

The Complete Book

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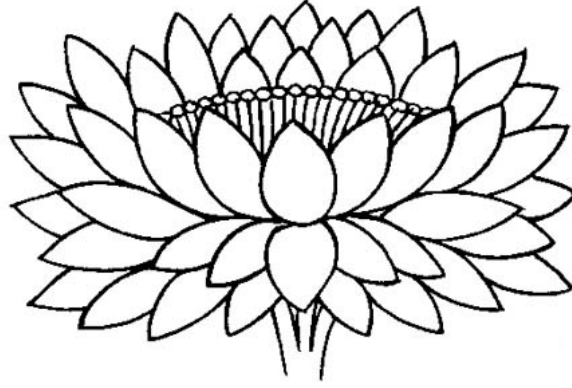
Pâli

Chanting

(Theravada Tradition)

By

Dr. Phra Achan Dhammarato, Bhikkhû, PhD.



The Complete Book of Pâli 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.

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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 Pâli chanting properly, the result is an effect of concentrating the mind. With this composure one can find emotional relief from the troubled society. Pâli 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 Pâli 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 Pâli 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 Paṭimokkh 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.

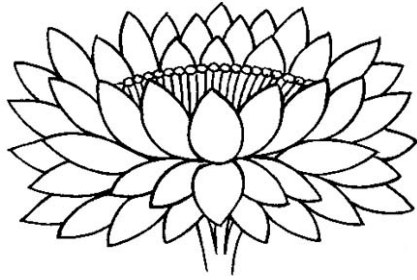
Pâli Chanting books with English Translations are rare and while increasingly available are generally not complete. The intention of this work is to be complete as much as possible both from the very beginning and into the future editions. By these reasons and for the benefits of the Buddhist Society,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

This work has accumulated various Pâli 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, “Pâli 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 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,

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Pronunciation

Pāḷi 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 Pāḷi 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 Pāḷi 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 Pāḷi Alphabet consists of forty-three letters: Ten vowels and thirty three consonants.

Vowels

Pāḷi 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 o u . The vowels e and o are always long except when followed by a double consonant; e.g., ethha, oṭṭa. 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)

ô 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

ṅ ṅ the n with a dot over it is always followed by a ‘g’ or ‘k’ and has the normal ng sound

ṇ ṇ as n in sin (used for n with a dot below it or before it)

ṃ ṃ 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 hid (used for ḍ or d with a dot under it or before it)

ḷ ḷ as in l (used for ḷ or l with a dot under it or before it)

Pausing: Prolong for vowels with ^ or such as â î û ê and ô Pause for double letter such as dd in Buddha : Bu ddha mm in Dhammaṃ : Dha mmaṃ 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 Pāli). E.g. The word group **mahāttam** can also be spelled as two words **mahā tam**.

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 ṃ. The ṇ never stands at the end of a word but is always followed by a consonant of its group

Pāli also contains retroflex consonants indicated with a dot under the letter: ḍ ḍḥ ḷ ṇ ṭ ṭḥ. 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 Pāli poetry consists of various patterns of full-length syllables alternating with half-length syllables

Full-length syllables: contain a long vowel (â e î o û 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 dâ ma haṃ tâ ma ra naṃ si ra sâ ji nen daṃ

1 1 ½ 1 ½ ½ ½ 1 ½ ½ 1 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 Pāli, 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 *dhammaṃ-etam* would sounded as *dham-ma-metam*; and *tamaranam* 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

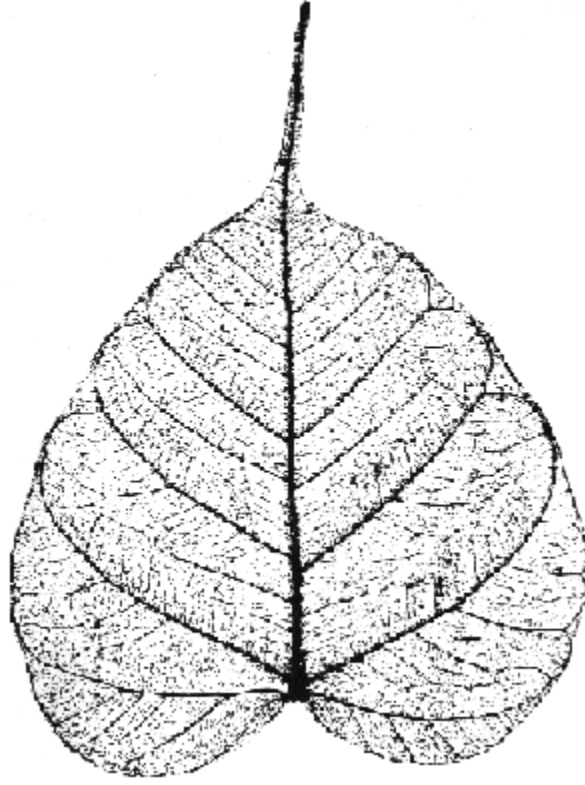
Anumodana means rejoicing together but it can also mean approval and encouragement. The tradition of Buddhist monks' giving anumodana to donors of food and other requisites goes back to the time of the Buddha. After a meal or when presented with a gift he would often instruct, urge, rouse and encourage 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	Aggaṃ dhammaṃ vijânataṃ
Aggê Buddhê pasannânaṃ	Dakkhiṇeyyê anuttarê
Aggê dhammê pasannânaṃ	Virâgûpasamê sukhê
Aggê Saṅghê pasannânaṃ	Puññakkhottê anuttarê
Aggasmim dânaṃ dadataṃ	Aggaṃ puññaṃ pavaḍḍhati
Aggaṃâyû ca vaṇṇô ca	Yasô kitti sukhaṃ balaṃ
Aggassa dâtâ mêdhâvî	Agga dhammâ samâhitô
Dêva bhûtô manussô vâ	Aggappattô pamôdati ti

*For one with confidence realizing the supreme Dhammā to be supreme
 With confidence in the supreme Buddha unsurpassed in deserving offerings
 With confidence in the supreme Dhammā 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 Dhammā
 Whether becoming a Dêva or a human being rejoices having attained the supreme*

Note: These verses are from the Aggappasada Sutta (*Discourse on Faith in the Supreme*) Anguttara Nikāya V32



Âyudô baladô dhîrô

Âyudô baladô dhîrô

Sukhassa dâtâ mêdhâvî

âyum datvâ balaṃ vaññaṃ

Dîghâyu yasavâ Hoti

Vaññadô paṭibhâñadô

Sukhaṃ sô adhigacchati

Sukhañca paṭibhâñadô

Yathâ yaṭṭhû papajjatî ti

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 Nikâya V37

Âyumuṃ Vaññaṃ Yasamuṃ Kittimuṃ

Âyumuṃ vaññaṃ yasamuṃ kittimuṃ Saggauṃ uccâkulînatamuṃ
 Ratiyô paṭṭhayânêna Uëârâ aparâparâ
 Apâradham pasamuṃ santi Puñña kiriyâsu paṇḍitâ
 Appamattô ubhô aṭṭhê Adhiggaṇhâti paṇḍitô
 diṭṭhê dhammê ca yo aṭṭhô yo c' aṭṭhô samparâyikô
 Aṭṭhâbhisamayâ 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 Itṭha Sutta (Discourse on what is Welcome) Anguttara Nikâya V43

Bhuttâ Bhôgâ Bhañâ Bhaccâ

Bhuttâ bhôgâ bhañâ bhaccâ Vitiññââpadâsu mē
Uddhaggâ dakkhiñâ dinnâ Aṭṭhō pañca balī katâ
Upaṭṭhitâ sīlavantō Saññatâ brahmacârinō
Yadaṭṭham bhôgam icchēyya Paṇḍitō gharamâvasam
Sō mē aṭṭhō anuppattō Katam ananutâpiyam
Ēvam anussaram maccō Ariyâ dhammē ṭhitō narō
Idhēva nam pasam santi Pēcca saggē pamōdatī ti

*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 dēvas This selection is often chanted when donors are making a donation dedicated to a relative or friend who has long been dead

Ānañca pēyya vajjañca

Ēânañca peyya vajjañca	Aṭṭha cariyâ ca yâ idha
Samânattatâ ca dhammēsu	Taṭṭha taṭṭha yathâraham
ētē Kho sañghâ Lokē	Rathassâññi va yâ Yato
Ētē ca sañghâ nâssu	Na mâtâ putta kâraññâ
Labbhētha mânam pūjam vâ	Pitâ vâ putta kâraññâ
Yasmâ ca sañghâ ētē	Samavēkkhanti paṇḍitâ
Tasmâ mahâttam pappōnti	Pasam sâ ca bhavanti tē ti

*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 yaṭṭhū Sutta (Discourse on the Bonds of Fellowship) Anguttara Nikâya IV32

Kâlê Dadanti Sâ Paññâ

Kâlê dadanti sâ paññâ	Vadaññû vîta maccharâ
Kâlêna dinnam ariyêsû	Ujû bhûtêsû tâdisu
Vipassanâ manâ tassa	Vipulâ Hoti dakkhiñâ
Yê taṭṭha anumôdanti	Veyyâvaccam karônti vâ
Na tēna dakkhiñâ ônâ	tēpi puññassa bhâginô
Tasmâ dadê appaṭivâna cittô	Yathâ dinnam mahâ phalam
Puññamî para lôkasmim	Patiṭṭhâ hônti pâñinan ti

*Those with discernment responsive free from stinginess
give in the proper season Having given in the proper season
With hearts inspired by the Noble Ones straightened Such
Their offering bears an abundance Those who rejoice in that gift
or give assistance They too have a share of the merit
and the offering is not depleted by that Therefore with an unhesitant mind
one should give where the gift bears great fruit Merit is what establishes
living beings in the next life*

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

Ratanâ tayânu bhâvêna	Ratanâ taya tējasâ
Dukkhâ roga bhayâ vērâ	Sôkâ sattû c'upaddavâ
Anêkâ antarâyâpi	Vinassantu asêsatô
Jhâya siddhî dhanam lâbham	Soṭṭhi bhâgyam sukham balam
Siriâyû ca vaṇṇô ca	Bhogaṃ vuḍḍhî ca yasavâ
Sata vassâ c'âyû ca	Jîva siddhî bhavantû tē

*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 aṭṭhavîsaṅca	Dvâdasaṅca saḥassakê
Pañca sata saḥassâni	Namâmi sirasâ ahaṃ
Têsam dhammaṅca saṅghaṅca	Âdarêna namâmi'haṃ
Namakârâ nubhâvêna	Hantvâ sabbê upaddavê
Anêkâ antarâyâpi	Vinassantu asêsatô
Sâm Buddhê pañca paññâsaṅca	Catuvîsati saḥassakê
Dasa sata saḥassâni	Namâmi sirasâ ahaṃ
Têsam dhammaṅca saṅghaṅca	Âdarêna namâmi'haṃ
Namakârâ nubhâvêna	Hantvâ sabbê upaddavê
Anêkâ antarâyâpi	Vinassantu asêsatô
Sâm Buddhê navuttarasatê	Aṭṭhacattâlîsa saḥassakê
Vîsati sata saḥassâni	Namâmi sirasâ ahaṃ
Têsam dhammaṅca saṅghaṅca	Âdarêna namâmi'haṃ
Namakârâ nubhâvêna	Hantvâ sabbê upaddavê
Anêkâ antarâyâpi	Vinassantu asêsatô

*I pay homage with my head to the 512028 Buddhas
 I pay devoted homage to their Dhammâ & Saṅghâ
 Through the power of this homagehaving 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 Dhammâ & Saṅghâ
 Through the power of this homagehaving 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 Dhammâ & Saṅghâ
 Through the power of this homage
 having demolished all misfortunes
 May countless dangers be destroyed without trace*

Namô Kâra Aññhakaṃ

(The Homage Octet)

Namô <u>a</u> rahatô sammâ	Sambuddhassa mahêsinô
Namô <u>u</u> ttama dhammassa	Svâkkhâtassêva tēnidha
Namô <u>m</u> ahâ saṅghassâpi	Visuddha sîlâ diṭṭhinô
Namô ômâtyâraddhassa	Ratanattayassa sâdhukaṃ
Namô ômakâtâtassa	Tassa vaṭṭhuttayassapi
Namô kârappabhâvêna	Vigacchantu upaddavâ
Namô kâra nubhâvêna	Suvaṭṭhi hôtu sabbadâ
Namô kârassa tējêna	Vidhimhi hômi tējavâ

*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 Suttaṃ

(The Discourse on Good Fortune)

Êvaṃ mē Suttaṃ	Êkaṃ samayaṃ Bhagavâ
Sâvaṭṭhiyaṃ viharati	Jêtavanê Anâthapiṇḍikassaârâmê
Atha khô aññatarâ dēvatâ	abhikkantâ yâ rattiyâ
abhikkantâ vaññâ	kêvala kappam
Jêtavanaṃ bhâsêtvâ yēna	Bhagavâ tēnupasamkami
Upasaṅkamitvâ Bhagavantam	abhivâdêtvâ êkamantaṃ aṭṭhâ si
Êkaṃ antam ṭhitâ khôsâ dēvatâ	Bhagavantam gâthâya ajjhabhâsi
Bahû dēvâ manussâ ca	maṅgalâni acintayum
Âkañkhamânâ soṭṭhânam	brûhi maṅgalaṃ uttamam
Asêvanâ ca bâlânam	paṇḍitânañca sêvanâ
Pûjâ ca pûjanîyanam	êtam maṅgalaṃ uttamam
Paṭirûpa dēsa vâso ca	pubbê ca kata puññatâ
Attâ sammâ pañidhi ca	êtam maṅgalaṃ uttamam
Bâhu saccañ ca sippaṃ ca	vinayô ca susikkhitô
Subhâsitâ ca yâ vâcâ	êtam maṅgalaṃ uttamam
Mâtâ pitu upaṭṭhânam	putta dârassa saṅgahô
Anâkulâ ca kammantâ	êtam maṅgalaṃ uttamam
Dânañca dhammâ cariyâ ca	ñâtakânañca saṅghô

Anavajjâni kammâni	êtaṃ maṅgalaṃ uttamaṃ
Âratî viratî pâpâ	majja pâna ca saññamô
Appamâdô ca dhammêsu	êtaṃ maṅgalaṃ uttamaṃ
Gâravô ca nivâtô ca	santuṭṭhî ca kataññutâ
Kâlêna dhammassavanaṃ	êtaṃ maṅgalaṃ uttamaṃ
Khantî ca sôvacassatâ	samañânañca dassanaṃ
Kâlêna dhammâ sâkacchâ	êtaṃ maṅgalaṃ uttamaṃ
Tapô ca brahma cariyâna	ariyâ saccâna dassanaṃ
Nibbâna sacchi kiriyâ ca	êtaṃ maṅgalaṃ uttamaṃ
Phuṭṭhassa lôka dhammêhi	cittâ yassa na kampati
Asôka virajaṃ khêmaṃ	êtaṃ maṅgalaṃ uttamaṃ
Êtâdisâni katvâna	sabbaṭṭhaṃ aparâjitâ
Sabbaṭṭha soṭṭhiṃ gacchanti	tan têsam maṅgalaṃ uttaman ti

I have heard that at one time the Blessed One was staying in Savatṭhi at Jeta's Grove Anâthapiṇḍikassa park. Then a certain dēvatâ 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 dēvâs & 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 Dhammâ 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 Dhammâ on timely occasions: This is the highest good fortune Patience composure seeing contemplatives

Discussing the Dhammâ 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 vittam idha vâ huram vâ Saggêsu vâ yam ratanam pañitam Na nô
Sâmam Atthî tathâgatêna Idaṃ pi Buddhê ratanam pañitam
Êtêna saccêna suvaṭṭhi hôtu

Khayam virâgam amataṃ pañitam Yad ajjhagâ sakkyamunî samâhitô
Na têna dhammêna Sâm'Atthî kiñci Idaṃ pi dhammê ratanam pañitam Êtêna saccêna
suvaṭṭhi hôtu

Yam buddha seṭṭhō parivaññayî sucim Samâdhimânantarik'aññamaṃhu
Samâdhinâ têna samô na vijjati Idaṃ pi dhammê ratanam pañitam
Êtêna saccêna suvaṭṭhi hôtu

Yê puggalâ aṭṭha sataṃ pasatṭhâ Cattâri êtâni yugâni hônti
Tê dakkhiñeyyâ sugatassa sâvakâ Êtêsu dinnâni mahâpphalâni

Idaṃ pi sañghê ratanam pañitam Êtêna saccêna suvaṭṭhi hôtu

Yê suppa yuttâ manasâ dalhêna Nikkâminô Gôtama sâsanamhi
Tê pattipattâ amataṃ vigayha Laddhâ mudhâ nibbutim bhuñjamânâ

Idaṃ pi sañghê ratanam pañitam Êtêna saccêna suvaṭṭhi hôtu

Khîṇam purañnam navam n'aṭṭhi sambhavam Viratta cittâyatikê bhavasmim
Tê Khîṇa bîjâ aviruḥhi chandâ Nibbanti dhîrâ yathâ' yam padîpô

Idaṃ pi sañghê ratanam pañitam Êtêna 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 Sañghâ 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 Sañgha.
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 Sañghâ By this truth may there be well being*

Karaṇīya Mettā Suttaṃ

(The Discourse on Loving kindness)

<p>Karaṇīyaṃ aṭṭha kusalēna Sakkô ujû ca suhujû ca Santussakô ca subharô ca Santindriyô ca nipakô ca Na ca khuddaṃ samâcarê kiñci Sukhinô vâ khêminô hôntu Yê kêci pâṇa bhûtaṭṭhi Dîghâ vâ yê mahântâ vâ Diṭṭhâ vâ yê ca adiṭṭhâ Bhûtâ vâ sambhavêsi vâ Na parô paraṃ nikubbêtha Byârôsanâ patigha saññâ Mâtâ yathâ niyaṃ puttamaṃ Êvaṃ pi sabba bhûtêsu Mettañca sabba lôkasmim Uddhamaṃ adhô ca tiriyañca Tiṭṭhañ'caram nisinnô vâ Êtaṃ satim adhiṭṭheyya Diṭṭhiñca anupagamma Kâmêsu vineyya gêdham</p>	<p>yantaṃ santaṃ padaṃ abhisamecca suvacô cassa mudu anati mâni appa kiccô ca salla huka vutti appagabbhô kulêsu ananugiddhô yêna viññû parê upavadeyyuṃ sabbê sattâ bhavantû sukhitattâ tasâ vâ thâvarâ vâ anava sêsâ majjhimâ rassakâ añuka thûlâ yê ca dûrê vasanti avidûrê sabbê sattâ bhavantû sukhitattâ nâti maññêtha kaṭṭhaci naṃ kiñci nâññaṃ aññassa dukkhaṃ iccheyya âyusâ êka puttamaṃ anurakkhê mâna sambhâvayê aparimâñaṃ mâna sambhâvayê aparimâñaṃ asambâdham avêraṃ asapattamaṃ sayânô vâ yâva tassa vigatamaṃ iddhô Brahmaṃ êtaṃ vihâraṃ idhamâhu sîlavâ dassanêna sampannô Na hi jâtu gabbha seyyamaṃ punarêti ti</p>
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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

Khandha Paritta (The Group Protection)

<p>Virûpakkhêhi mê mettaṃ Chabyâ puttêhi mê mettaṃ</p> <p>Apâdakêhi mê mettaṃ Catuppadêhi mê mettaṃ</p> <p>Mâ maṃ apâdakô himsi Mâ maṃ catuppadô himsi</p> <p>Sabbê sattâ sabbê pâñâ Sabbê bhadrâni passantu</p> <p>Appamâñô Buddhô Appamâñô</p> <p>Pamâña vantâni sirim sapâni</p> <p>Katâ mê rakkhâ Katâ mê</p> <p>Sô'ham namô Bhagavatô</p>	<p>Mettaṃ Êrâpathêhi mê Mettaṃ Kañhâ Gôtama Êhi ca</p> <p>Mettaṃ di pâdakêhi mê Mettaṃ bahuppadêhi mê</p> <p>Mâ maṃ himsi di pâdakô Mâ maṃ himsi bahuppadô</p> <p>Sabbê bhûtâ ca kêvalâ Mâ kiñci pâpam'âgamâ</p> <p>Dhammô Appamâñô Sañghô</p> <p>Ahi vicchikâ satapadî uññânâbhî sarabû mûsikâ parittâ Paṭikkama tu bhûtâni</p> <p>Namô sattannaṃ Sammâ sambuddhânaṃ</p>
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*Good will for the Virupakkhas, Erapathas, Chabyâ descendants & the Black Gôtamakas
I have good will for footless beings two footed four footed & many footed beings
May footless beings two, four footed beings & many footed beings do no harm
May all creatures all breathing things all beings each & every one meet with good fortune May none of
them come to any evil The Buddha Dhammâ & Sañghâ are limitless
There is a limit to creeping things snakes scorpions centipedes spiders lizards & rats
I have made this protection I have made this spell May the beings depart
I pay homage to the Blessed One homage to the seven Rightly Self awakened Ones*

