddhârakaü’.
12. BE has ‘hasâpekkhho’ for ‘hassâpekkho’.
13. BE adds ‘antarâyikâ’.
14. BE has ‘Sappâöakovaggo’.
15. BE has ‘Sikkhâpadavivaöâake’ for ‘Sikkhâpadavivaöanake’. PTS dictionary has ‘vivaööaka’ (nt.) = dispraise reviling.
16. BE has ‘jânâmi’ for ‘âjânâmi’.
17. BE has ‘khîyanadhammaü’ for ‘khiyanadhammaü’.
18. BE has ‘uggahâpetvâ’ for ‘uggaõhâpetvâ’.
20. BE omits ‘viharanto’. This might change the rule to include a monk not living in a forest monastery but taking his meal there when passing through a dangerous area.
21. BE has ‘Suppâöicchanno’ for ‘Supañicchanno’
22. BE has ‘ukkuñïkâya’. This is the Indian way of squatting on the haunches. Pallatthikâya means cross-legged or sitting down comfortably.
23. BE has ‘thûpakato’ for ‘thûpato’.
24. BE has ‘hathaniddhunakaü’ for ‘hathanidhûnakaü’.
25. BE has ‘desessâmî ti’ for ‘desissâmî ti’ always.
26. BE has ‘veññitasîsassa’ for ‘veññhitasîsassa’
27. BE has ‘avivadamânehi’ for ‘avivâdamânehi’.

In actual usage, these names should be replaced with the actual names of the applicant and preceptor, with the proper cases endings as follows:

- o nominative case
- a vocative case
- aû accusative case
- assa genitive case
- ena instrumental case

If the stem of the name ends in -a, simply duplicate the case endings given in the example.

If the stem has a different ending, decline the names as follows:

- i nominative:
  - i Assaji
vocative: -i Assaji
accusative: -im Assajim
genitive: -issa or -ino Assajissa, Assajino
instrumental: -inâ Assajinâ

-in
nominative: -I Vipassi
vocative: -I Vipassi
accusative: -ina Vipassina
genitive: -ino Vipassino
instrumental: –inâ Vipassinâ

-u
nominative: -u Bhagu
vocative: -u Bhagu
accusative: -um Bhaguµ
genitive: -uno Bhaguno
instrumental: -unâ Bhagunâ

-ant
nominative: -â Cakkhumâ
vocative: -â or –a Cakkhuma
accusative: -anta Cakkhumanta
genitive: -ato Cakkhumato
instrumental: -atâ Cakkhumatâ

Statements in which a bhikkhu is mentioned by name, the word, Itthannâmo—"by name"—should be replaced by the bhikkhu’s actual name. If he is a senior bhikkhu, the phrase, Itthannâmo bhikkhu should be replaced as follows (supposing that the bhikkhu’s name is Mahindo):

nominative: Itthannâmo bhikkhu áyasmâ Mahindo
accusative: Itthannâma bhikkhûm áyasmantâ Mahindaµ
genitive: Itthannâmassa bhikkhuno áyasmato Mahindassa
instrumental: Itthannâmena bhikkhuna áyasmatâ Mahindena
The Complete Book of Pāli Chanting

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