Môra Paritta (The Peacock's Protection)

Udêtayañcakkhumâ êka râjâ Harissa vaṇṇô paṭhavippabhâsô
Taṃ taṃ namassâmi harissa vaññaṃ paṭhavippabhâsaṃ Tayajja guttâ viharêmu
divasaṃ Yê brâhmañâ vêdagu sabba dhammê tê mê namô tê ca maṃ pâlayantu
Namaṭṭhu buddhâ naṃ namaṭṭhu Bôdhi yâ Namô vimutta naṃ namô vimuttiyâ Imamaṃ
sô parittaṃ katvâ Môrô carati êsanâ

Apêtayañcakkhumâ êka râjâ Harissa vaṇṇô paṭhavippabhâsô
Taṃ taṃ namassâmi harissa vaññaṃ paṭhavippabhâsaṃ Tayajja guttâ viharêmu rattim
Yê brâhmañâ vêdagu sabba dhammê tê mê namô tê ca maṃ pâlayantu Namaṭṭhu
buddhâ naṃ namaṭṭhu Bôdhi yâ Namô vimutta naṃ namô vimuttiyâ Imamaṃ sô parittaṃ

katvâ 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)*

Atthî lôkê sîlâ guñô	Saccam sôcêyy'anuddayâ
Têna saccêna kâhâmi	Saccâ kiriyam anuttaram
Âvajjitvâ dhammâ balam	Sarivâ pubbakê jinê
Saccâ balam avassâya	Saccâ kiriyam akâsa'ham
Santi pakkhâ apattanâ	Santi pâdâ avañcanâ
Mâtâ pitâ ca nikkhantâ	Jâta vêda paṭikkama
Saha saccê katê mayham	Mahâpajjalitô sikhî
Vajjêsi sôḷasa karîsâni	Udakam patvâ yathâ sikhî
Saccêna mê samô n'aṭṭhi	Êsâ mê saccâ pâramî ti

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 arahaṃ sammâ sambuddhō
Vijjâ caraṇa sampannō sugatō lōkavidū
Anuttarō purisa dhammâ sārathi saṭṭhā
Dēva manussâ naṃ Buddhō Bhagavāti
Svâkkhâtō Bhagavatâ dhammō
Sandiṭṭhikō akâlikō êhī passikō
Ôpanâyikō paccattaṃ vēditabbō viññûhīti
Su paṭipaññō bhagavatō sāvaka Saṅghō
Ujū paṭipaññō bhagavatō sāvaka Saṅghō
Ñāya paṭipaññō bhagavatō sāvaka Saṅghō
Sâmīci paṭipaññō bhagavatō sāvaka Saṅghō
Yadidaṃ cattāri purisa yugāni aṭṭha purisa puggalā:
êsā bhagavatō sāvaka Saṅghō
Âhu nēyyō pâhu nēyyō dâkkhiñēyyō añjali karaṇīyō
Anuttaraṃ puññakkhattaṃ lōkassā tī

*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

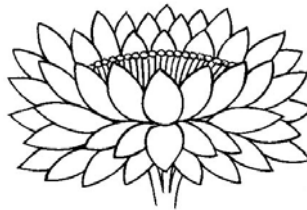
the Saṅghâ of the Blessed One's disciples who have practiced straightforwardly

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 namaṭṭhu	Cakkhumantassa sirîmatô
Sikhissa pi namaṭṭhu	Sabba bhûtânukampinô
Vessabhussa namaṭṭhu	Nhâtakassa tapassinô
Namaṭṭhu Kakusandhassa	Mâra sênappamaddinô
Kônâgamanassa namaṭṭhu	Brâhmañassa vusîmatô
Kassapassa namaṭṭhu	Vippamuttassa sabbadhi
Añgîrasassa namaṭṭhu	Sakya putta sâ sirîmatô
Yô imaṃ dhammaṃ adêsêsî	Sabbâ dukkhâ panûda naṃ
Yê câpi nibbutâ lôkê	Yathâbhûtaṃ vipassisuṃ
Tê janâ apisuñâ	Mahântâ vîtasâradâ
Hitam dêva manussâ naṃ	Yaṃ namassanti Gôtamaṃ
Vijjâ caraṇa sampannaṃ	Mahântam vîtasâradam
Vijjâ caraṇa sampannaṃ	Buddham vandâma Gôtama ti

Homage to Vipassî possessed of vision & splendor

Homage to Sikhî sympathetic to all beings

Homage to Vesabhû cleansed austere

Homage to Kakusandha crusher of Mara's host

Homage to Konâgamana the Brahman who lived the life perfected

Homage to Kassapa entirely released

Homage to Añgîrasa splendid son of the Sakyan

who taught this Dhammâ 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 Gôtama the benefit of human & heavenly beings

Consummate in knowledge & conduct the Great One thoroughly mature

We revere the Buddha Gôtama consummate in knowledge & conduct

Jinapañjara Gāñhā

(The Cage of The Conquerors)

Chief Monk: **Handa Mayam Jinapañjara Gāthâyô Bhaṇāma Se**

(Let us now, recite the stanzas of the cage of the conquerors.)

<p>Jayâsanâkatâ Buddhâ Catu saccâ sabham Rasam Tañhân karâdayô Buddhâ Sabbê Patitthitô Mayham Sisê Patitthitô Mayham Sañghô Patitthitô Mayham Hadayê Mê Anuruddhô Ca Kôndaññô Pitthibhagasmim Dakkhi nê Savanê Mayham Kassapô Ca Mahânâmô Kêsantô Pitthi bhâgasmim Nisinnô Siri Sam paññô Kumarâ Kassapô Thêrô Sô Mayham Vandanê Niccam Puṇṇô Angulimâlô Ca Thêra Pañca Imê Jâtâ Sêsâsîti Mahâ Thêrâ Êtâsîti Mahâ thêrâ Jalantâ Sîlâ tēja Ratanam Puratô âsi Dhajagam Pacchatô âsi Khandhâ Môra ParittañCa Âkâsê Chadanam âsi Jinâ Navara Sâmuyuttâ Vâtâpitta disañjâta Asêsa Vinaya Yanti Vâ satô Mê Sakiccêna Jinapañjara majjhamhi Sadâ Palêntu Mam Sabbê Iccê vamanô Suguttô Surâ khô Dhammânubhâvêna jîtâri Sañghô Sa dhammânubhâva Pâlitô</p>	<p>Jêtvâ mâram savâhanam Yê pêvimsu narâsabhâ Aṭṭhâ vîsatî nâyakâ Maṭṭhakê tê Munissarâ Buddhô dhammô davirôcanê Urê Sabba Guṇâkarô Sârîputtô Cadakkhinê Môggallânô ca Vâmakê Âsum ânanda Râhulâ Ubhâsum Vâmasôtakê Suriyôva pabhankarô Sôbhitô Munipungavô Mahêsî citavâdakô Patitthâsi Guṇâkarô Upâlî Nanda Sîvalî Nalaṭê tilaka mama Vijitâ jinasâvakâ Jitavantô jinôrasâ Angamangêsu sañṭhita Dakkhi nê Mêtta suttakam Vâmê Angulimalakam Âṭṭânâṭiya suttakam Sêsâ aparâ sañṭhitâ Sattâ Pâkâra laṅkatâ Bahirajjhâ T' Upaddavâ Ananta Jinâ tēja Sadâ sambuddhâ pañjarê Viharantam Mahîtalê Tê Mahâ Purisâsabhâ Jinâ nubhâvêna Jitu paddavô Sañghâ nubhâvêna jitanta Râyô Carâmi Jinâ pañjarê ti</p>
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*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, Tañhâ 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 Sârîputto on the right,
Kondarma on the region of the back, and Moggallâna on the left
And in my right ear, have been Ananda and Râhulâ*

*Kassapa and Mahâ nâma 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*

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

Puñña and Angulimâla, UPâli, Nanda and Sivali.

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 Jinâ

*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 Mettâ Sutta.*

Dhajagga Paritta was behind me, and Anguliman Parana

*The Khandha and Mora Paritta also theâtânâtiya Sutta. became the roof on the sky, The rests were set
as the fences. To us who live on the prevention of the Jinâ, 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 Jinâ,*

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 Jinâ

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 Kusalaṃ Kammaṃ
kâyêna vâcâ manasâ
yê sattâ saññinô Atthi
katam puñña phalaṃ mēyham
Yê tam katam su viditam
Yê ca taṭṭha na jânanti
sabbê lôkamhi yê sattâ
manuñnam bhô janam sabbê

Kattabbaṃ Kiriyaṃ Mama
ti dâsî sugataṃ kataṃ
yê ca sattâ asaññinô
sabbê bhâgî bhavantû tē
dinnam puñña phalaṃ mayâ
Dêva gantvâ nivêdayam
Jivanttâhârahêtukâ
lâbhâ tu mama cêtasâ ti

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 Gâthâ (Transference Of Merit)

Chief Monk: **Handa Mayam Pattidâna gâthâyô Bhaṇâma Se**
(Now, let us all offer the Transference of Merit.)

**Ya Dêvatâ Santi Vihâra vasini Thûpê Gharê Pôthi gharê Tahim Tahim Tâ
Thammadânêna Bhavantû Pûjitâ Soṭṭhim Karôntêdha Vihâramandalê Thêrâ Ca Majjha
Navakâ Ca Bhikkhavô Sârâmikâ Dânapatî Upâsakâ. Gâmâ Ca Dêsa Nigamâ Ca Issarâ.
Sappânabhutâ Sukhitâ Bhavantû Tê Jalâbujâ Yêpi Ca Andasambhavâ Samsêdajâtâ
Athavôpapâtikâ Ntyyânikam Dhamma Varam Paticca Tê Sabbêpi Dukkassa Karôntu
Sanhkayam**

**Thatu Ciram Satam Dhammô
Saṅghô Hôtu Samaggô Va
Amhê Rakkhatu Saddhamô
Vlddhim Sampâpunêyyâma
Pasannâ Hôntu Sabbêpi**

**Dhammaddharâ Ca Puggalâ
Aṭṭhâya Ca Hitâya Ca
Sabbêpi Dhammacârinô
Dhammê Ariyappavêditê
Pâñinô Buddhasâsanê**

Sammâ Dhâraṃpavêcchantô

Kalê Dêvô Pavassatu

Vuddhibhâvêyya Sattânam

Samiddham Nêtu Mêdanim

Mâtâ Pitâ Ca Atrajam

Niccaṃ Rakkhanti Puttakam

Êvam Dhammêna Râjânô

Pajamrakkhantu Sabbadâ

May these Devas, who are our companions in Buddhism, receive a portion of the merit which we produce may the bhikkhus 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 forever 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

Sabba buddhâ nu bhâvêna

Sabba dhammâ nu bhâvêna Sabba saṅghâ nu bhâvêna

Buddha ratanaṃ Dhammâ ratanaṃ Saṅghâ ratanaṃ

Tiṅṅaṃ Ratanâ namânu bhâvêna caturâsîtisahassa

dhammâ khandhâ nu bhâvêna piṭakatyâ nubhâvêna jinasâvakâ nubhâvêna:

**Sabbê tê rôgâ sabbê tê bhayâ sabbê tê antarâyâ sabbê tê upaddavâ sabbê tê dunnimittâ
sabbê tê avamaṅgalâ vinassantu**

**Âyu vâḍḍhakô dhana vâḍḍhakô siri vâḍḍhakô yasa vâḍḍhakô bala vâḍḍhakô vaṅṅa
vâḍḍhakô sukkha vâḍḍhakô hôtu sabbadâ**

Dukkhâ rôga bhayâ vêrâ Sôkâ sattū c'upaddavâ

Anêkâ antarâyâpi Vinassantu ca têjasâ

Jhâya siddhî dhanam lâbham Soṭṭhi bhâgyam sukham balam

Siriâyū ca vaṅṅo ca Bhôgam vuḍḍhî ca yasavâ

Sata vassâ ca âyū ca Jîva siddhî bhavantū tê

Bhavantū sabba maṅgalam

Sabba buddhâ nubhâvêna

Bhavantū sabba maṅgalam

Sabba dhammâ nubhâvêna

Bhavantū sabba maṅgalam

Sabba saṅghâ nubhâvêna

Rakkhantu sabba dēvatâ

Sadâ soṭṭhî bhavantū tê

Rakkhantu sabba dēvatâ

Sadâ soṭṭhî bhavantū tê

Rakkhantu sabba dēvatâ

Sadâ soṭṭhî bhavantū tê

Through the power of all the Buddhas the power of all the Dhammâ the power of all the Saṅghâ the power of the Triple Gem the gem of the Buddha the gem of the Dhammâ the gem of the Saṅghâ 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 dēvâs protect you Through the power of all the Buddhas (Dhammâ Saṅghâ) may you always be well.

Sô Aṭṭha Laddhō Sukhinō

Sô aṭṭha laddhō Sukhinō
 Arôgō Sukhinō hôhi
 Sâ aṭṭha laddhâ sukhitâ
 Arôgâ sukhitâ hôhi
 Tê aṭṭha laddhâ sukhitâ
 Arôgâ sukhitâ hôtha

Viruḷhō buddha sâsanē
 Saha sabbêhi ñâtibhi
 Viruḷhâ buddha sâsanē
 Saha sabbêhi ñâtibhi
 Viruḷhâ buddha sâsanē
 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.

Yasmiṃ Padêsê Kappêti

Yasmiṃ padêsê kappêti
 Sîla vant'eṭṭha bhôjêtvâ
 Yâ taṭṭha dêvatâsuṃ
 Tâ pûjitâ pûjayanti
 Tatô naṃ anukampanti
 Dêvatâ nukampitô pôsô

Vasaṃ paṇḍitâ jâtiyô
 Saññatê brahma cârinô
 Tâsaṃ dakkhiṇaṃâdisê
 Mânitâ mânayanti naṃ
 Mâtâ puttam va ôrasam
 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 dêvâs 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 dêvâs 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**

Êvaṃ êvâ itô dinnam

Icchitam paṭṭhitam tumham

Sabbê pûrêntu saṅkappâ

Mañi jôtirasô yathâ

Pari pûrênti sâgaram

Pêtânam upakappa ti

Khippamêva samijjhatu

Candô paṇṇarasô 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

mâ tê bhavatvanta râyô

Abhivâ dana sîlissa

Cattârô dhammâ vaḍḍhanti

Sabba rôgô vinâ satu

Sukhî dîghâyukô bhava

Niccamaṃ vuḍḍhâ pacâyinô

Âyu vaṇṇô sukham 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 vëram atikkantô

Sabbîtiyô vivâ jantu

mâ tê bhavatvanta râyô

Abhivâ dana sîlissa

Cattârô dhammâ vaḍḍhanti

Sabbâ santâpa vajjitô

Nibbutô ca tuvaṃ bhava

Sabba rôgô vinassatu

Sukhî dîghâyukô bhava

Niccamaṃ vuḍḍhâ pacâyinô

Âyu vaṇṇô sukham balaṃ

Bhavantû Sabba Maṅgalaṃ

Bhavantû sabba maṅgalaṃ

Sabba buddhâ nubhâvëna

Bhavantû sabba maṅgalaṃ

Sabba dhammâ nubhâvëna

Bhavantû sabba maṅgalaṃ

Sabba saṅghâ nubhâvëna

Rakkhantu sabba dëvatâ

Sadâ soṭṭhî bhavantû tê

Rakkhantu sabba dëvatâ

Sadâ soṭṭhî bhavantû tê

Rakkhantu sabba dëvatâ

Sadâ soṭṭhî bhavantû tê

May there be every good blessing may the dëvâs protect you Through the power of all the Buddhas (Dhammâ Saṅghâ) may you always be well

Uddisanâ Dhiṭṭhâna Gâthâ

(Dedicating One's Merits)

Chief Monk: **Handa mayam Uddisanâ dhiṭṭhana gâthâyô bhanâma sê**

(Now let us recite the verses of dedication.)

**Iminâ puñña kammêna
Acariyûpakâra ca
Suriyô candimâ râjâ
B.ra.hmâ mâra ca inda ca
Yamô mittâ manussâ ca
Sabbê sattâ sukhî hontu
Sukhañca Tividham dētu**

**Iminâ puñña kammêna
Khippâham sulabhê cêva
Yê santânê hînâ dhammâ
Nassantu sabba dâye vâ
Ujû cittam sati paññâ
Marâ labhântû nôkâsam
Buddhâ dîpa Varô nâthô
Nâthô paccêka buddhō ca
Têsottamânû bhâvêna**

**Iminâ puñña kamma
Sataṃ samâgamo hotu
Dukkhappattâ ca niddukkhâ
Soka pattâ ca nissokâ
Bhavagg'upâdâya avici heṭṭhato
Rûpî arûpî ca asañña saññino**

**Upajjhâya guṇuttara
mâtâ pitâ ca ñâmakâ
guṇa vântâ narâpî ca
lôkapâlâ ca dēvatâ
majjhattâ vêrikâpi ca
puññamî paka tâni mê
khippaṃ papêtha vô matam**

**Iminâ uddisêna ca
taṇhupâdânachê dânam
yâva nibbânato mamaṃ
yaṭṭha jâtô bhâvê bhâvê
sallêkhô Viriyam hînâ
kâtuñca viriyêsumê
dhammô nâthô varuttamô
saṅghô nâthô tarô manam
mârô kasaṃ lâbhâ tû mâ**

**Mâ mê balasamâgamo
Yâva nibbâṇa pattiyâ
Bhayappattâ ca nibbhayâ
Hontu sabbê pi pâ.nino.
Ettha'ntare sattakâyûpapannâ
Dukkhâ pamuccantu phusantu nibbutiṃ.**

Adâsi mē akâsi mē

Âdâsî mē akâsi mē	Ñâti mittâ sakhâ ca mē
Puttânaṃ dakkhiṇaṃ dajjâ	Pubbê kataṃ anussaraṃ
Na hi ruṇṇaṃ vâ sôkô vâ	Yâ vaññâ paridêvanâ
Na taṃ puttânaṃ aṭṭhâ ya	Êvaṃ tiṭṭhanti ñâtayô
*Ayañca khô dakkhiñâ dinnâ	Saṅghamhi supatiṭṭhitâ
Dîgha rattamaṃ hitâya sâ	Thânasô upakappati
Sôñâti dhammô ca ayaṃ nidassitô	Pêtâna pûjâ ca katâ ulârâ
Balañca bhikkhu naṃ anuppadinnaṃ	Tumhêhi puññaṃ pasutaṃ
anappakan ti	

*He gave to me he acted on my behalf and he was my relative companion friend
Offerings should be given for the dead when one reflects (thus) on what was done in the pas. 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 Cakkavâlesu Atrâgacchantu Dêvatâ

(An Invitation to the Dêvâs)

Samantâ cakkavâlêsu	Atrâgacchantu dêvatâ
SaddhammaB muni râjassa	Suñantu sagga mokkhaṃ
Saggê kâmê ca rûpê	Giri sikharataṭṭe c'antalikkhê vimânê
Dîpê raṭṭhê ca gâmê	Taruvana gahanê gêha vaṭṭhumhi khettê
Bhummâ câyantu dêvâ	Jâla thala visamê yakkha gandhabba nâgâ
Tiṭṭhantâ santikê yaṃ	Muni vara vacanaṃ sâdhavô mē suñantu
Dhammassa vana kâlô ayaṃ bhadantâ	
Dhammassa vana kâlô ayaṃ bhadantâ	
Dhammassa vana kâlô ayaṃ bhadantâ	

*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 mâ môha malâ pakaṭṭhō Mâras sa pāsâ vinimō cayantō	Sâmaṃ va Buddhō sugatō vimuttō Pâpêsi khêmaṃ janataṃ vinēyyaṃ
Buddhaṃ varantaṃ siraśâ namâmi Tan tējaśâ tē jaya siddhî hōtu	Lōkassa nâthañca vinâyakañca Sabb'antarâyâ ca vinâsamēntu
Dhammō dhajō yō viya tassa saṭṭhu Niyyânikō dhammâ dharassa dhârî	Dassēsi lōkassa Visuddhi maggaṃ Sâtāvahō santikarō suciññō
Dhammaṃ varantaṃ siraśâ namâmi Tan tējaśâ tē jaya siddhî hōtu	Mōhappadâlam upasanta dâham Sabb'antarâyâ ca vinâsamēntu
Saddhamma sēnâ sugatânugō yō Santō sayam santi niyōjakō ca	Lōkassa pâpûpakilêsa jêtâ Svâkkhâta dhammaṃ viditaṃ karōti
Saṅghaṃ varantaṃ siraśâ namâmi Tan tējaśâ tē jaya siddhî hōtu	Buddhâ nubuddhaṃ sama sîlâ diṭṭhiṃ Sabb'antarâyâ ca vinâsamēntu

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 Sahassamaphinimmitasâ

(Alms Round)

Bâhuṇ saḥassamaphinimmitasâ vudhantaṃ grimêkhalam uditaghô rasesenamâram
dânati dhamma vidhi nâ jita vâ munîndô tantê jasâ bhavatu ti jaya maṃkalâni

1. Mârâtirê Kama bhinujjhita sabbâ Rattim Ghôram Panâra vâ Kamakkham Athad
Dhanakkham Khanti sudantâ vidhi nâ jita vâ munîndô tantê jasâ bhavatu ti jaya
maṃkalâni
2. Nârâkhirim khajavaram atima ta bhûtam dâvakkhicakkama sanîva
sudârununtaṃ mêttaṃ busêkavidhi nâ jita vâ munîndô tantê jasâ bhavatu ti jaya
maṃkalâni
3. Ukkhitta khakkamatihattâ su dârunantaṃ dhavantiyô janapataṃ
khulimâ vantaṃ iddhîbhisam khata manô jita vâ munîndô tantê jasâ bhavatu ti jaya
maṃkalâni
4. Katvâna kaṭthamudaram iva khabbhiniyâ cincâya duṭṭhavaca
naṃ janakâya majjhê santêna sômâ vidhinâ jita vâ munîndô tantê jasâ bhavatu ti jaya
maṃkalâni
5. Saccam vihâya matisaccakavâ dakêtuṇ vâdâbhirôpîtamanam ati an
dhabhutaṃ paṇṇapadlpajallô jita vâ munîndô tantê jasâ bhavatu ti jaya maṃkalâni
6. Naṇḍôpanaṇda bhujaram vibu dham mahiddhim buttêna thêrabhu jagêna
damâpayaṇtô iddhûpadêsavi dhina jita vâ munîndô tantê jasâ bhavatu ti jaya
maṃkalâni
7. Duggâhadiththi bhujagêna su daththahaṭṭham bramam visuddhi jutimid dhiva
kâbhidhânam yânâ Gadêna vi dhinâ jita vâ munîndô tantê jasâ bhavatu ti jaya
maṃkalâni

Êtâpi Buddha jayamaṃ gala aththa gâthâyô vâ canô dina dinê saratê matandî hitâ vâ
nanêka vividhâni cu padda.vani môkkham sukham adhiga mayya narô sapanyô

Mahâkarunikô nâthô aṭṭhâya sabbâ pâninaṃ pûrêtvâ pâramî sabbâ pattô sambôdhi
muttamaṃ êtêna sacca vajjêna hôtu tê jayamaṅgalaṃ

Jayantô bôdhiyâ mûlê sakyâ nam nandivaddhanô êvam tavaṃ vijayô hôhi jayassu jaya
maṃgalê aparâ jitapanlam kêsîsê pathavipôkkharê

Abhisêkê sabbabuddhâ nam agga pattô pamôda ti.

Sunakkhâttaṃ suṃamgalaṃ supa bhataṃ suhuththitaṃ sukhanô Sumuhuttô ca
suyiththaṃ bramma carisu padak khiṇam kayakammaṃ vâ câkammaṃ padakkhiṇam
manô kammaṃ panidhi tē padakkhinâ Padakkhinâni katta vâ na labhant atthê
padakkhinê.

Siludde Sapatham Gâthâ

Chief Monk: **Handa mayam Siludde Sapatham bhaṇâma sê:**

**Bhâsitamidam Tena Bhagavatâ Jana Tâ Passatâ Arahâtâ Samma sambuddhena
Sampañña sîlâ Bhikkhave Viharatha Sampañña Pâṭimokkhâ Pâṭimokkha Samvarasam
vutâ Viharatha**

**Âcârago cara sampañña Anumattesu Vajjesu Bhayadassâvî Samâdâya Sikkhatha
Sikkhâpa desûti.**

**Tasmâtihumhehi Sikkhitappam Sâṃ Pannasila Viharissâma Sampaññaṇa Pâṭimokkhâ
Pâṭimokkha samvarasam Vuta Viharissâma Âcârago cara Sâmpañña Anumattesu Vajjesu
Bhayâ Dassâvi Samâdâya Sikkhissâma Sikkhâpa desûti**

Evanhi Ño Sikkhitabbam

Tayana Gâthâ

Chief Monk: **Handa mayam Tayana Gâthâyo bhaṇâma sê:**

**Chinda Sotam Parakkamma Kâme Pa Nuda Nappahaya Muni Kâme Nekat tâ
Mupapajjati Kayira Ce Kayirate Nam Danlahamenam Parakkame Si Thilo Hi
Paribbâjo Bhinyo Âkirate Rajam Akatam Dukkatham Seyyo Pac Châ Tappati Dukkatham
Katanca Su Katam Seyyo Yam Kattavâ Nanutap Pati Kuso Yathâ Duggahito Hattha
Mevânukantati Sâmañnam Dupparâ Maththam Nirayâyûpakadhdhati Yam kiñci
Sithilam Kammam Samki Liṭhthañca Yam Vatam Samkassaram Na Tam Hoti
Mahapphalanti.**

Pabbato Pamâna gâthâ

Chief Monk: **Handa mayam Pabbato Pamâna gâthâyo bhaṇâma sê:**

**Yathâ piselâ Vipulâ Nabbânam Âhacca Pabbatâ Saman tâ Anupariyayyum Nippothenâ
Catuddisâ Evam Jarâ Ca Maccu Ca Adhivattanti Pânino Khattiye Brammane Vessa
Sudde Candhâla Pukkuse Na Kinci Parivajjeti Sabba Mê Vâbhimaddati Na Taṭṭha Hatthi
Nam Bhûmi Na Rathânam Na Pattiyâ Na Câpi Mantayuddhena Sakkâ Je Tum Dhanena
Vâ Tasmâ Hi Pandhito Poso Sampassam Atthamattano Buddhe Dhamme Ca Saṅghe
Ca Dhîro Saddham Nivesaye Yo Dhammacârî Kâyena Vâcâya Uda Cetasâ Idheva Nam
Pasamsanti Pegga Sagge Pamo Dati.**

Ariyadana Gâthâyo

Chief Monk: **Handa mayam Ariyadana Gâthâyo bhaṇâma sê:**

**Yassa Saddhâ Tathâgate Acalâ Supaṭṭhithâ Sîlaṇca Yassa Kalyâ Naṃ Ariyakaṇṭam
Pasamsîtam Sa'nghe Pasâdo Yassatthi**

**Ujubhûtaṇca Dassanam Adaliddoti Tam Âhu ' Amokhantassa Jîvitam Tasmâ Saddhaṇca
Sîlaṇca**

Pasâdam Dhammadassanatil Anuyum Jeta Medhâvî Saram Buddhâna Sâsananti.

Sattaha

Sattahakaranîyam Kiccam Mê Atthî

Tasmâ Mayâ Gantabbam Imasmim Sattâhabbhantare Nivattissâmi

Angulimâla Paritta

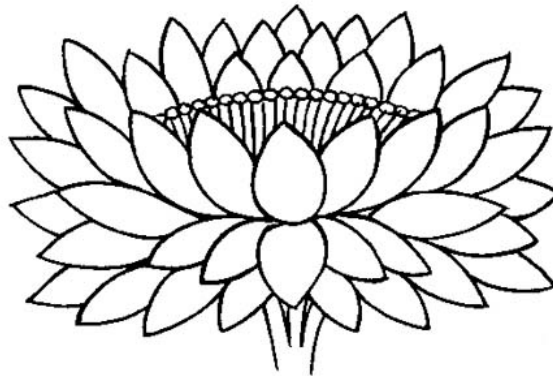
(Ven Angulimala's Protection)

**Yatô'ham bhagini ariyâya jâtiyâ jâtô Nâbhijânâmi sañcicca pâṇam jîvitâ vôrôpêtâ Têna
saccêna soṭṭhî tê hôtu soṭṭhî gabbha sâ**

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



Bojjhaṅgā Paritta

(The Factor of Awakening Protection)

<p>Bojjhaṅgô sati saṅkhâtô Viriyaṃ pīti passaddhi Samâdh'upêkkha bojjhaṅgâ Muninâ sammadakkhâtâ Samvattanti abhiññâya Êtêna saccâ vajjêna</p> <p>Êkasmim samayê nâthô Gilânê dukkhitê disvâ Tê ca taṃ abhinanditvâ Êtêna saccâ vajjêna</p> <p>Êkadâ dhammâ râjâ pi Cundaṭṭhêrêna taññêva Sammôditvâ caâbâdhâ Êtêna saccâ vajjêna</p> <p>Pahînâ tê caâbâdhâ Maggâhata kilêsâ va Êtêna saccâ vajjêna</p>	<p>Dhammâ naṃ vicayô tathâ Bojjhaṅgâ ca tathâ parê Satt'êtê sabba dassinâ Bhâvitâ bahulikatâ Nibbâna ya ca Bôdhi yâ Soṭṭhi tê hôtu sabbadâ</p> <p>Moggallânañca Kassapaṃ Bojjhaṅgê sattâ dêsayi Rôgâ muccim su taṃ khañê Soṭṭhi tê hôtu sabbadâ</p> <p>Gêlaññênâ bhipîlitô Bhañâpêtvâna sâdaram Tamhâ vuṭṭhâsi ṭhânasô Soṭṭhi tê hôtu sabbadâ</p> <p>Tiññannaṃ pi mahêsinaṃ Pattânuppatti dhammâ taṃ Soṭṭhi tê hôtu sabbadâ</p>
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*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 Gâthâ

(*Verses of Blessings of the Buddha*)

Chief Monk: **Handa mayam Sarabhañña Buddhamāṅgala gâthāyo bhanāma se.**
Let us now recite the Verses of Blessings of the Buddha according to the sarabhañña tune.

<p>Sambuddho dipadarh seṭṭho Kondañño pubbabhāge ca Sârîputto ca dakkhine Pacchimepi ca Ânando Moggallāno ca uttare Ime kho maṅgala Buddhâ Vanditâ te ca amhehi Etesam ānubhāvena Icevamaccantanamassaneyyam vipuñam alattham</p>	<p>nisinnô ceva majjhime āganeyye ca Kassapo. haratiye Upâlî ca bâyabbe ca Gavampati isânepi ca Râhulo sabbê idha patiṭṭhitâ. sakkârehi ca pūjitâ sabbasotthî bhavantû no. Namassamāno ratanattayam yam Puññâbhisandam Tassānubhāvena hatantarāyo.</p>
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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, Sârîputta is in the south,

UPâlî is in the south-west, Ânanda is in the west, Gavampati is in the north-west,

Moggallāna is in the north, Râhulâ 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)

**Bāhuṃ sahaṣṣaṃ abhinimmita sāvudhantaṃ Grîmêkhalaṃ udita ghôra sasêna mâraṃ.
Dânaḍi dhammâ vidhinâ jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni [Tan
têtjasa bhava tu têt jaya maṅgal'aggam]**

**Mârâtirêkaṃ abhiyujjhita sabba rattim Ghôrampanâlavaka makkhaṃ athaddha
yakkhaṃ Khantî sudanta vidhinâ**

jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni

**Nâlâgirim gaja varam atimattabhûtaṃ Dâvaggi cakkam asanîva sudârûnantam
Mett'ambusêka vidhinâ**

jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni

**Ukkhitta khaggaṃ atihattha sudârûnantam Dhâvan ti yô janâ path'Anḡulimâlavantam
Iddhîbhi saṅkhata manô**

jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni

**Katvâna kaññham udaram iva gabbhinîyâ Ciñcâya duñña vacanam jana kâya majjhê
Santêna sôma vidhinâ jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni Saccam
vihâya mati saccaka vâda kêtum Vâdâbhirôpita manam ati andhabhûtam Paññâ padîpa
jalitô**

jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni

**Nandôpananda bhujagam vibudham mahiddhim Puttêna thêra bhujagêna damâpayantô
Iddhûpadêsa vidhinâ**

jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni

**Duggâha diññhi bhujagêna sudañña haññham Brahmaṃ visuddhi jutim iddhi
bakâbhidhânam Nâñâgadêna vidhinâ**

jitavâ munindô Tan têtjasa bhava tu têt jaya maṅgalâni

**Êtâpi buddha jaya Maṅgala aṭṭha gâthâ Yô vâcanô dinadinê saratê matandî
Hitvân'anêka vividhâni c'upaddavâni Mokkaṃ sukham adhigamêyya narô sapaññô**

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)

<p>Mahâ kâruṇikô nâthô Pûrêtvâ pâramî sabbâ Êtêna saccâ vajjêna</p> <p>Jayantô Bôdhi yâ mûlê Êvaṃ tvam vijayô hôhi</p> <p>Aparâjitâ pallaṅkê Abhisêkê sabba buddhâ nam</p> <p>Sunakkhattam sumaṅgalaṃ Sukhaṅô sumuhuttô ca Padakkhiṇam kâya kammaṃ Padakkhiṇam manô kammaṃ Padakkhiṇâni katvâna</p>	<p>Hitâya sabba pâṇinaṃ Pattô sambôdhim uttamaṃ Hôtu tê jaya maṅgalaṃ</p> <p>Sakyânam nandi vaḍḍhanô Jayassu jaya maṅgalê</p> <p>Sîsê paṭhavi pôkkharê ggappattô pamôdati</p> <p>upabhâtam suhuttâhitam Suyiṭṭham brahmacârisu âcâ kammaṃ padakkhiṇam añidhî tê padakkhiṇâ Labhantaṭṭhê padakkhiṇê</p>
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*(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 victory May you win victory blessings*

*At the head of the lotus leaf of the world On the undefeated seat
 Consecrated by all the Buddhas He rejoiced in the utmost attainment*

A lucky star it is a lucky blessing a lucky dawn a lucky sacrifice a lucky instant a lucky moment a lucky offering: 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 Parittam Gâthâ

(The Fearless Protection)

<p>Yan dunnimittam avamaṅgalaṅca Pâpaggahô dussupinaṃ akantaṃ</p> <p>Yan dunnimittam avamaṅgalaṅca Pâpaggahô dussupinaṃ akantaṃ</p> <p>Yan dunnimittam avamaṅgalaṅca Pâpaggahô dussupinaṃ akantaṃ</p>	<p>Yô câmanâpô sakuṅassa saddô Buddhâ nubhâvêna vinâsamêntu</p> <p>Yô câmanâpô sakuṅassa saddô Dhammâ nubhâvêna vinâsamêntu</p> <p>Yô câmanâpô sakuṅassa saddô Saṅghâ nubhâvêna vinâsamêntu</p>
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*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 Ratanam

(Having revered the jewel of the Buddha)

Sâ katvâ buddha ratanam	Ôsatham uttamam varam
Hitam dêva manussâ nam	Buddha tējaena soṭṭhinâ
Nassant'upaddavâ sabbê	Dukkhâ vûpasamêntu tê
Sâ katvâ dhammâ ratanam	Ôsatham uttamam varam
Pariâhûpasamanam	Dhammâ tējaena soṭṭhinâ
Nassant'upaddavâ sabbê	Bhayâ vûpasamêntu tê
Sâ katvâ saṅgha ratanam	Ôsatham uttamam varam
Âhuneyyam pâhuneyyam	Saṅghâ tējaena 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 Saṅghâ 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 Gāthā

(Verses On Sending Off The Devatā)

<p>Dukkhā pattā ca niddukkhā Sôkâ pattâ ca nissôkâ</p> <p>Ettâvatâ ca amhêhi Sabbê dēvânumôdantu</p> <p>Dânaṃ dadantu saddhâya Bhâvanâbhiratâ hôntu</p> <p>Sabbê buddhâ balappattâ Arahantânañca tēja</p>	<p>Bhaya pattâ ca nibbhayâ Hôntu sabbê pi pâñinô</p> <p>Sambhataṃ puñña sampadaṃ Sabba sampatti siddhî yâ</p> <p>Sîlaṃ rakkhantu sabbadâ Gacchantu dēvatâgatâ</p> <p>Paccêkânañca yaṃ balaṃ Rakkhaṃ bandhâmi sabbasô</p>
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*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 tliread) in every way for protection.*

Âmantayâmi vô bhikkhave

(The Buddha's Last Words)

Âmantayâmi vô bhikkhavê
Paṭivêdayâmi vô bhikkhavê

Khaya vaya dhammâ sañkhârâ
Appamâdêna sampâdêthâti

*I address you monks I inform you monks:
 Processes are subject to passing away
 Become consummate Through heedfulness*

Suttam

(Discourses)

Maṅgala Suttam

(The Discourse on Good Fortune)

[Ēvaṃ mē Suttam] Ēkaṃ samayaṃ Bhagavā Sāvaṭṭhiyaṃ viharati Jētavanē
Anāthapiṇḍikassaârâmē

Atha khô aññatarâ dêvatâ abhikkantâ yâ rattiyâ abhikkantâ vaññâ kêvala kappam
Jētavanam bhâsêtvâ yēna Bhagavâ tēnupasamkami

Upasaṅkamitvâ Bhagavantam abhivâdêtvâ êkamantaṃ aṭṭhâ si

Ēkaṃ antam ṭhitâ khô sâ dêvatâ Bhagavantam gâthâya ajjhabhâsi

Bahû dêvâ manussâ ca maṅgalâni acintayum
Ākañkhamânâ soṭṭhânam brûhi maṅgalaṃ uttamam

Asêvanâ ca bâlânam paṇḍitânañca sêvanâ
Pûjâ ca pûjanîyanam êtam maṅgalaṃ uttamam

Paṭirûpa dêsa vâsô ca pubbê ca kata puññatâ
Attâ sammâ pañidhi ca êtam maṅgalaṃ uttamam

Bâhu saccañ ca sippañ ca vinayô ca susikkhitô
Subhâsitâ ca yâ vâcâ êtam maṅgalaṃ uttamam

Mâtâ pitu upaṭṭhânam putta dârassa saṅgahô
Anâkulâ ca kammantâ êtam maṅgalaṃ uttamam

Dânañca dhammâ cariyâ ca ñâtakânañca sangahô
Anavajjâni kammâni êtam maṅgalaṃ uttamam

Āratî viratî pâpâ majja pâna ca saññamô
Appamâdô ca dhammêsu êtam maṅgalaṃ uttamam

Gâravô ca nivâtô ca santuṭṭhî ca kataññutâ
Kâlêna dhammassavanam êtam maṅgalaṃ uttamam

Khantî ca sôvacassatâ samaññañca dassanam
Kâlêna dhammâ sâkacchâ êtam maṅgalaṃ uttamam

Tapô ca brahma cariyâñca ariyâ saccâna dassanam
Nibbâna sacchi kiriyâ ca êtam maṅgalaṃ uttamam

Phuṭṭhassa lôka dhammêhi cittâ yassa na kampati
Asôka virajam khêmaṃ êtam maṅgalaṃ uttamaṃ
Êtâdisâni katvâna sabbatṭham aparâjitâ
Sabbatṭha soṭṭhiṃ gacchanti tan têsam maṅgalaṃ uttaman ti

I have heard that at one time the Blessed One was staying in Savatṭhi at Jeta's Grove Anâthapiṇḍikassa park

Then a certain dêvatâ 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 dêvâs & 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 Dhammâ 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 Dhammâ on timely occasions: This is the highest good fortune

*Patience composure seeing contemplatives
 Discussing the Dhammâ 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)

<p>Karaṇīyaṃ aṭṭha kusalēna Sakkô ujû ca suhujû ca Santussakô ca subharô ca Santindriyô ca nipakô ca Na ca khuddaṃ samâcarê kiñci Sukhinô vâ khêminô hôntu Yê kêci pâṇa bhûtaṭṭhi Dîghâ vâ yê mahântâ vâ Diṭṭhâ vâ yê ca adiṭṭhâ Bhûtâ vâ sambhavêsi vâ Na parô paraṃ nikubbêtha Byârôsanâ patigha saññâ Mâtâ yathâ niyaṃ puttaṃ Êvaṃ pi sabba bhûtêsu Mettañca sabba lôkasmim Uddhaṃ adhô ca tiriyañca Tiṭṭhañ'caram nisinnô vâ Êtaṃ satim adhiṭṭheyya Diṭṭhiñca anupagamma Kâmêsu vineyya gêdhaṃ</p>	<p>yantaṃ santaṃ padaṃ abhisamecca suvacô cassa mudu anati mâni appa kiccô ca salla huka vutti appagabbhô kulêsu ananugiddhô yêna viññû parê upavadeyyuṃ sabbê sattâ bhavantû sukhittattâ tasâ vâ thâvarâ vâ anava sêsâ majjhimâ rassakâ añuka thûlâ yê ca dûrê vasanti avidûrê sabbê sattâ bhavantû sukhittattâ nâti maññêtha kaṭṭhaci naṃ kiñci nâññaṃ aññassa dukkhaṃ iccheyya âyusâ êka puttaṃ anurakkhê mâna sambhâvayê aparimâññaṃ mâna sambhâvayê aparimâññaṃ asambâdhaṃ avêraṃ asapattaṃ sayânô vâ yâva tassa vigataṃ iddhô Brahmaṃ êtaṃ vihâraṃ idhamâhu sîlavâ dassanêna sampannô Na hi jâtu gabbha seyyaṃ punarêtîti</p>
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*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 me Suttaṃ] Êkaṃ samayaṃ Bhagavâ Bârâṇasiyaṃ viharati isipatanê migadâyê
 Tatra khô Bhagavâ pañca vaggiyê bhikkhûâmantêsi
 Dvêmê bhikkhavê antâ pabbajitêna na sêvitabbâ**

**Yô câyaṃ kâmêsu kâma sukhallikânuyôgô Hînô gammô pôthujjanikô anariyô
 anaṭṭha sañhitô**

**Yô câyaṃ atta kilamathânuyôgô Dukkô anariyô anaṭṭha sañhitô Êtê tê bhikkhavê
 ubhô antê anupagamma Majjhimâ paṭipadâ tathâgatêna abhisambuddhâ Cakkhu karaṇi
 ñâṇa karaṇi upasamâya abhiññâya sambôdhâya nibbâna ya saṃvattati**

**Katamâ ca sâ bhikkhavê majjhimâ paṭipadâ tathâgatêna abhisambuddhâ Cakkhu
 karaṇi ñâṇa karaṇi upasamâya abhiññâya sambôdhâya nibbâna ya saṃvattati**

**Ayaṃ êvâ ariyô aṭṭhaṅgikô maggô Sêyyathîdaṃ Sammâ diṭṭhi sammâ saṅkappô
 Sammâ vâcâ sammâ kammantô sammââjîvô Sammâ vâyâmô sammâ sati sammâ samâdhi**

**Ayaṃ khô sâ bhikkhavê majjhimâ paṭipadâ tathâgatêna abhisambuddhâ Cakkhu
 karaṇi ñâṇa karaṇi upasamâya abhiññâya sambôdhâya nibbâna ya saṃvattati**

**Idaṃ khô pana bhikkhavê dukkhaṃ ariyâ saccam Jâtipi dukkhâ jarâpi dukkhâ
 maraṇampi dukkhaṃ**

**Sôkâ pari dêva dukkhâ dômanassupâyâsâpi dukkhâ Appiyêhi sampayôgô dukkhô piyêhi
 vippayôgô dukkhô yamp'icchaṃ na labhatî tampi dukkhaṃ Saṅkhittêna pañca upâdâna
 khandhâ dukkhâ Idaṃ khô pana bhikkhavê dukkhâ samudayô ariyâ saccam**

**Yâyaṃ taṇhâ pônôbbhavikâ nandi râga sahatâ tatra tatrâbhinandinî
 Seyyathîdaṃ Kâma taṇhâ bhava taṇhâ vibhava taṇhâ Idaṃ khô pana bhikkhavê dukkhâ
 nirôdhô ariyâ saccam Yô tassâ yêva taṇhâya asêsa virâga nirôdhô câgô paṭinissaggô**

mutti anâlayô

Idaṃ khô pana bhikkhavê dukkhâ nirôdha gâminî paṭipadâ ariyâ saccam̐ Ayaṃ êvâ ariyô aṭṭhaṅgikô maggô Seyyathîdaṃ Sammâ diṭṭhi sammâ saṅkappô Sammâ vâcâ sammâ kammantô sammââjîvô Sammâ vâyâmô sammâ sati sammâ samâdhi

Idaṃ dukkham̐ ariyâ saccanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkham̐ ariyâ saccam̐ pariññeyyanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkham̐ ariyâ saccam̐ pariññâtanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Idaṃ dukkhâ samudayô ariyâ saccanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkhâ samudayô ariyâ saccam̐ pahâtabbanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkhâ samudayô ariyâ saccam̐ pahînantī mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Idaṃ dukkhâ nirôdhô ariyâ saccanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkhâ nirôdhô ariyâ saccam̐ sacchikâtabbanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkhâ nirôdhô ariyâ saccam̐ sacchikatanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Idaṃ dukkhâ nirôdha gâminî paṭipadâ ariyâ saccanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkhâ nirôdha gâminî paṭipadâ ariyâ saccam̐ bhâvêtabbanti mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ udapâdi vijjâ udapâdiâlôkô udapâdi

Taṃ khô pan'idaṃ dukkhâ nirôdha gâminî paṭipadâ ariyâ saccam̐ bhâvīntī mē bhikkhavê Pubbê ananussutêsū dhammêsū Cakkhum̐ udapâdi ñâṇam̐ udapâdi paññâ

udapâdi vîjjâ udapâdiâlôkô udapâdi

**Yâvakîvañca mê bhikkhavê imêsu catûsu ariyâ saccêsu
 Êvan ti parivaṭṭaṃ dvâdas'âkâraṃ yathâbhûtaṃ ñâṇa dassanaṃ na suvisuddhaṃ ahôsi
 Nêva tâvâhaṃ bhikkhavê sadêvakê lôkê samârakê sabrahmakê Sassamaṇa brâhmaṇiyâ
 pajâya sadêva manussâya Anuttaraṃ sammâ sambôdhiṃ abhisambuddhō paccaññâsim
 Yatô ca khô mê bhikkhavê imêsu catûsu ariyâ saccêsu Êvan ti parivaṭṭaṃ dvâdas'âkâraṃ
 yathâbhûtaṃ ñâṇa dassanaṃ suvisuddhaṃ ahôsi
 Athâhaṃ bhikkhavê sadêvakê lôkê samârakê sabrahmakê Sassamaṇa brâhmaṇiyâ
 pajâya sadêva manussâya Anuttaraṃ sammâ sambôdhiṃ abhisambuddhō paccaññâsim
 Ñâṇaṇca pana mê dassanaṃ udapâdi Akuppâ mê vimutti Ayaṃ antimâ jâti N'aṭṭhidâni
 punabbhavô ti**

**Idaṃ avôca Bhagavâ Attâ manâ pañca vaggiyâ bhikkhû Bhagavatô bhâsitaṃ
 abhinandum**

**Imasmiñca pana veyyâ karaṇasmim bhaññamânê Âyasmatô Kôṇḍaññassa virajaṃ
 vîtamalaṃ dhamma cakkhum udapâdi**

Yañkiñci samudaya dhammaṃ sabbaṃ taṃ nirôdha dhammanti

Pavattitê ca Bhagavatâ dhamma cakkê Bhummâ dêvâ saddamanussâvêsum

**Êtaṃ Bhagavatâ Bârâṇasiyaṃ isipatanê migadâyê anuttaraṃ dhamma cakkam
 pavattitaṃ Appaṭivattiyaṃ samañhena vâ brâhmañhena vâ dêvêna vâ mârêna vâ brahmunâ
 vâ kênaci vâ lôkasmin ti**

**Bhummânaṃ dêvânaṃ saddaṃ sutvâ Câtummahârâjikâ dêvâ saddamanussâvêsum
 Câtummahârâjikâ naṃ dêvânaṃ saddaṃ sutvâ Tâvatimsâ dêvâ saddamanussâvêsum
 Tâvatimsânaṃ dêvânaṃ saddaṃ sutvâ Yâmâ dêvâ saddamanussâvêsum**

**Yâmânaṃ dêvânaṃ saddaṃ sutvâ Tusitâ dêvâ saddamanussâvêsum Tusitânaṃ
 dêvânaṃ saddaṃ sutvâ Nimmânaratî dêvâ saddamanussâvêsum Nimmânaratînaṃ
 dêvânaṃ saddaṃ sutvâ Paranimmita vasavattî dêvâ saddamanussâvêsum Paranimmita
 vasavattînaṃ dêvânaṃ saddaṃ sutvâ Brahma kâyikâ dêvâ saddamanussâvêsum**

**Êtaṃ Bhagavatâ Bârâṇasiyaṃ isipatanê migadâyê anuttaraṃ dhamma cakkam
 pavattitaṃ Appaṭivattiyaṃ samañhena vâ brâhmañhena vâ dêvêna vâ mârêna vâ brahmunâ**

vâ kênaci vâ lôkasmin ti

Itiha tēna khañēna tēna muhuttēna Yāva brahma lôkâ saddô abbhuggacchi

Ayañca dasa sahasā lôka dhātu Sañkampi sampakampi sampavēdhi

Appamāñô ca ôlārô ôbhāsô lôkê pāturahōsi Atikkammēva dēvānaṃ dēvānubhāvaṃ

**Atha khô Bhagavā udānaṃ udānēsi Aññāsi vata bhô Kônḍaññô Aññāsi vata bhô
Kônḍaññô ti**

Itihidaṃāyasmātô Kônḍaññassa Añña Kônḍaññô'tvēva nāmaṃ ahōsīti

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 "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 Tathàgata producing vision producing knowledge leads to calm to direct knowledge to self awakening to Unbinding. And what is the middle way realized by the Tathàgata 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 Tathàgata 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 noble truth of the origination of stress has been 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 & Brahmas 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 & Brahmas 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 Māra 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

Anattā Lakkhaṇa Sutta

(The Discourse on the Not self Characteristic)

**[Ēvaṃ me Suttaṃ] Ēkaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati isipatanē migadāyē
Tatra khō Bhagavā pañca vaggiyē bhikkhūāmantēsi Rupa bhikkhavē anattā Rumania
hidē bhikkhavē attā abhaviṣsa Nayidaṃ rūpaṃābādihāya saṃvatteyya Labbhētha ca rūpē
Ēvaṃ me rūpaṃ hōtu Ēvaṃ me rūpaṃ mā ahōsīti**

**Yasmā ca khō bhikkhavē rūpaṃ anattā Tasmā rūpaṃābādihāya saṃvattati
Na ca labhatī rūpē Ēvaṃ me rūpaṃ hōtu Ēvaṃ me rūpaṃ mā ahōsīti**

**Vēdanā anattā Vēdanā ca hidam bhikkhavē attā abhaviṣsa Nayidaṃ vēdanāābādihāya
saṃvatteyya Labbhētha ca vēdanā ya Ēvaṃ me vēdanā hōtu Ēvaṃ me vēdanā mā ahōsīti**

**Yasmā ca khō bhikkhavē vēdanā anattā Tasmā vēdanāābādihāya saṃvattati
Na ca labhatī vēdanā ya Ēvaṃ me vēdanā hōtu Ēvaṃ me vēdanā mā ahōsīti**

**Saññā anattā Saññā ca hidam bhikkhavē attā abhaviṣsa Nayidaṃ saññāābādihāya
saṃvattēyya Labbhētha ca saññā ya Ēvaṃ me saññā hōtu Ēvaṃ me saññā mā ahōsīti**

**Yasmā ca khō bhikkhavē saññā anattā Tasmā saññāābādihāya saṃvattati
Na ca labhatī saññā ya Ēvaṃ me saññā hōtu Ēvaṃ me saññā mā ahōsīti**

**Saṅkhārā anattā Saṅkhārā ca hidam bhikkhavē attā abhaviṣsaṃsu Nayidaṃ saṅkhārā
ābādihāya saṃvatteyyuṃ Labbhētha ca saṅkhārēsu Ēvaṃ me saṅkhārā hōtu Ēvaṃ me
saṅkhārā mā ahēsuntī**

**Yasmā ca khō bhikkhavē saṅkhārā anattā Tasmā saṅkhārāābādihāya saṃvattanti Na ca
labhatī saṅkhārēsu Ēvaṃ me saṅkhārā hōtu Ēvaṃ me saṅkhārā mā ahēsuntī**

**Viññaṃ nam anattā Viññaṇaṅca hidam bhikkhavē attā abhaviṣsa Nayidaṃ viñña
naṃābādihāya saṃvatteyya Labbhētha ca viñña nē Ēvaṃ me viñña nam hōtu Ēvaṃ me**

viñña nam mâ ahôsîti

Yasmâ ca khô bhikkhavê viñña nam anattâ Tasmâ viñña namâbâdhâya samvattati Na ca labhatî viñña nê Êvaṃ mē viñña nam hôtu Êvaṃ mē viñña nam mâ ahôsîti

Taṃ kiṃ maññêtha bhikkhavê rūpaṃ niccaṃ vâ aniccaṃ vâ ti

Aniccaṃ Bhantê Yaṃ pânâ niccaṃ dukkhaṃ vâ taṃ sukhaṃ vâ ti

Dukkhaṃ Bhantê Yaṃ pânâ niccaṃ dukkhaṃ vipariṇâma dhammaṃ Kallaṃ nu taṃ samanupassituṃ Êtaṃ mama êsô'haṃ asmi êsô mē attâ ti

nô hêtaṃ Bhantê

Taṃ kiṃ maññêtha bhikkhavê vêdanâ niccâ vâ aniccâ

Aniccâ Bhantê

Yaṃ pânâ niccaṃ dukkhaṃ vâ taṃ sukhaṃ vâ ti

Dukkhaṃ Bhantê

Yaṃ pânâ niccaṃ dukkhaṃ vipariṇâma dhammaṃ Kallaṃ nu taṃ samanupassituṃ Êtaṃ mama êsô'haṃ asmi êsô mē attâ ti

nô hêtaṃ Bhantê

Taṃ kiṃ maññêtha bhikkhavê saññâ niccâ vâ aniccâ vâ ti

Aniccâ Bhantê

Yaṃ pânâ niccaṃ dukkhaṃ vâ taṃ sukhaṃ vâ ti

Dukkhaṃ Bhantê

Yaṃ pânâ niccaṃ dukkhaṃ vipariṇâma dhammaṃ Kallaṃ nu taṃ samanupassituṃ Êtaṃ mama êsô'haṃ asmi êsô mē attâ ti

nô hêtaṃ Bhantê

Taṃ kiṃ maññêtha bhikkhavê saṅkhârâ niccâ vâ aniccâ vâ ti

Aniccâ Bhantê

Yaṃ pânâ niccaṃ dukkhaṃ vâ taṃ sukhaṃ vâ ti

Dukkhaṃ Bhantê

Yaṃ pânâ niccaṃ dukkhaṃ vipariṇâma dhammaṃ Kallaṃ nu taṃ samanupassituṃ Êtaṃ mama êsô'haṃ asmi êsô mē attâ ti

nô hêtaṃ Bhantê

Taṃ kiṃ maññêtha bhikkhavê viñña nam niccaṃ vâ aniccaṃ vâ ti

Aniccaṃ Bhantê

Yaṃ pânâ niccaṃ dukkhaṃ vâ taṃ sukhaṃ vâ ti

Dukkhaṃ Bhantê

Yaṃ pānā niccaṃ dukkhaṃ vipariṇāma dhammaṃ Kallaṃ nu taṃ samanupassituṃ
Êtaṃ mama êsô'haṃ asmi êsô mê attâ ti

nô hêtaṃ Bhantê

Tasmâtiha bhikkhavê yañkiñci rūpaṃ atîtânâgata paccuppannaṃ Ajjhattaṃ vâ bahiddhâ
vâ

Ôlârikaṃ vâ sukhumāṃ vâ Hînaṃ vâ paṇîtaṃ vâ Yandûrê santikê vâ Sabbāṃ rūpaṃ

Nêtaṃ mama nêsô'haṃ asmi na mêsô attâ ti Êvaṃ êtaṃ yathâbhûtaṃ sammappaññâya
daṭṭhabbaṃ

Yâ kâci vêdanâ atîtânâgata paccuppannâ Ajjhattâ vâ bahiddhâ vâ Ôlârikâ vâ sukhumâ vâ
Hînâ vâ paṇîtâ vâ Yâ dûrê santikê vâ Sabbâ vêdanâ

Nêtaṃ mama nêsô'haṃ asmi na mêsô attâ ti Êvaṃ êtaṃ yathâbhûtaṃ sammappaññâya
daṭṭhabbaṃ

Yâ kâci saññâ atîtânâgata paccuppannâ Ajjhattâ vâ bahiddhâ vâ Ôlârikâ vâ sukhumâ vâ
Hînâ vâ paṇîtâ vâ Yâ dûrê santikê vâ Sabbâ saññâ

Nêtaṃ mama nêsô'haṃ asmi na mêsô attâ ti Êvaṃ êtaṃ yathâbhûtaṃ sammappaññâya
daṭṭhabbaṃ

Yê kêci sañkhârâ atîtânâgata paccuppannâ Ajjhattâ vâ bahiddhâ vâ Ôlârikâvâ
sukhumâvâ

Hînâ vâ paṇîtâ vâ Yê dûrê santikê vâ Sabbê sañkhârâ

Nêtaṃ mama nêsô'haṃ asmi na mêsô attâ ti Êvaṃ êtaṃ yathâbhûtaṃ sammappaññâya
daṭṭhabbaṃ

Yañkiñci viñña naṃ atîtânâgata paccuppannaṃ Ajjhattaṃ vâ bahiddhâ vâ
Ôlârikaṃ vâ sukhumāṃ vâ Hînaṃ vâ paṇîtaṃ vâ Yandûrê santikê vâ Sabbāṃ viñña
naṃ

Nêtaṃ mama nêsô'haṃ asmi na mêsô attâ ti Êvaṃ êtaṃ yathâbhûtaṃ sammappaññâya
daṭṭhabbaṃ

Êvaṃ passaṃ bhikkhavê sutavâ ariyâ sâvakô Rûpasmim pi nibbindati Vêdanâ ya pi
nibbindati

Saññâ ya pi nibbindati Sañkhârêsu pi nibbindati Viññâṇasmim pi nibbindati

Nibbindaṃ virajjati Virâgâ vimuccati

Vimuttasmim vimuttaṃ iti ñâṇaṃ hōti Khîṇâ jâti Vusitaṃ brahma cariyaṃ Kataṃ
karaṇîyaṃ

Nâparam itthattâyâti pajânâtîti

**Idaṃ avôca Bhagavâ Attâ manâ pañca vaggiyâ bhikkhû Bhagavatô bhâsitam
abhinandum**

**Imasmiñca pana veyyâ karaṇasmim bhaññamânê Pañca vaggiyânam bhikkhûnam
anupâdâya**

Âsavêhi cittâni vimuccim̐sûti

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

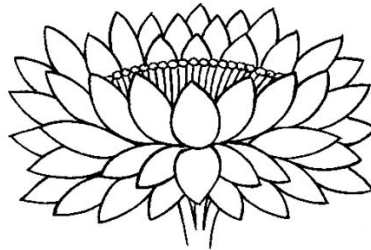
is to be seen as it actually is with right discernment as: 'This is not mine This is not my self This is not what I am'

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



Âditta pariyâya Sutta (The Fire Discourse)

Êvaṃ mē sutam Êkaṃ samayaṃ Bhagavā Gayāyaṃ viharati gayāsīsē
Saddhiṃ bhikkhu sahasseṇa Tatra khō Bhagavā bhikkhūamantēsi

Sabbaṃ bhikkhavêdittam Kiñca bhikkhavê sabbaṃdittam Cakkhum
bhikkhavêdittam Rûpâdittâ Cakkhu viñña namâdittam Cakkhu samphassôdittô

Yamp'idam cakkhu samphassa paccayâ uppajjati vedayitam
Sukham vâ dukkham vâ adukkham asukham vâ Tampiâdittam

Kênaâdittam

Âdittam râg'agginâ dōs'agginâ môh'agginâdittam jâtiyâ jarâ marañēna
Sôkēhi paridēvēhi dukkhēhi dōmanassēhi upâyāsēhiâdittanti vadâmi

Sôtamâdittam Saddâdittâ Sôta viñña namâdittam Sôta samphassôdittô

Yamp'idam sôta samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ Tampiâdittam

Kênaâdittam

Âdittam râg'agginâ dōs'agginâ môh'agginâdittam jâtiyâ jarâ marañēna
Sôkēhi paridēvēhi dukkhēhi dōmanassēhi upâyāsēhiâdittanti vadâmi

Ghânamâdittam Gandhâdittâ Ghâna viñña namâdittam Ghâna samphassôdittô

Yamp'idam ghâna samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ Tampiâdittam

Kênaâdittam

Âdittam râg'agginâ dōs'agginâ môh'agginâdittam jâtiyâ jarâ marañēna Sôkēhi
paridēvēhi dukkhēhi dōmanassēhi upâyāsēhiâdittanti vadâmi

Jivhâdittâ Rasâdittâ Jivhâ viñña namâdittam Jivhâ samphassôdittô

Yamp'idam jivhâ samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ Tampiâdittam

Kênaâdittam

Âdittam râg'agginâ dōs'agginâ môh'agginâdittam jâtiyâ jarâ marañēna
Sôkēhi paridēvēhi dukkhēhi dōmanassēhi upâyāsēhiâdittanti vadâmi

Kâyôdittô Phoṭṭhabbâdittâ Kâya viñña namâdittam Kâya samphassôdittô

Yamp'idam kâya samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ Tampiâdittam

Kênaâdittam

Âdittam rāg'agginâ dōs'agginâ mōh'agginââdittam jātiyâ jarâ marañēna
Sōkēhi paridēvēhi dukkhēhi dōmanassēhi upâyāsēhiâdittanti vadāmi

Manôâdittô Dhammââdittâ Manô viñña namâdittam Manô samphassôâdittô

Yamp'idam manô samphassa paccayâ uppajjati vedayitam
Sukham vâ dukkham vâ adukkham asukham vâ Tampiâdittam

Kēnaâdittam

Âdittam rāg'agginâ dōs'agginâ mōh'agginââdittam jātiyâ jarâ marañēna
Sōkēhi paridēvēhi dukkhēhi dōmanassēhi upâyāsēhiâdittanti vadāmi

Êvam passam bhikkhavē sutavâ ariyâ sāvakō Cakkhusmiṃ pi nibbindati Rûpēsu pi
nibbindati Cakkhu viñña nē pi nibbindati Cakkhu samphassē pi nibbindati

Yamp'idam cakkhu samphassa paccayâ uppajjati vedayitam
Sukham vâ dukkham vâ adukkham asukham vâ Tasmim pi nibbindati

Sôtasmim pi nibbindati Saddēsu pi nibbindati Sôta viñña nē pi nibbindati
Sôta samphassē pi nibbindati

Yamp'idam sôta samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ
Tasmim pi nibbindati

Ghânasmim pi nibbindati Gandhēsu pi nibbindati Ghâna viñña nē pi nibbindati
Ghâna samphassē pi nibbindati

Yamp'idam ghâna samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ
Tasmim pi nibbindati

Jivhâya pi nibbindati Rasēsu pi nibbindati Jivhâ viñña nē pi nibbindati
Jivhâ samphassē pi nibbindati

Yamp'idam jivhâ samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ
Tasmim pi nibbindati

Kâyasmim pi nibbindati Phoṭṭhabbē su pi nibbindati Kâya viñña nē pi nibbindati
Kâya samphassē pi nibbindati

Yamp'idam kâya samphassa paccayâ uppajjati vedayitam
Sukham vâ dukkham vâ adukkham asukham vâ
Tasmim pi nibbindati

Manasmim pi nibbindati Dhammēsu pi nibbindati Manô viñña nē pi nibbindati
Manô samphassē pi nibbindati

Yamp'idam manô samphassa paccayâ uppajjati vedayitam Sukham vâ dukkham vâ
adukkham asukham vâ

Tasmim pi nibbindati

Nibbindam virajjati Virâgâ vimuccati

**Vimuttasmim vimuttam iti nânam hôtî Khinâ jâti Vusitam brahma cariyam Katam
karañiyam**

Nâparam itthattâyâti pajânâtîti

Idam avôca Bhagavâ Attâ manâ tê bhikkhû Bhagavatô bhâsitam abhinandam

**Imasmiñca pana veyyâ karañasmim bhaññamânê Tassa bhikkhu sahasassa anupâdâya
Âsavêhi cittâni vimuccimsûti**

*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

Dhamma Niyâma Sutta

(The Discourse on the Orderliness of the Dhamma)

**[Ēvaṃ me sutam] Ēkaṃ samayaṃ Bhagavâ Sâvaṭṭhiyaṃ viharati Jêtavanê
Anâthapiṇḍikassaârâmê Tatra khô Bhagavâ bhikkhûâmantêsi bhikkhavô ti**

Bhadantêti tē bhikkhû Bhagavatô paccassôsum Bhagavâ êtad avôca

**Uppâdâ vâ bhikkhavê Tathâgatânaṃ anuppâdâ vâ Tathâgatânaṃ ðhitâva sâ dhātu
dhammaṭṭhitatâ dhamma niyâmatâ**

**Sabbê saṅkhârâ aniccâti Taṃ Tathâgatô abhisambujjhati abhisamêti Abhisambujjhitvâ
abhisamêtvââcikkhati dêsêti paṇṇapêti paṭṭhappêti vivarati vibhajati uttânî karôti**

**Sabbê saṅkhârâ aniccâti Uppâdâ vâ bhikkhavê Tathâgatânaṃ anuppâdâ vâ
Tathâgatânaṃ ðhitâva sâ dhātu dhammaṭṭhitatâ dhamma niyâmatâ**

**Sabbê saṅkhârâ dukkhâti Taṃ Tathâgatô abhisambujjhati abhisamêti
Abhisambujjhitvâ abhisamêtvââcikkhati dêsêti paṇṇapêti paṭṭhappêti vivarati vibhajati
uttânî karôti**

**Sabbê saṅkhârâ dukkhâti Uppâdâ vâ bhikkhavê Tathâgatânaṃ anuppâdâ vâ
Tathâgatânaṃ ðhitâva sâ dhātu dhammaṭṭhitatâ dhamma niyâmatâ**

**Sabbê dhammâ anattâti Taṃ Tathâgatô abhisambujjhati abhisamêti Abhisambujjhitvâ
abhisamêtvââcikkhati dêsêti paṇṇapêti paṭṭhappêti vivarati vibhajati uttânî karôti Sabbê
dhammâ anattâti Idam avôca Bhagavâ**

Attâ manâ tē bhikkhû Bhagavatô bhâsitaṃ abhinanduntī

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 Tathâgata 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 Tathâgata 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 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 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)

Êvaṃ mē sutam Êkaṃ samayaṃ Bhagavā
Sāvattḥhiyaṃ viharati Jētavanē Anāthapiṇḍikassaârâmē

Tatra khô Bhagavā bhikkhûâmantēsi bhikkhavô ti

Bhadantēti tē bhikkhû Bhagavatô paccassôsum Bhagavā êtad avôca

Ariyaṃ vô bhikkhavē aṭṭhaṅgikaṃ maggaṃ dēsissāmi vibhajissāmi
Tam suñātha sādhuṃ manasi karôtha bhāssissāmīti

Êvaṃbhantēti khô tē bhikkhû Bhagavatô paccassôsum Bhagavā êtad avôca

Katamô ca bhikkhavē ariyô aṭṭhaṅgikô maggô? Seyyathidaṃ Sammā diṭṭhi Sammā saṅkappô Sammā vâcā Sammā kammantô Sammââjivô Sammā vâyâmô sammā sati sammā samādhi. Katamâ ca bhikkhavē sammâ diṭṭhi? Yaṃ khô bhikkhavē dukkhê ñāṇaṃ dukkhâ samudayê ñāṇaṃ dukkhâ nirôdhê ñāṇaṃ dukkhâ nirôdha gâminiyâ paṭipadāya ñāṇaṃ Ayaṃ vuccati bhikkhavē sammâ diṭṭhi. Katamô ca bhikkhavē sammâ saṅkappô? Yô khô bhikkhavē nekkhamma saṅkappô abyâpâda saṅkappô avihimsâ saṅkappô Ayaṃ vuccati bhikkhavē sammâ saṅkappô.

Katamâ ca bhikkhavē sammâ vâcâ? Yâ khô bhikkhavē musâvâdâ vêramañi pisuñāya vâcāya vêramañi pharusāya vâcāya vêramañi samphappalâpâ vêramañi Ayaṃ vuccati bhikkhavē sammâ vâcâ

Katamô ca bhikkhavē sammâ kammantô? Yâ khô bhikkhavē pâñâtipâtâ vêramañi adinnâdânâ vêramañi abrahma cariyâ vêramañi Ayaṃ vuccati bhikkhavē sammâ kammantô. Katamô ca bhikkhavē sammââjivô? Idha bhikkhavē ariyâ sâvakô micchââjivaṃ pahāya Sammââjivēna jivikaṃ kappēti Ayaṃ vuccati bhikkhavē sammââjivô

Katamô ca bhikkhavē sammâ vâyâmô? Idha bhikkhavē bhikkhu anuppannānaṃ pâpakānaṃ akusalānaṃ dhammānaṃ anuppâdāya chandaṃ janēti vâyamati viriyaṃârabhati cittaṃ paggaṇhâti padahati Uppannānaṃ pâpakānaṃ akusalānaṃ dhammānaṃ pahânāya chandaṃ janēti vâyamati viriyaṃârabhati cittaṃ paggaṇhâti padahati Anuppannānaṃ kusalānaṃ dhammānaṃ uppâdāya chandaṃ janēti vâyamati viriyaṃârabhati cittaṃ paggaṇhâti padahati Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyâ asammôsāya bhiyyô bhāvāya vepullāya bhāvanāya pâripûriyâ chandaṃ janēti vâyamati viriyaṃârabhati cittaṃ paggaṇhâti padahati Ayaṃ vuccati bhikkhavē sammâ vâyâmô

Katamâ ca bhikkhavē sammâ sati? Idha bhikkhavē bhikkhu kâyê kâyanupassî viharatiâtâpî sampajânô satimâ vineyya lôkê abhijjhâ dōmanassaṃ Vēdanāsu vēdanānupassî viharatiâtâpî sampajânô satimâ vineyya lôkê abhijjhâ dōmanassaṃ Cittê cittānupassî viharatiâtâpî sampajânô satimâ vineyya lôkê abhijjhâ dōmanassaṃ Dhammēsu dhammānupassî viharatiâtâpî sampajânô satimâ vineyya lôkê abhijjhâ

dômanassam Ayam vuccati bhikkhavê sammâ sati

Katamô ca bhikkhavê sammâ samâdhi? Idha bhikkhavê bhikkhu vivicc'êva kâmêhi vivicca akusalêhi dhammêhi sa vitakkam sa vicâram vivêkajam pîti sukham paṭhamam jhânam upasampajja viharati Vitakka vicârânam vûpasamâ ajjhattam sampasâdanam cêtasô êkôdi bhâvam avitakkam avicâram samâdhijam pîti sukham dutiyam jhânam upasampajja viharati Pîtiyâ ca virâgâ upekkhakô ca viharati satô ca sampajânô sukhañca kâyêna paṭisamvêdêti yan tam ariyââcikkhanti upekkhakô satimâ sukha vihârîti tatiyam jhânam upasampajja viharati Sukhassa ca pahânâ dukkhassa ca pahânâ pubbê va sômanassa dômanassânâ aṭṭhaṅgamâ adukkham asukham upekkhâ sati pârisuddhim catuṭṭham jhânam upasampajja viharati

Ayam vuccati bhikkhavê sammâ samâdhîti Idam avôca BhagavâAttâ manâ tê bhikkhû Bhagavatô bhâsitam abhinanduntî

I have heard that at one time the Blessed One was staying in Savatṭhi 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)

**[Êvaṃ me sutam] Êkaṃ samayaṃ Bhagavā Vēsāliyaṃ viharati Mahā vanē
kūṭāgārasālāyaṃ Atha khō Mahāpajāpati Gôtamî Yēna Bhagavā tēn’upasaṅkami
Upasaṅkamitvā Bhagavantam abhivādētvā êkaṃ antam aṭṭhāsi Êkaṃ antam ṭhitā khō
Mahāpajāpatī Gôtamī Bhagavantam êtad avōca: Sādhu me Bhantē Bhagavā saṅkhittēna
dhammaṃ dēsētu
Yaṃ ahaṃ Bhagavatō dhammaṃ sutvā Êkā vūpakaṭṭhā appamattāatāpinī pahitattā
vihareyyan ti**

**Yē khō tvam Gôtami dhammē jāneyyāsi Imē dhammā sarāgāya saṃvattanti nō
virāgāya Saṃyōgāya saṃvattanti nō viṣaṃyōgāya ācayāya saṃvattanti nō apacayāya
Mahicchatāya saṃvattanti nō appicchatāya Asantuṭṭhiyā saṃvattanti nō santuṭṭhiyā
Saṅgaṇīkāya saṃvattanti nō pavivēkāya Kōsajjāya saṃvattanti nō viriyārambhāya**

Dubbharatâya saṃvattanti nô subharatâyâ ti

Êkaṃsêna Gôtami dhâreyyâsi N'êsô dhammô n'êsô vinayô n'êtam saṭṭhu sâsanam ti

Yê ca khô tvam Gôtami dhammê jânêyyâsi Imê dhammâ virâgâya saṃvattanti nô sarâgâya

Visaṃyôgâya saṃvattanti nô saṃyôgâya Apacayâya saṃvattanti nôâcayâya

Appicchatâyâ saṃvattanti nô mahicchatâyâ Santuṭṭhiyâ saṃvattanti nô asantuṭṭhiyâ

Pavivêkâya saṃvattanti nô saṅgañikâya Viriyârambhâya saṃvattanti nô kôsajjâya

Subharatâyâ saṃvattanti nô dubbharatâyâ ti

Êkaṃsêna Gôtami dhâreyyâsi Êsô dhammô êsô vinayô êtam saṭṭhu sâsananti

Idam avôca Bhagavâ Attâ manâ Mahâpajâpati Gôtamî Bhagavatô bhâsitaṃ abhinandî ti

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 overweening 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 overweening 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

Sārāṇīya Dhammā Sutta (Conditions for Amiability)

Êvaṃ mē sutam Êkaṃ samayaṃ Bhagavā Sāvattḥiyaṃ viharati Jētavanē
Anāthapiṇḍikassaârâmē Tatra khō Bhagavā bhikkhūâmantēsi Bhikkhavō ti Bhadantē
tē bhikkhū Bhagavatō paccassōsum Bhagavā êtad avōca: Chayimē bhikkhavē dhammā
sārāṇīyā piya karaṇā garu karaṇā saṅghāyā avivādāya sāmaggīyā êkī bhāvāya
saṃvattanti Katamē cha?

Idha bhikkhavē bhikkhunō mēttam kâya kammaṃ paccupaṭṭhitam hōti
sabrahmaccârīsuâvi cēva rahō ca Ayampi dhammō sārāṇīyō piya karaṇō garu karaṇō
saṅghāyā avivādāya sāmaggīyā êkī bhāvāya saṃvatta ti

Puna c’aparam bhikkhavē bhikkhunō mēttam vacī kammaṃ paccupaṭṭhitam hōti
sabrahmaccârīsuâvi cēva rahō ca Ayampi dhammō sārāṇīyō piya karaṇō garu karaṇō
saṅghāyā avivādāya sāmaggīyā êkī bhāvāya saṃvatta ti

Puna c’aparam bhikkhavē bhikkhunō mēttam manō kammaṃ paccupaṭṭhitam hōti
sabrahmaccârīsuâvi cēva rahō ca Ayampi dhammō sārāṇīyō piya karaṇō garu karaṇō
saṅghāyā avivādāya sāmaggīyā êkī bhāvāya saṃvatta ti

Puna c’aparam bhikkhavē bhikkhu yē tē lâbhā dhammikā dhamma laddhā antamasō
patta pariyāpanna mattampi tathârûpēhi lâbhēhi appaṭivibhattabhōgī hōti sīlavantēhi
sabrahmaccârīhi sâdhâraṇa bhōgī Ayampi dhammō sārāṇīyō piya karaṇō garu karaṇō
saṅghāyā avivādāya sāmaggīyā êkī bhāvāya saṃvatta ti

Puna c’aparam bhikkhavē bhikkhu yâni tâni sīlâni akhaṇḍâni achiddâni asabalâni
akammâsani bhujissâni viññûpasatṭhâni aparâmatṭhâni samadhi saṃvattanikâni
Tathârûpēsū sīlēsū sīla sâmaññagatō viharati sabrahmacârīhiâvi cēva rahō ca Ayampi
dhammō sārāṇīyō piya karaṇō garu karaṇō saṅghāyā avivādāya sāmaggīyā êkī bhāvāya
saṃvatta ti

Puna c’aparam bhikkhavē bhikkhu yâyam diṭṭhi ariyā niyyânikā niyyâti takkarassa
sammā dukkhakkhayāya tathârûpāya diṭṭhiyā diṭṭhi sâmaññagatō viharati
sabrahmaccârīhiâvi cēva rahō ca Ayampi dhammō sārāṇīyō piya karaṇō garu karaṇō
saṅghāyā avivādāya sāmaggīyā êkī bhāvāya saṃvatta ti

Imē khō bhikkhavē cha dhammā sārāṇīyā piya karaṇā garu karaṇā saṅghāyā avivādāya
sāmaggīyā êkī bhāvāya saṃvattantī ti

Idam avōca Bhagavā Attâ manâ tē bhikkhū Bhagavatō bhâsitam abhinanduntī

*I have heard that on one occasion the Blessed One was staying near Savattḥi 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*)

Ēvaṃ mē sutam Ēkaṃ samayaṃ Bhagavā Rājagahē viharati Gijjhakūṭē Pabbatē Tatra khō Bhagavā bhikkhūāmantēsi Sattā vō bhikkhavē aparihāniyē dhammē dēsessāmi Tam suñātha sādhuṃ manasikarōtha bhāsissāmi ti

Ēvaṃ Bhantē ti khō tē bhikkhū Bhagavatō paccassōsum

Bhagavā êtad avōca: Katamē ca bhikkhavē sattā aparihāniyā dhammā?

Yāvakīvañca bhikkavē bhikkhū abhiñha sannipātā bhavissanti sannipāta bahulā vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni

Yāvakīvañca bhikkavē bhikkhū samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā saṅgha karaṇīyāni karissanti vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni

Yāvakīvañca bhikkavē bhikkhū apanṇattam na paṇṇapessanti paṇṇattam na samucchindissanti Yathā paṇṇattēsu sikkhāpadēsu samādāya vattissanti vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni

Yāvakīvañca bhikkavē bhikkhū yē tē bhikkhū thērā rattaññū cira pabbajitā saṅgha pitarō saṅgha pariṇāyakā tē sakkarissanti garukarissanti mānessanti pūjessanti tēsañca sōtabbam maññissanti vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni

Yāvakīvañca bhikkavē bhikkhū uppanāya taṇhāya pōnōbbhavikāya nō vasaṃ gacchissanti vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni

Yāvakīvañca bhikkavē bhikkhū āraññakēsu sēnāsānēsu sāpekkhā bhavissanti vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni

Yāvakīvañca bhikkavē bhikkhū paccattaññēva satim upaṭṭhapessanti ‘Kinti anāgatā ca pēsālā sabrahmacārīgaccheyyumaḡatā ca pēsālā sabrahmacārī phāsu vihareyyunti’ vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni

Yāvakīvañca bhikkavē imē sattā aparihāniyā dhammā bhikkhūsu ṭhassanti imēsu ca sattasu aparihāniyēsu dhammēsu bhikkhū sandississanti vuḍḍhiyēva bhikkhavē bhikkhūnaṃ pāṭikañkhā nō parihāni ti

Idaṃ avōca Bhagavā Attā manā tē bhikkhū Bhagavatō bhāsitaṃ abhinanduntī

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*

Saṅghâ 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 Saṅghâ leaders of the Saṅghâ 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

Mahâ Samaya Sutta *(The Great Meeting)*

[Êvaṃ mē sutam] Êkaṃ samayaṃ Bhagavâ Sakkêsu viharati Kapilavaṭṭhusmiṃ Mahâvanê mahâtâ bhikkhu saṅghêna saddhiṃ pañca mattêhi bhikkhu satêhi sabbêhêva arahantêhi Dasahi ca lôka dhâtûthi dêvatâ yêbhuyyêna sannipatitâ honti Bhagavantam dassanâya bhikkhu saṅghaṇca

Atha khô catunnam suddhâvâsa kâyikânam dêvanam êtadahôsi Ayaṃ khô Bhagavâ Sakkêsu viharati Kapilavaṭṭhusmiṃ Mahâvanê mahâtâ bhikkhu saṅghêna saddhiṃ pañca mattêhi bhikkhu satêhi sabbêhêva arahantêhi Dasahi ca lôka dhâtûthi dêvatâ yêbhuyyêna sannipatitâ honti

Bhagavantam dassanâya bhikkhu saṅghaṇca Yannûna mayampi yêna Bhagavâ tēn’upasaṅkameyyâma upasaṅkamitvâ Bhagavatô santikê paccêka gâthâ bhâseyyâmâ ti Atha khô tâ dêvatâ seyyathâpi nâma balavâ purisô sammiñjitaṃ vâ bâham pasâreyya pasâritaṃ vâ bâham sammiñjeyya êvamêva suddhâvâsêsu dêvêsu antarahitâ Bhagavatô puratô pâturaḥamsu Athô khô tâ dêvatâ Bhagavantam abhivâdêtvâ êkamantam aṭṭhamasu êkamantam ðitâ khô êkâ dêvatâ Bhagavatô santikê imam gâtham abhâsi

**Mahâ samayô pavanasmim
Âgatamha imam dhamma samayaṃ**

**Dêva kâyâ samâgatâ
Dakkhitâyêva aparâjita saṅghanti**

**Atha khô aparâ dêvatâ Bhagavatô
Tatra bhikkhavô samâdahamsu**

**santikê imam gâtham abhâsi
Cittam attanô ujukaṃ akamsu**

Sârathî va nettâni gahêtvâ

**Atha khô aparâ dēvatâ Bhagavatô
Chêtvâ khîlam chētvâ palîgham
Tê caranti suddhâ vimalâ**

**Atha khô aparâ dēvatâ Bhagavatô
Yê kêci Buddham sarañam gatâsê
Pahâya mânusam dêham**

**Atha khô Bhagavâ bhikkhûâmantêsi
dēvatâ sannipatitâ honti
Yêpi tê bhikkhavê ahêsum
têsampi Bhagavantânam
seyyathâpi mayham êtarahi
addhânam arahantô
êta paramâyêva
mayham êtarahi
nâmâni Kittayissâmi
bhikkhavê dēva kâyanam
bhâsissâmî ti
paccassôsum**

**Silôkam anukassâmi
Yê sitâ giri gabbharam
Puthû sîhâva sallînâ
Ôdâta manasâ suddhâ**

**Bhiyyô pañca satê ñatvâ
Tatôâmantayi Saṭṭhâ
Dēva kâyâ abhikkantâ
Tê caâtappam akarum
Têsam pâturahu ñânam
Appêkê satam addakkhum
Satam êkê sahasânânam
Appêkênantam addakkhum**

**Tañca sabbam abhiññâya
Tatôâmantayi Saṭṭhâ
Dēva kâyâ abhikkantâ
Yê vôham kittayissâmi**

**Sattâ sahasâ va yakkhâ
Iddhimantô jutimantô**

Indriyâni rakkhanti pañḍitâti

**santikê imam gâtham abhâsi
Inda khîlam ôhaccam anêjâ
Cakkhumatâ sudantâ susu nâgâti**

**santikê imam gâtham abhâsi
Na tê gamissanti apâya bhûmim
Dēva kâyam paripûressantîti**

**Yêbhuyyêna bhikkhavê dasasu lôka dhâtûsu
Tathâgataṃ dassanâya bhikkhu sañghaṇca
atîtam addhânam arahantô Sammâ sambuddhâ
êta paramâyêva dēvatâ sannipatitâ ahêsum
Yêpi tê bhikkhavê bhavissanti anâgataṃ
Sammâ sambuddhâ têsampi Bhagavantânam
dēvatâ sannipatitâ bhavissanti seyyathâpi
Âcikkhissâmi bhikkhavê dēva kâyanam
bhikkhavê dēva kâyanam nâmâni Dêsissâmi
nâmâni Tam suñâtha sâdhukam manasikarôtha
Êvam bhantêti khô tê bhikkhû Bhagavatô
Bhagavâ êtad avôca**

**Yaṭṭha bhumma tadassitâ
Pahitattâ samâhitâ
Lôma hamasâbhisambhunô
Vippasannam anâvilâ**

**Vanê Kâpilavaṭṭhavê
Sâvakê sâsanê ratê
tê vijânâtha bhikkhavô
Sutvâ Buddhassa sâsanam
Amanussâna dassanam
Sahassam atha sattarim
Amanussânânam addasum
Disâ sabbâ phutâ ahum**

**Vavakkhitvâna cakkhumâ
Sâvakê sâsanê ratê
tê vijânâtha bhikkhavô
Girâhi anupubbasô**

**Bhumma Kâpilavaṭṭhavâ
Vaññavantô yasassinô**

Môdamânâ abhikkâmuṃ

Cha sahasâ hêmavatâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Sâtâgirâ ti sahasâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Iccêtê sôlasa sahasâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Vessâmittâ pañca satâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Kumbhîrô Râjagahikô

Bhiyyô naṃ sata sahasaṃ

Kumbhîrô Râjagahikô

Purimañca disaṃ râjâ

Gandhabbânaṃâdhipati

Puttâpi tassa bahavô

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Dakkhiṇaṃca disaṃ râjâ

Kumbhañḍânaṃâdhipati

Puttâpi tassa bahavô

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Pacchimañca disaṃ râjâ

Nâgânaṃâdhipati

Puttâpi tassa bahavô

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Uttarañca disaṃ râjâ

Yakkhânaṃâdhipati

Puttâpi tassa bahavô

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Purima disaṃ Dhataratthô

Pacchimêna Virûpakkhô

Bhikkhûnaṃ samitiṃ vanaṃ

Yakkhâ nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Yakkhâ nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Yakkhâ nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Yakkhâ nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Vêpullassa nivêsanam

Yakkhânaṃ payirupâsati

Sôp'âga samitiṃ vanaṃ

Dhataratthô pasâsati

Mahârâjâ yasassi sô

Inda nâmâ mahâbbalâ

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Virûlhô tappasâsati

Mahârâjâ yasassi sô

Inda nâmâ mahâbbalâ

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Virûpakkhô pasâsati

Mahârâjâ yasassi sô

Inda nâmâ mahâbbalâ

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Kuvêrô tappasâsati

Mahârâjâ yasassi sô

Inda nâmâ mahâbbalâ

Vaññavantô yasassinô

Bhikkhûnaṃ samitiṃ vanaṃ

Dakkhiṇêna Virûlhakô

Kuvêrô uttaram disaṃ

**Cattârô tê mahârâjâ
Daddallamânâ aṭṭhaṃsu**

**Têsam mâyâvinô dâsâ
Mâyâ Kuṭēñḍu Vêṭēñḍu
Candanô Kâma seṭṭhō ca
Panâdô Ôpamaññô ca
Cittasênô ca gandhabbô
Âgû Pañcasikhô cêva
Êtê caññê ca râjânô
Môdamânâ abhikkâmuṃ**

**Athâgû Nâbhasâ nâgâ
Kambal'Assatarâgû
Yâmunâ Dhataratṭhâ ca
Êrâvaṇṇô mahânâgô**

**Yê nâga râjê sahasâ haranti
Vêhâyasâ tê vana majjha pattâ
Abhayantadâ nâga râjânâmâsi
Sañhâhi vâcâhi upavhayantâ**

**Jitâ vajira haṭṭhêna
Bhâtarô Vâsavassêṭe
Kâlakañjâ mahâbhisâmâ
Vêpacitti Sucitti ca
Satañca Bali puttânâṃ
Sannayhitvâ balim sênâṃ
Samayôdâni bhaddantê**

**Âpô ca dēvâ Paṭhavî ca
Varuñâ Vâruñâ dēvâ
Mettâ Karuñâ kâyikâ
Dasêṭe dasadhâ kâyâ
Iddhimantô jutimantô
Môdamânâ abhikkâmuṃ**

**Vêñḍû ca dēvâ Sahalî ca
Candassûpanisâ dēvâ
Suriyassûpanisâ dēvâ
Nakkhattâni purakkhitvâ
Vasûnaṃ Vâsavô seṭṭhō
Dasêṭe dasadhâ kâyâ
Iddhimantô jutimantô**

**Samantâ caturô disâ
Vanê Kâpilavatṭhavê**

**Âgû vañcanikâ saṭṭhâ
Viṭû ca Viṭuṭô saha
Kinnughañḍu Nighañḍu ca
Dêva sûtô ca Mâtali
Naḷôrâjâ Janôsabhô
Timbarû Suriyavacchasâ
Gandhabbâ saha râjubhi
Bhikkhûnaṃ samitiṃ vanâṃ**

**Vêsâlâ saha Tacchakâ
Pâyâgâ saha ñâtibhi
Âgû nâgâ yasassinô
Sôp'âga samitiṃ vanâṃ**

**Dibbâ dijâ pakkhi visuddha cakkhû
Citrâ Supaññâ iti têsâ'nâmaṃ
Supaṇṇatô khêmaṃ akâsi Buddhō
Nâgâ Supaññâ sarañâṃ akâṃsu Buddham**

**Samuddaṃ asurâ sitâ
Iddhimantô yasassinô
Asurâ Dânavêghasâ
Pahârâdô Namucî saha
Sabbê Vêrôca nâmakâ
Râhu bhaddaṃ upâgamuṃ
Bhikkhûnaṃ samitaṃ vanâṃ**

**têjô Vâyô tadâgamuṃ
Sômô ca Yasasâ saha
Âgû dēvâ yasassinô
Sabbê nânatta vaññinô
Vaññavantô yasassinô
Bhikkhûnaṃ samitiṃ vanâṃ**

**Asamâ ca duvê Yamâ
Candaṃâgû purakkhitâ
Suriyaṃâgû purakkhitâ
Âgû mandavalâhakâ
Sakkôp'âga purindadô
Sabbê nânatta vaññinô
Vaññavantô yasassinô**

Môdamânâ abhikkâmuṃ

Athâgû Sahabhû dēvâ

Ariṭṭhakâ ca Rôjâ ca

Varuṇâ Sahadhammâ ca

Sûleyya Rucirââgû

Dasêtê dasadhâ kâyâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Samânâ Mahâsamânâ

Khiḍḍâ padûsikââgû

Athâgû Harayô dēvâ

Pâragâ Mahâpâragâ

Dasêtê dasadhâ kâyâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Sukkâ Karumhâ Aruṇâ

Ôdâtagayhâ pâmôkkhâ

Sadâmattâ Hâragajâ

Thanayamâgâ Pajunnô

Dasêtê dasadhâ kâyâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Khêmiyâ Tusitâ Yâmâ

Lambitakâ Lâmasetṭhâ

Nimmânaratinôâgû

Dasêtê dasadhâ kâyâ

Iddhimantô jutimantô

Môdamânâ abhikkâmuṃ

Saṭṭhêtê dēva nikâyâ

Nâmanvayênaâgañchum

‘Pavutṭha jâtim akkhîlam

Dakkhêmôghataram nâgam

Subrahmâ Paramattô ca

Sanañkumârô Tissô ca

Sahassa brahma lôkânam

Upapannô jutimantô

Dêsetṭha issarââgû

Têsañca majjhatôâgâ

Tê ca sabbê abhikkantê

Mâra sênâ abhikkâmi

Bhikkhûnam samitiṃ vanam

Jalam aggi sikhâriva

Ummâ pupphanibhâsinô

Accutâ ca Anêjakâ

Âgû Vâsavanêsinô

Sabbê nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnam samitiṃ vanam

Mânusâ Mânusuttamâ

Âgû Manô padûsikâ

Yê ca Lôhitavâsinô

Âgû dēvâ yasassinô

Sabbê nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnam samitiṃ vanam

Âgû Vêghanasâ saha

Âgû dēvâ Vicakkhaṇâ

Missakâ ca yasassinô

Yô disâ abhivassati

Sabbê nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnam samitiṃ vanam

Kaṭṭhakâ ca yasassinô

Jôtinâmâ caâsavâ

Athâgû Paranimmitâ

Sabbê nânatta vaññinô

Vaññavantô yasassinô

Bhikkhûnam samitiṃ vanam

Sabbê nânatta vaññinô

Yê caññê sadisâ saha

Ôgha tiññam anâsavam

Candam va asitâtitam’

Puttâ iddhimatô saha

Sôp’âga samitiṃ vanam

Mahâ brahmâbhitiṭṭhati

Bhismâ kâyô yasassi sô

Paccêka vasavattinô

Hâritô parivâritô

Sindê dēvê sabrahmakê

Passa kañhassa mandiyam

Êtha gañhatha bandhatha
 Samantâ parivârêtha
 Iti taṭṭha mahâsênô
 Pâñinâ talaṃâhacca
 Yathâ pâvussakô mêghô
 Tadâ sô paccudâvatti

Tañca sabbam abhiññâya
 Tatôâmantayi Saṭṭhâ
 ṃâra sênâ abhikkantâ
 Tê caâtappam akarum
 Vitarâgêhi pakkâmmum
 Sabbê vijita saṅgâmâ
 Môdanti saha bhûtêhi

Râgêna bandhamatṭhu vô
 Mâ vô muñciṭṭha kôci nam
 Kañha sênâ apêsayi
 Saram katvâna bhêravam
 Thanayantô savijjukô
 Saṅkuddhô asayam vasê

Vavakkhitvâna cakkhumâ
 Sâvakê sâsanê ratê
 tê vijânâtha bhikkhavô
 Sutvâ Buddhassa sâsanam
 Nêsam lômampi iñjayum
 Bhayâtîtâ yasassinô
 Sâvakâ tê janêsutâ ti

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

Then the thought occurred to four devatâs of the ranks from the Pure Abodes: “The Blessed One is dwelling among the Sakyans at Kapilavaṭṭhu in the Great Wood together with a large Saṅghâ of about five hundred bhikkhus all of them arahants And most of the devatâs from ten world systems have gathered in order to see the Blessed One & the Bhikkhu Saṅghâ 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 devatâs 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 devatâ 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 Saṅghâ”.

Then another devatâ 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 devatâ 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 nâgas well tamed by the One with Vision”

Then another devatâ 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 devatâs from ten world systems have gathered in order to see the Tathâgata & the Bhikkhu Saṅghâ Those who in the past were Pure Ones Rightly Self awakened at most had their devatâ gathering like mine at the present Those who in the future will be Pure Ones Rightly Self awakened will at most have their devatâ 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 Kāpilavastu powerful glamorous prestigious rejoicing approached the forest meeting 6000 yakhas of the Himālayas of varied hue powerful effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

From Mount Sāta 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 Vessāmitta of varied hue powerful effulgent glamorous prestigious rejoicing have approached the monks’ forest meeting.

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

And Dhatarat̥ṭha 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 Virūḷha who rules as king of the Southern Direction as lord of the kumbaṇḍas: 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 Virūpakka who rules as king of the Western Direction as lord of the nāgas: 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 yakkhas: 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.

Dhatarat̥ṭha from the Eastern Direction Virūḷhaka from the South Virūpakka from the West Kuvera from the Northern Direction: These four Great Kings encompassing the four directions resplendent stand in the Kāpilavastu forest.

Their deceitful vassals have also come deceptive treacherous Mâyâ Kuṭeṇḍu Veṭeṇḍu Viṭu with Viṭu Candana the Chief of Sensual Pleasure Kinnughaṇḍu Nighaṇḍu Panāda the Mimic Mātali the deva’s charioteer Cittasena the gandhabba King Nāla the Bull of the People Pañcasikha has come with Timbaru [and his daughter] Suriyavacchasā These & other kings gandhabbas with their kings rejoicing have approached the monks’ forest meeting.

Then there have also come nāga from Lake Nābhāsa Vesālī & Tacchaka Kambalas Assataras Payāgas & their kin And from the River Yāmuna comes the prestigious nāga Dhataratṭha The great nāga Eravañña: 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 & Supaṇṇa are their names But the Buddha made the nāga kings safe made them secure from Supaṇṇa Addressing one another with affectionate words the nāgas & Supaṇṇas made the Buddha their refuge.

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

Devas of water earth fire & wind have come here. Varuñas Vāruñas 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.

Veñḍu (Viṣṇu) & Sahalī 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 Varuñas & Sahadhammas Accutas & Anejakas Sūleyyas & 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 Pâragas Great Pâragas 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 Vicakkhaṇas have come Sadāmatta Hâragajas & 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 & Yâmas the prestigious Kaṭṭhakas Lambitakas & Lâma chiefs the Jotinâmas & âsavas the Nimmânaratis have come as have the Paranimmitas 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’

Subrahmâ and Paramatta Brahma together with sons of the Powerful One Sanañkumâra and Tissa: They too have come to the forest meeting Great Brahmâ 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 Brahmas had come Mâra 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 thunder lightening 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: “ Mâra’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)

Karaniya maṭṭha kusalēna	yantaṃ santaṃ padaṃ abhisamecca
Sakkô ujû ca sūjû ca	suvacô cassa mudu anati mâni
Santussakô ca subharô ca	appa kiccô ca salla huka vutti
Santindriyô ca nipakô ca	appagabbhô kulêsu ananugiddhô
Na ca khuddaṃ samâcarê kinci	yēna viññu parê upavadeyyum
Sukhinô vâ kheminô hôntu	Sabbê sattâ bhavantû sukhittattâ
Yêkêci pâna bhûtatt̃hi tasâ vâ	thâvarâ vâ anava sêsâ
Dîghâ vâ yê mahântâ vâ	majjhimâ rassakâ nuka thûlâ
Diṭṭhâ vâ yêva addiṭṭhâ	yêca dūrê vasanti avidûrê
Bhûta vâ sambhavêsi vâ	sabbê sattâ bhavantû sukhittattâ
Na parô paraṃ nikubbêtha	nâti maññêtha kaṭṭhaci naṃ kanci
Byârôsanâ patigha saññâ	nâñña maññassa dukkhâ miccheyya
Mâtâ yathâ niyaṃ puttam	âyusâ êka putta manu rakkhe
Êvampi sabba bhûtêsu	mânasam bhâvayê aparimâñam
Mettaṃ ca sabba lôkasmin	mânasam bhâvayê aparimâñam
Uddham adhô ca tiriyaṃ ca	asambâdham avêram asapattam
Tiṭṭham caraṃ nisinnô vâ	sayânô vâ yâva tassa vigata middhô
Êtam satim adhiṭṭheyya brahma	mêtam vihâram idhamâhu
Diṭṭhin ca anupa gamma	sîlavâ dassanêna sampannô
Kâmêsu vineyya gêdham	nahi jâtu gabbhaseyyam 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.

Râtanâ Sutta

(The Jewel Discourse)

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.

Yânîdha bhûtâni samâgatâni
Sabbêva bhûtâ sumanâ bhavantû
Tasmâhi bhûtâni sâmetha sabbê
Divâ ca rattô ca haranti yê balim
Yaṃ kinci vittaṃ idha vâ huraṃ vâ
Nanô samaṃ Atthî tathâgatena
Êtêna saccêna suvaṭṭhi hôtu
yadajjhagâ sakkyamunî samâhitô
dhammê ratanaṃ panîtaṃ
parivannayî sucim
têna samô na vijjati
saccêna suvaṭṭhi hôtu **Ye puggalâ**
Te dakkhineyyâ sugatassa sâvakâ
Idampi saṅghê ratanaṃ panîtaṃ
Ye suppa yuttâ manasâ dalhêna
Te patti pattâ amataṃ vigayha
Idampi saṅghê ratanaṃ panîtaṃ
Yathinda khîlô pathavim sitô siyâ
Tathûpamaṃ sappurisam vadâmi yô
Idampi saṅghê ratanaṃ panîtaṃ
Yê ariyâ saccâni vibhâvayanti
Kincâpi tê honti bhusappamattâ
Idampi saṅghê ratanaṃ panîtaṃ
Sahâvassa dassana sampadâya
Sakkâya diṭṭhi vicikicchitaṃ ca
Catûhapâye hi ca vipparamuttô
Idampi saṅghê ratanaṃ panîtaṃ
Kincâpi sô kammaṃ karôti pâpakam
Abhabbô sô tassa paticchadâya
Idampi saṅghê ratanaṃ panîtaṃ
Vanappagumbê yathâ phussitagge
Tathûpamaṃ dhammâ varam adêsayi
Idampi buddhê ratanaṃ panîtaṃ
Varô varaññû varadô varâharô
Idampi buddhê ratanaṃ panîtaṃ
Khiṇaṃ purânaṃ navam neṭṭhi sambhavam

bhummâni vâ yâ niva antalikkhê
athôpi sakkacca sunantu bhâsitaṃ
mettaṃ karôtha mânusiya pajâya
tasmâhi nê rakkhatha appamattâ
saggêsu vâ yaṃ ratanaṃ panitaṃ
idampi buddhê ratanaṃ panîtaṃ
Khayaṃ virâgaṃ amataṃ panîtaṃ
Na têna dhammena samaṭṭhi kinci idampi
Êtêna saccêna suvaṭṭhi hôtu Yambuddha seṭṭhô
samâdhi mânaṃ tarikañña mâhu Samâdhinâ
idampi dhammê ratanaṃ panîtaṃ Êtêna
aṭṭha satam pasatṭhâ cattâri êtâni yugâni honti
êtêsu dinnâni mahâpphalâni
êtêna saccêna suvaṭṭhi hôtu
nikkaminô Gôtama sâsanamhi
laddhâ mudhâ nibbutim bhunjamânâ
êtêna saccêna suvaṭṭhi hôtu
catubbhi vâtêbhi asampa kampiyô
ariyâ saccâni avecca passati
êtêna saccêna suvaṭṭhi hôtu
gambhira paññêna sudêsitâni
na tê bhavaṃ attamaṃâdiyanti
êtêna saccêna suvaṭṭhi hôtu
tayassu dhammâ jahitâ bhavanti
silabbataṃ vâpi yadaṭṭhi kinci
Chacâbhi thânâni abhabbô kâtuṃ
êtêna saccêna suvaṭṭhi hôtu
kâyêna vâcâ udacêtasâ vâ
abhabbatâ ditta padassa vuttâ
êtêna saccêna suvaṭṭhi hôtu
gimhâna mâsê pathamasmin gimhe
nibbânagâmin paramaṃ hitâya
êtêna saccêna suvaṭṭhi hôtu
anuttarô dhammâ varam adêsayi
êtêna saccêna suvaṭṭhi hôtu
viratta cittâyatike bhavasmim

**Te khiṇa bijâ avirulhicchandâ
 Idampi saṅghê ratanaṃ pañitaṃ
 Yâñidha bhûtâni samâgatani
 Tathâgataṃ dēva manussa pûjitaṃ
 Yâñidha bhûtâni samâgatani
 Tathâgataṃ dēva manussa pûjitaṃ
 Yâñidha bhûtâni samâgatani
 Tathâgataṃ dēva manussa pûjitaṃ**

**nibbanti dhirâ yathâ yaṃ padipô
 êtēna saccēna suvaṭṭhi hôtu
 bhummâni vâ yâñiva antalikkhe
 Buddham namasâma suvaṭṭhi hôtu
 bhummâni vâ yâñiva antalikkhe
 Dhammam namassâma suvaṭṭhi hôtu
 bhummâni vâ yâñiva antalikkhe
 Saṅgham namassâma suvaṭṭhi hôtu**

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 Saṅghâ 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 Saṅghâ 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 Saṅghâ 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 Saṅghâ 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 Saṅghâ 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 Saṅghâ 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 Nibbâna 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!

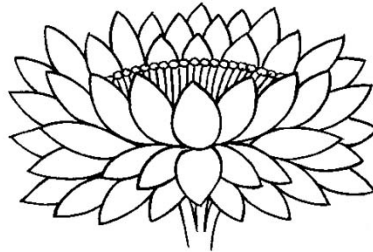
Their past is extinct a fresh becoming there is not their minds are not attached to a future birth their desires grow not those wise ones go out even as this lamp

Verily in the Saṅghâ 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 Saṅghâ honored by gods and men May there be happiness!



Homage

Visâkha Pûjâ

Chief Monk: **Handa mayam buddhassa bhagavatô pubba bhâga namakâram 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

Yam amha khô mayam Bhagavantam sarañam gatâ Yô nô Bhagavâ satthâ yassa ca mayam Bhagavatô dhammam rôcêma:

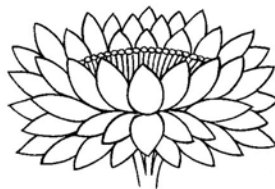
Ahosi khô sô Bhagavâ majjhimêsu janapadêsu ariyakêsu manussêsu uppannô khattiyô jâtiyâ gôtamô gôttêna;

Sakya puttô Sakya kulâ pabbajitô sadêvakê lôkê samârakê sabrahmakê sassamaña brâhmañiya pajâya sadêva manussâya anuttaram sammâ sambôdhiṃ abhisambuddhô

Nissam sayam khô sô Bhagavâ araham sammâ sambuddhô vijjâ caraṇa sampannô sugatô loka vidû anuttarô purisa damma sârathi satthâ dêva manussânam buddhô bhagavâ

Svâkkhâtô khô pana tēna Bhagavatâ dhammô sanditthikô akâlikô êhi passikô ôpanayikô paccattam vêditabbô viññûhi

Supaṭipannô khô panassa Bhagavatô sâvaka Saṅghô uju paṭipaññô Bhagavatô sâvaka Saṅghô ñaya paṭipaññô Bhagavatô sâvaka Saṅghô sâmicî paṭipaññô Bhagavatô sâvaka



Saṅghô yadidaṃ cattâri purisa yugâni aṭṭha purisa puggalâ

**Ayaṃ khô pana paṭimâ taṃ Bhagavantaṃ uddissa katâ patiṭṭhâpitâ yâvadêva dassaṇêna
taṃ Bhagavantaṃ anussarivâ pasâda saṃvêga paṭilâbhâya**

**[Ayaṃ khô pana thûpô taṃ Bhagavantaṃ uddissa katô patiṭṭhâpitô yâvadêva dassaṇêna
taṃ Bhagavantaṃ anussarivâ pasâda saṃvêga paṭilâbhâya**

**Mayaṃ khô êtarahi imaṃ visâkha puññamî kâlaṃ tassa Bhagavatô jâti sambôdhi
nibbâna kâla sammatam patvâ imaṃ thânam sampattâ**

Imê dañḍa dîpa dhûpâdi sakkârê gahêtvâ attanô kâyaṃ sakkâr'ûpadhânaṃ karitvâ

**Tassa Bhagavatô yathâ bhuccê guñê anussarantâ imaṃ paṭimâ gharaṃ [thûpaṃ]
tikkhattam padakkhiṇam karissâma yathâ gahitêhi sakkârêhi pûjam kurumânâ**

**Sâdhu nô bhantê Bhagavâ sucira parinibbutopi ñâtabbêhi guñêhi atît'ârammañatâya
paññâyamânô**

Imê amhêhi gahitê sakkârê paṭiggaṇhâtu amhâkam dîgha rattam hitâya sukhâya

*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

Visâkha Aṭṭhamî (Visaka Offerings)

Chief Monk: **Handa mayam buddhassa bhagavatô pubba bhâga namakâram 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

Yam amha khô mayam Bhagavantam sarañam gatâ Yô nô Bhagavâ satṭhâ yassa ca mayam Bhagavatô dhammam 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 anuttaram sammâ sambôdhiṃ abhisambuddhô

Nissamsayam khô sô Bhagavâ araham sammâ sambuddhô vijjâ caraṇa sampannô sugatô lôka vidû anuttarô purisa damma sârathi satṭhâ dêva manussânam buddhô bhagavâ

Svâkkhâtô khô pana têna Bhagavatâ dhammô sandiṭṭhikô akâlikô êhi passikô ôpanayikô paccattam vêditabbô viññûhi

Supaṭipannô khô panassa Bhagavatô sâvaka Saṅghô uju paṭipaññô bhagavatô sâvaka Saṅghô ñâya paṭipaññô bhagavatô sâvaka Saṅghô sâmici paṭipaññô bhagavatô sâvaka Saṅghô yadidaṃ cattâri purisa yugâni aṭṭha purisa puggalâ

Ayam khô pana paṭimâ tam Bhagavantam uddissa katâ patiṭṭhâpitâ yâvadêva dassanêna tam Bhagavantam anussarivâ pasâda samvêga paṭilâbhâya

[Ayam khô pana thûpô tam Bhagavantam uddissa katô atiṭṭhâpitô yâvadêva dassanêna tam Bhagavantam anussarivâ pasâda samvêga paṭilâbhâya

Mayam khô êtarahi imam visâkha puññamitô param aṭṭhamî kâlam tassa Bhagavatô sarîrajjhâpana kâla sammataṃ patvâ imam ṭhânam sampattâ

Imê dañḍa dîpa dhûpâdi sakkârê gahêtvâ attanô kâyam sakkâr'ûpadhânam karitvâ

Tassa Bhagavatô yathâ bhuccê guñê anussarantâ imam paṭimâ gharam [thûpam] tikkhattum padakkhiṇam karissâma yathâ gahitêhi sakkârêhi pûjam kurumânâ

Sâdhu nô bhantê bhagavâ sucira parinibbutopi ñâtabbêhi guñêhi atît'ârammañatâya paññâyamânô

Imê amhêhi gahitê sakkârê paṭiggaṇhâtu amhâkam dîgha rattam hitâya sukhâya

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 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

Âsâlha Pûjâ (Asalha Offerings)

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

**Yaṃ amha khô mayaṃ Bhagavantam saraṇam gatâ Yô nô Bhagavâ satthâ yassa ca
mayaṃ Bhagavatô dhammam rôcêma: Ahôsi khô sô Bhagavâ araham sammâ sambuddhō
sattêsu kârūṇam paṭicca karūṇâyakô hitêsî anukampam upâdâyaâsâlha puññamiyam
Bârâṇasiyam isipatanê migadâyê pañca vaggiyanam bhikkûnam anuttaram dhamma
cakkam paṭhamam pavattêtvâ cattâri ariyâ saccâni pakâsêsi Tasmiñca khô samayê pañca
vaggiyanam bhikkûnam pâ mukhâyasmâ Añña Kôṇḍaññô Bhagavantam dhammam
sutvâ virajam vîtamalam dhamma cakkhum paṭilabhivâ Yañkiñci samudaya dhammam
sabbam tam nirôdha dhamman ti**

**Bhagavantam upasampadam yâcivâ Bhagavatô yêva santikê êhi bhikkhu upasampadam
paṭilabhivâ Bhagavatô dhamma vinayê ariyâ sâvaka Saṅghô lôkê paṭhamam uppannô
ahôsi Tasmiñcâpi khô samayê saṅgha ratanam lôkê paṭhamam uppannam ahôsi Buddha
ratanam dhamma ratanam saṅgha ratanam tiratanam sampuñnam ahôsi Mayaṃ khô
êtarahi imamâsâlha puñnamî kalam tassa Bhagavatô dhamma cakkappavattana kâla
sammatañca ariyâ sâvaka saṅgha uppatti kâla sammatañca ratanattaya sampuraña kâla
sammatañca patvâ imam thânam sampattâ Imê dañḍa dîpa dhûpâdi sakkârê gahêtvâ**

attanô

**kâyaṃ sakkâr'ûpadhânaṃ karitvâ Tassa Bhagavatô yathâ bhuccê guñê anussarantâ
imaṃ paṭimâ gharaṃ [thûpaṃ] tikkhattuṃ padakkhiṇaṃ karissâma yathâ gahitêhi
sakkârêhi pûjaṃ kurumânâ Sâdhu nô bhantê Bhagavâ sucira parinibbutôpi ñâtabbêhi
guñêhi atît'ârammañatâya paññâyamânô Imê amhêhi gahitê sakkârê paṭiggaṇhâtu
amhâkaṃ dîgha rattam hitâya sukhâya**

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 Saṅghâ first appeared in the world making the Triple Gem the Gem of the Buddha the Gem of the Dhamma & the Gem of the Saṅghâ 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.

Mâgha Pûjâ

(Honour to Gathering)

Chief Monk: **Handa mayam buddhassa bhagavatô pubba bhâga namakâram 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

**Ajjâyam mâgha puññamî sampattâ mâgha nakkhattena puñña candô yuttô yaṭṭha
Tathâgatô araham sammâ sambuddhô caturaṅgike sâvaka sannipâte ôvâda pâṭimôkkham
uddisi**

**Tadâ hi aḍḍha têrasâni bhikkhu satâni sabbesaṃyeva Khîṇâsavânaṃ sabbe tē ehi
bhikkhukâ sabbepi tē anâmantitâva Bhagavatô santikaṃâgatâ Veḷuvane kalandaka
nivâpe mâgha puññamiyaṃ vaḍḍhamâna kacchâyâya Tasmiñca sannipâte Bhagavâ
visuddh'uttam'upôsatham akâsi ôvâda pâṭimôkkham uddisi**

**Ayam amhâkam Bhagavatô ekôyeva sâvaka sannipâtô ahôsi caturaṅgikô aḍḍha têrasâni
bhikkhu satâni sabbesaṃ yeva Khîṇâsavânaṃ**

**Mayandâni imam mâgha puññamî nakkhatta samayaṃ takkâlasadisam sampattâ sucira
parinibbutampi tam Bhagavantam samanussaramâna imasmim tassa Bhagavatô sakkhi
bhûte cetiye**

Ime dañḍa dîpa dhûpâdi sakkâre gahetvâ attanô kâyam sakkâr'ûpadhânaṃ karitvâ

**Tassa Bhagavatô yathâ bhucce guñe anussarantâ imam paṭimâ gharam [thûpam]
tikkhattum padakkhiṇam karissâma yathâ gahitehi sakkârehi pûjam kurumânâ**

**Sâdhu nô bhante Bhagavâ sasâvaka Saṅghô sucira parinibbutopi guñehi dharamânô Ime
amhehi gahite sakkâre paṭiggaṇhâtu amhâkam dîgha rattam 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

Ukâsa dvâra tayena (Veneration)

Ukâsa dvâra tayena kataṃ sabbam apâradham khamatu nô (me) bhante

Vandâmi bhante cetiyam sabbam sabbatṭha ṭhâne supatiṭṭhitam sârîraṅka dhâtum mahâ bôdhiṃ buddha rūpaṃ sakkâraṭṭham

Aham vandâmi dhâtuyô aham vandâmi sabbasô iccetaṃ ratana tayaṃ aham vandâmi sabbadâ

Buddha pûjâ mahâ tējavantô Dhamma pûjâ mahâppaññô Saṅghâ pûjâ mahâ bhôgâvahô

Buddham Dhammam Saṅgham jîvitam yâva nibbânam saraṅam gacchâmi

Parisuddhô aham bhante parisuddhôtî maṃ Buddhô Dhammô Saṅghô dhâretu

Sabbê sattâ sadâ hontu averâ sukha jîvinô

Kataṃ puñña phalaṃ mayham sabbe bhâgî bhavantû tê

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 Saṅghâ great wealth

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

I am morally pure May the Buddha Dhamma & Saṅghâ 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 mayam pâda lañjana pâtham bhaṇāma se**

Let us now repeat the footprint passage

**Vandâmi buddham bhava pâra tiññam Ti lôka ketum ti bhav'eka nâtham
Yô lôka setthô sakalam kilesam
Chetvâna bôdhesi janam anantam**

**Yam nammadâya nadiyâ puline ca tîre
Yam sacca bandha girike sumanâcal'agge
Yam taṭṭha yônaka pure muninô ca pâdam:
Tam pâda lañjanam aham sirasâ namâmi**

**Suvañña mâlike suvañña pabbate
Sumana kûṭe yônaka pure nammadâya nadiyâ
Pañca pâda varam thânam aham vandâmi duratô**

**IccÊvamaccanta namassaneyyam
Namassamânô ratanattayam yam
Puññâbhisandam vipulam alaṭṭham
Tassâubhâvena hat'antarâyô**

*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 Sûpabyañjana sampannaṃ Sâlînaṃ Bhojanaṃ Udakaṃ Varam 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 Mē Dânaṃ Âsavakkha yavaṃ Nibbânaṃ Hotu Mē 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 Arahâtô Sammâ Sambuddhassa (three times)

To four or more monks: **Imâni mayam bhantê (bhattâni/taṇḍulâni) saporivârâni bhikkhu saṅghassa oṇôjayâma Sâdhu nô bhantê bhikkhu Saṅghô Imâni (bhattâni/taṇḍulâni) saporivârâni paṭiggaṇhâtu amhâkam dîgha rattam 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 mayam bhantê (bhattâni/taṇḍulâni) saporivârâni sîlavantassa oṇôjayâma Sâdhu nô bhantê sîlavantô Imâni (bhattâni/taṇḍulâni) saporivârâni paṭiggaṇhâtu amhâkam dîgha rattam 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 Arahâtô Sammâ Sambuddhassa (three times)

To four or more monks: **Imâni mayam bhantê saṅgha dānāni bhikkhu saṅghassa oṇōjayāma Sādhu nô bhantê bhikkhu Saṅghô Imâni saṅgha dānāni paṭiggaṇhātu amhākaṃ dīgha rattam hitāya sukhāya**

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

To three monks or less: **Imâni mayam bhantê saṅgha dānāni sīlavantassa oṇōjayāma Sādhu nô bhantê sīlavantô Imâni saṅgha dānāni paṭiggaṇhātu amhākaṃ dīgha rattam hitāya sukhāya**

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

Robe Making Cloth

To four or more monks **Imâni mayam bhantê paṇsukūla cīvarāni sapaṇivārāni bhikkhu saṅghassa oṇōjayāma Sādhu nô bhantê bhikkhu Saṅghô Imâni paṇsukūla cīvarāni sapaṇivārāni paṭiggaṇhātu amhākaṃ dīgha rattam hitāya sukhāya**

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

To three monks or less **Imâni mayam bhantê paṇsukūla cīvarāni sapaṇivārāni sīlavantassa oṇōjayāma Sādhu nô bhantê sīlavantô Imâni paṇsukūla cīvarāni sapaṇivārāni paṭiggaṇhātu amhākaṃ dīgha rattam hitāya sukhāya**

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 Saṅghā

(To be made by one of the monks)

Namô Tassa Bhagavatô Arahâtô Sammâ Sambuddhassa (three times)

Yagghê bhantê Saṅghô jāneyya: Ayaṃ paṭhama bhāgô thērassa pāpuṇāti Avasêsā bhāgā amhākaṃ pāpuṇantu Bhikkhū ca (sāmañērā ca gahaṭṭhā ca)* yathā sukhaṃ

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

Rains Bathing Cloth

To four or more monks: Imāni mayam bhantê vassâvāsika cīvarāni saparivārāni bhikkhu saṅghassa oṇōjayāma Sādhu nô bhantê bhikkhu Saṅghô Imāni vassâvāsika cīvarāni saparivārāni paṭiggaṇhātu amhākaṃ dīgha rattam 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: Imāni mayam bhantê vassâvāsika cīvarāni saparivārāni sīlavantassa oṇōjayāma Sādhu nô bhantê sīlavantô Imāni vassâvāsika cīvarāni saparivārāni paṭiggaṇhātu amhākaṃ dīgha rattam 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 Arahâtô Sammâ Sambuddhassa (three times)

**Imâni mayam bhantê dîpa dhûpa puppha varâni ratanattayassêva abhipûjêma Amhâkam
ratanattayassa pûjâ dîgha rattam hita sukhâvahâ hôtuâsavakkhayappattiyâ samvattatu**

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 Arahâtô Sammâ Sambuddhassa (three times)

**Imam bhantê saparivâram kaṭhina cîvara dussam saṅghassa oṇôjayâma Sâdhu nô
bhantê Saṅghô Imam saparivâram kaṭhina cîvara dussam paṭiggaṇhâtu paṭiggahêtvâ
ca iminâ dussêna kaṭhinam aṭṭharatu amhâkam dîgha rattam hitâya sukhâya**

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 Arahâtô Sammâ Sambuddhassa (three times)

**Imam mayam bhantê ticîvarâni saparivârâni bhikkhu saṅghassa oṇôjayâma Sâdhu nô
bhantê Saṅghô Imam ticîvarâni saparivârâni paṭiggaṇhâtu amhâkam dîgha rattam
hitâya sukhâya**

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

Dāna for the dead

Namô Tassa Bhagavatô Arahātô Sammâ Sambuddhassa (three times)

Imaṃ mayaṃ bhantê matakabhattâni sapaṛivârâni bhikkhu saṅghassa oṇôjayâma Sâdhu nô bhantê Saṅghô Imaṃ matakabhattâni sapaṛivârani paṭiggaṇhātu amhâkaṃ dîgha rattam hitâya sukhâya

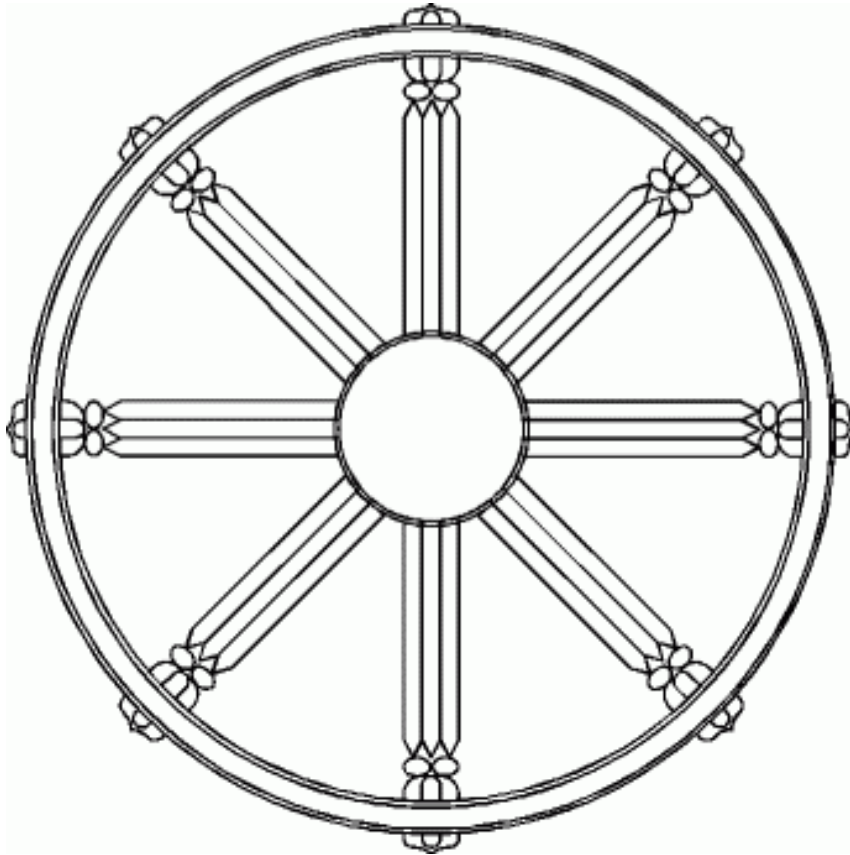
Venerable Sirs we present these tools of the dead together with its accompanying articles to the Saṅghâ May our Saṅghâ please accept these tools of the dead together with its accompanying articles for our long term welfare & happiness

Lodgings

Namô Tassa Bhagavatô Arahātô Sammâ Sambuddhassa (three times)

Imâni mayaṃ bhantê sênâsanâniâgatânâgatassa câtuḍḍisassa bhikkhu saṅghassa oṇôjayâma Sâdhu nô bhantê bhikkhu Saṅghô Imâni sênâsanâni paṭiggaṇhātu amhâkaṃ dîgha rattam 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 mē Saraṇaṃ Aññaṃ

Chief Monk: **Handa mayam sacca kiriyā gāthāyō bhaṇāma se:**

**N'aṭṭhi mē Saraṇaṃ Aññaṃ
Êtēna Sacca Vajjēna**

**Buddhō mē Saraṇaṃ Varam
Soṭṭhi mē Hōtu Sabbadā**

**N'aṭṭhi mē Saraṇaṃ Aññaṃ
Êtēna Sacca Vajjēna**

**Dhammō Mē Saraṇaṃ Varam
Soṭṭhi mē Hōtu Sabbadā**

**N'aṭṭhi mē Saraṇaṃ Aññaṃ
Êtēna Sacca Vajjēna**

**Saṅghō mē Saraṇaṃ Varam
Soṭṭhi mē 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 Saṅghā is my formeost refuge
Through the power of this truth may all troubles cease to be*

Mahā Kāruṇikō Nāthō

Chief Monk: **Handa mayam mahā kāruṇikônātiādikā gāthāyō bhaṇāma sē:**

**Mahā kāruṇikō nāthō
Pûrêtvā pâramî sabbā
Êtēna sacca vajjēna**

**Aṭṭhāya sabba pâṇinaṃ
Pattô sambôdhim uttamaṃ
Mā hōntu sabbupaddavā**

**Mahā kāruṇikō nāthō
Pûrêtvā pâramî sabbā
Êtēna sacca vajjēna**

**Hitāya sabba pâṇinaṃ
Pattô sambôdhim uttamaṃ
Mā hōntu sabbupaddavā**

**Mahā kāruṇikō nāthō
Pûrêtvā pâramî sabbā
Êtēna sacca vajjēna**

**Sukhāya sabba pâṇinaṃ
Pattô sambôdhim uttamaṃ
Mā hōntu sabbupaddavā**

(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*

Bahum ve Sarañam Yanti

Chief Monk: **Handa mayam khemâkhema saraña gamana paridîpikâ gâthâyô bhañâma se:**

<p>Bahum vê sarañam yanti Ârama rukkha cetyâni</p> <p>N'êtam khô sarañam khêmaṃ N'êtam sarañamâgama</p> <p>Yô ca buddhañca dhammañca Câtâtari ariyâ saccâni</p> <p>Dukkham dukkha samuppâdam Ariyañc'aṭṭhaṅgikam maggam</p> <p>Êtam khô sarañam khêmaṃ Êtam sarañamâgama</p>	<p>Pabbatâni vanâni ca Manussâ bhaya tajjitâ</p> <p>N'êtam sarañam uttamam Sabba dukkhâ pamuccati</p> <p>Saṅghañca sarañam gatô Sammappaññâya passati:</p> <p>Dukkassa ca atikkamam Dukkhûpasama gâminam</p> <p>Êtam sarañam uttamam Sabba dukkhâ pamuccati</p>
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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 & Saṅghâ 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 Sîlâni Yâcâma

(Five Precepts)

The Request: **Mayam bhantê (Visum visum Rakkhanatthaya) ti sarañena saha pañca sîlâni yâcâma**

Dutiyampi mayam bhantê (Visum visum Rakkhanatthaya) ti sarañena saha pañca sîlâni yâcâma

Tatiyampi mayam bhantê (Visum visum Rakkhanatthaya) ti sarañena saha pañca sîlâni

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 gacchāmi****Dhammaṃ saraṇaṃ gacchāmi****Saṅghaṃ saraṇaṃ gacchāmi****Dutiyampi buddhaṃ saraṇaṃ gacchāmi****Dutiyampi dhammaṃ saraṇaṃ gacchāmi****Dutiyampi saṅghaṃ saraṇaṃ gacchāmi****Tatīyampi buddhaṃ saraṇaṃ gacchāmi****Tatīyampi dhammaṃ saraṇaṃ gacchāmi****Tatīyampi saṅghaṃ saraṇaṃ gacchāmi***I go to the Saṅghā for refuge I go to the Dhamma for refuge I go to the Buddha for refuge**A second time I go to the Saṅghā 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 Saṅghā for refuge*The monk then says: **Ti saraṇa gamaṇaṃ niṭṭhitaṃ** *This ends the going for refuge*The lay people respond: **Āma bhantê** *Yes Venerable Sir***The monk then recites the precepts line by line with the lay people following after him****Pāñātipātā vēramaṇī sikkhā padaṃ samādiyāmi****Adinnādānā vēramaṇī sikkhā padaṃ samādiyāmi****Kāmēsu micchācārā vēramaṇī sikkhā padaṃ samādiyāmi****Musāvādā vēramaṇī sikkhā padaṃ samādiyāmi****Surā mēraya majja pamādaṭṭhānā vēramaṇī 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 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 sugatim yanti

Sîlêna bhôga sampadâ Sîlêna nibbutim yanti Tasmâ sîlam 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 Aṭṭha Sîlâni Yâcâma (Asking for the Eight Precepts)

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

Mayam bhantê tisaraṇêna saha aṭṭha sîlâni yâcâma

Dutiyampi mayam bhantê ti saraṇêna saha aṭṭha sîlâni yâcâma

Tatiyampi mayam bhantê ti saraṇêna saha aṭṭha sîlâni yâcâma

Venerable Sir we request the Three Refuges & the Eight Precepts

Venerable Sir a second time Venerable Sir a third time

Ârâdhanâ Tisakaṇa Aṭṭha Sîlas (Requesting the three Refuges and Eight Precepts)

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

Mayam Bhantê Visum Visum Rakkhanatthaya Tisaranena Saha Aṭṭha Sîlâni Yâcâma

Dutiyampi Mayam Bhantê Visum Visum Rakkhanatthaya Tisaranena Saha Aṭṭha Sîlâni Yâcâma

Tatiyampi Mayam Bhantê Visum Visum Rakkhanatthaya Tisaranena Saha Aṭṭha Sîlâni 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 Sarañaṃ Gacchāmi Dhammaṃ Sarañaṃ Gacchāmi

Saṅghaṃ Sarañaṃ Gacchāmi

Dutiyampi Buddhaṃ Sarañaṃ Gacchāmi Dutiyampi Dhammaṃ Sarañaṃ Gacchāmi

Dutiyampi Saṅghaṃ Sarañaṃ Gacchāmi

Tatīyampi Buddhaṃ Sarañaṃ Gacchāmi Tatīyampi Dhammaṃ Sarañaṃ Gacchāmi

Tatīyampi Saṅghaṃ Sarañaṃ Gacchāmi

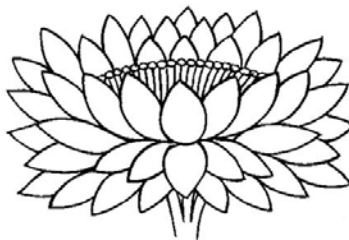
I go to the Buddha for refuge. I go to the Dhamma for refuge. I go to the Sangha for refuge. For the second time, I go to the Buddha for refuge. For the second time, I go to the Dhamma for refuge. For the second time, I go to the Sangha for refuge. For the third time, I go to the Buddha for refuge. For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

(Yes, Venerable Sir.)



Aṭṭha Sīlas (*The Eight Precepts*)

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

1. **Pânâtipâtâ Veramani Sikkhapadam Samâdiyâmi**
2. **Adinnâdânâ Veramañi Sikkhapadam Samâdiyâmi**
3. **Abrahmacariya Veramani Sikkhapadam Samâdiyâmi**
4. **Musâvâdâ Veramani Sikkhapadam Samâdiyâmi**
5. **Surâmeraya Majjapamâdatthânâ Veramañi Sikkhapadam Samâdiyâmi**
Vikalabhojana Veramani Sikkhâpadâni Samâdiyâmi
6. **Nacca gîta-vâdita-Visûkadassana-Nâlâgandha-Vilepana-Dhârana-Mandana-**
Yibhûsanatthânâ Veramani Sikkhapadam Samâdiyâmi
7. **Uccâsayana Mahâsayanâ Veramani Sikkhapadam Samâdiyâmi**

Imâni Aṭṭha Sikkhâpadâni Samâdiyâmi

Imâni Aṭṭha Sikkhâpadâni Samâdiyâmi

Imâni Aṭṭha Sikkhâpadâni Samâdiyâmi

Imâni Aṭṭha Sikkhâpadâni

Sīlena Sugatim Yanti

Sīlena Bhogasampadâ

Sīlena Nibbutim Yanti

Tasmâ Sīlam Visodhaye

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.)

Aṭṭhaṅgasamannâgatam Uposatham (Asking For The Uposatha Sīla)

The Request:

Mayaṃ bhantê tisaraṇêna saha aṭṭhaṅgasamannâgatam uposatham yâcâma. Dutiyampi mayaṃ bhantê tisaraṇêna saha aṭṭhaṅgasamannâgatam uposatham yâcâma.

Tatīyampi mayaṃ bhantê tisaraṇêna saha aṭṭhaṅgasamannâgatam uposatham yâcâma.

*** Imam aṭṭhaṅgasamannâgatam, buddha paññattam uposatham, imañca rattim imañca divasaṃ, 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 Sīla onty.

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

Buddham saraṇam gacchâmi

Dhammam saraṇam gacchâmi

Saṅgham saraṇam gacchâmi

Dutiyampi buddham saraṇam gacchâmi

Dutiyampi dhammam saraṇam gacchâmi

Dutiyampi saṅgham saraṇam gacchâmi

Tatīyampi buddham saraṇam gacchâmi

Tatīyampi dhammam saraṇam gacchâmi

Tatīyampi saṅgham saraṇam 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 saraña gamanam nitthitam** (*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 vêramañi sikkhâ padam samâdiyâmi

Adinnâdânâ vêramañi sikkhâ padam samâdiyâmi

Abrahma cariyâ vêramañi sikkhâ padam samâdiyâmi

Musâvâdâ vêramañi sikkhâ padam samâdiyâmi

Surâ mêraya majja pamâdatthânâ vêramañi sikkhâ padam samâdiyâmi

Vikâla bhôjanâ vêramañi sikkhâ padam samâdiyâmi

**Nacca gîta vâdita visûka dassanâ mâlâ gandha vilêpana dhâraña mañḍana
vibhûsanatthânâ vêramañi sikkhâ padam samâdiyâmi**

Uccâsayana mahâsayanâ vêramañi sikkhâ padam 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

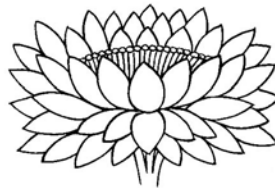
Imâni aṭṭha sikkhâ padâni samâdiyâmi

Imâni aṭṭha sikkhâ padâni samâdiyâmi

I undertake these eight precepts

I undertake these eight precepts

I undertake these eight precepts (Bow Three Times)



(Ordination for an Eight Precept Nun)

**Araham sammâ sambuddhō bhagavā
Svâkkhâtō bhagavatā dhammō**

**Buddham bhagavantam abhivâdēmi
Dhammam namassāmi**

Supaṭipannō bhagavatō sāvaka Saṅghō

Saṅgham 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)

Namō tassa bhagavatō arahatō sammâ sambuddhassa

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

**Êsāham bhantē sucira parinibbutampi tam
bhagavantam saraṇam gacchāmi dhammaṇca
bhikkhu saṅghaṇca pabbajjam mam Saṅghō dhârētu
ajjataggē pānupêtam saraṇam gatam**

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

**Aham bhantē ti saraṇēna saha aṭṭha sîlāni yâcāmi
Dutiyampi aham bhantē ti saraṇēna saha aṭṭha sîlāni yâcāmi
Tatīyampi aham bhantē ti saraṇēna saha aṭṭha sîlāni yâcāmi**

Venerable Sir I request the Three Refuges & the Eight Precepts

Venerable Sir a second time

Venerable Sir a third time

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

Namō tassa bhagavatō arahatō sammâ sambuddhassa *(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

**Buddham saraṇam gacchāmi
Dhammam saraṇam gacchāmi
Saṅgham saraṇam gacchāmi
Dutiyampi buddham saraṇam gacchāmi
Dutiyampi dhammam saraṇam gacchāmi
Dutiyampi saṅgham saraṇam gacchāmi
Tatīyampi buddham saraṇam gacchāmi
Tatīyampi dhammam saraṇam gacchāmi
Tatīyampi saṅgham saraṇam 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*

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 gamaṇaṃ niṭṭhitaṃ** (*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

Pāñātipātā vēramaṇī sikkhā padaṃ samādiyāmi

Adinnādānā vēramaṇī sikkhā padaṃ samādiyāmi

Abrahma cariyā vēramaṇī sikkhā padaṃ samādiyāmi

Musāvādā vēramaṇī sikkhā padaṃ samādiyāmi

Surā mēraya majja pamādaṭṭhānā vēramaṇī sikkhā padaṃ samādiyāmi

Vikāla bhōjanā vēramaṇī sikkhā padaṃ samādiyāmi

Nacca gīta vādita visūka dassanā mālā gandha vilēpana dhāraṇa mañḍana

vibhūsanaṭṭhānā vēramaṇī sikkhā padaṃ samādiyāmi

Uccāsayana mahāsayanā vēramaṇī 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

Imāni aṭṭha sikkhā padāni samādiyāmi

Imāni aṭṭha sikkhā padāni samādiyāmi

Imāni aṭṭha sikkhā padāni samādiyāmi

I undertake these eight precepts

I undertake these eight precepts

I undertake these eight precepts (Bow Three Times)

Ārādhanā Dhammadesanā

(Requesting a Discourse)

Brahmā ca lōkādhipatī sahampatī Kat'añjalī andhivaraṃ ayācatha:

Santīdha sattāpparajakka jātikā Dēsētu dhammaṃ anukampimaṃ pajamaṃ

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 dust, 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 paññattâ	saddhammassavanassime,
Pannarasî ayandâni	sampattâ abhilakkhitâ,
Tenâyam parisâ dhammaṃ	Sotuṃ idha samâgatâ,
Sâdhu ayyo bhikkhusaṅgho	karotu dhammadesanaṃ,
Ayañca parisâ sabbâ	Aṭṭhikatvâ suṇātu taṃ.

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 Ihe Parittas)

Vipattipaṭibâhâya	sabba sampattîsiddhiyâ,
Sabba dukkha vinâsâya	parittaṃ brûtha maṅgalâṃ.
Vipattipaṭibâhâya	sabbansampattisiddhiyâ,
Sabba bhaya vinâsâya	parittaṃ brûtha maṅgalâṃ.
Vipattipaṭibâhâya	sabba sampattî siddhiyâ,
Sabba roga vînâsâya	parittaṃ brûtha maṅgalâṃ.

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 parittaṃ brûtha maṅgalaṃ
Vipatti paṭibâhâya	sabba sampatti siddhiyâ
Sabba bhaya	vinâsâya parittaṃ brûtha maṅgalaṃ
Vipatti paṭibâhâya	sabba sampatti siddhiyâ

Sabba rôga vinâsâya parittam brûtha maṅgalam

*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 Katam*(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 katam****Sabbam aparâdham 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 katam Sabbam aparâdham 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: Aham khamâmi tumhêhi pi mê khamitabbam***(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 Maṅgalam 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 katam̐ Sabbam̐ aparâdham̐ khamatha mê 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 *Upajjhâye* for one's preceptor *âcariye* for one's teacher and *âyasmante* for monks in general]

Bow down & stay there while the monk says: *Aham̐ khamâmi tumhêhi pi mê khamitabbam̐*

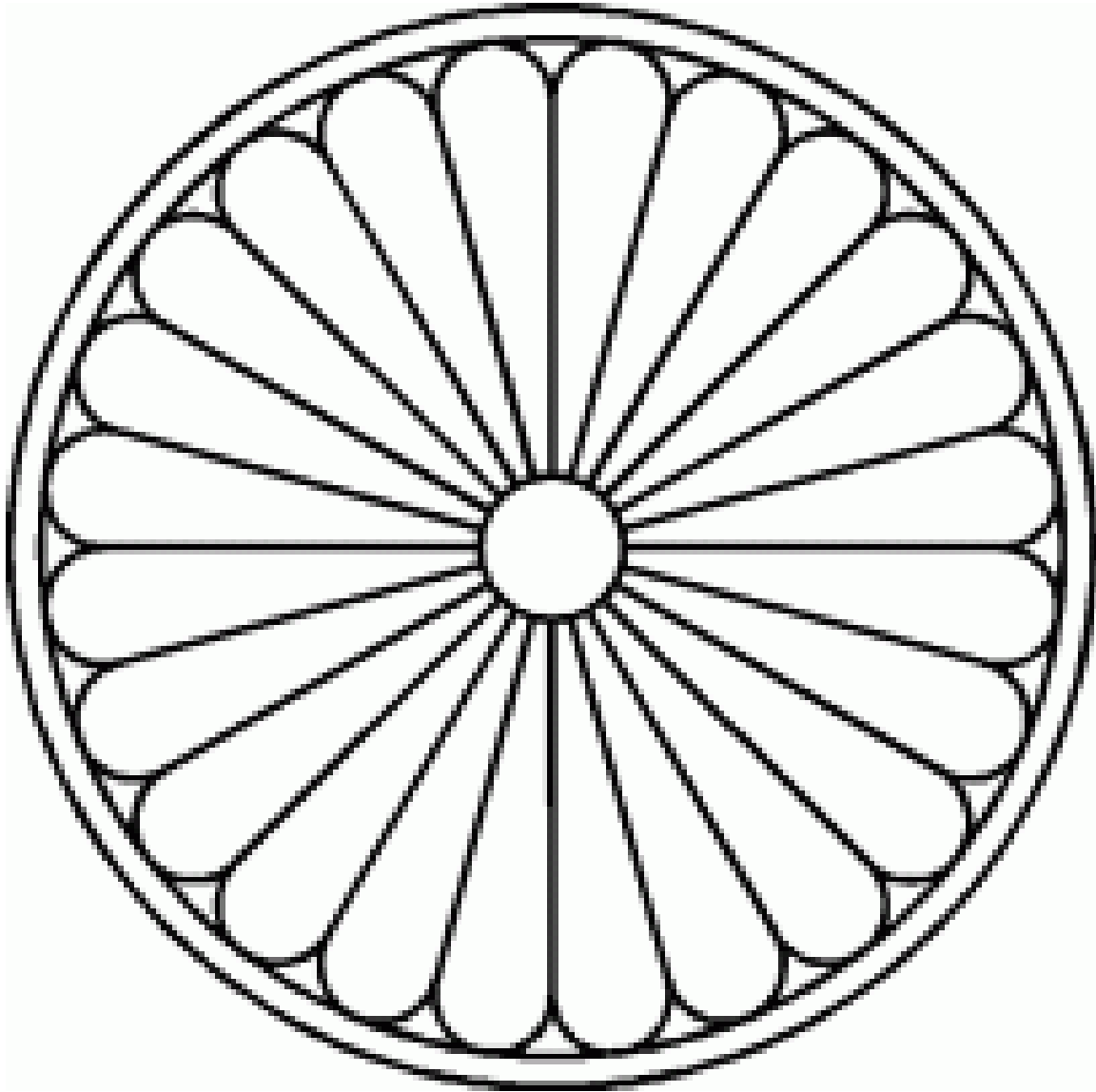
(I forgive you; may you all also forgive me)

Respond: ***Khamâma bhantê*** *(We forgive you Venerable Sir)*

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

Sâdhu bhantê *Very good Venerable Sir (Bow Three Times)*

Verses and Reflections



Kâyagatâ Sati Bhâvanâ Pâñham

(Contemplation of the Body)

Chief Monk: **Handa mayam kâyagatâ sati bhâvanâ pâñham bhañâma sê:**

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

Ayam khô mê kâyô	<i>This body of mine</i>
Uddham pâdatalâ	<i>from the soles of the feet on up</i>
Adhô kêsâ maṭṭhakâ	<i>from the crown of the head on down</i>
Taca pariyantô	<i>surrounded by skin</i>
Pûrô nânappakârassa asucinô	<i>filled with all sorts of unclean things</i>
Atthi imasmim kâyê:	<i>In this body there is:</i>
Kêsâ	<i>Hair of the head</i>
Lômâ	<i>Hair of the body</i>
Nakhâ	<i>Nails</i>
Dantâ	<i>Teeth</i>
Tacô	<i>Skin</i>
Mamsam	<i>Flesh</i>
Nhârû	<i>Tendons</i>
Atthi	<i>Bones</i>
Aṭṭhimiñjam	<i>Bone marrow</i>
Vakkam	<i>Spleen</i>
Hadayam	<i>Heart</i>
Yakanam	<i>Liver</i>
Kilômakam	<i>Membranes</i>
Pihakam	<i>Kidneys</i>
Papphâsam	<i>Lungs</i>
Antam	<i>Large intestines</i>
Antaguñam	<i>Small intestines</i>
Udariyam	<i>Gorge</i>
arîsam	<i>Feces</i>
Maṭṭhakê maṭṭhaluṅgam	<i>Brain</i>
Pittam	<i>Gall</i>
Sêmham	<i>Phlegm</i>
Pubbô	<i>Lymph</i>
Lôhitam	<i>Blood</i>
Sêdô	<i>Sweat</i>
Mêdô	<i>Fat</i>
Assu	<i>Tears</i>
Vasâ	<i>Oil</i>
Khêlô	<i>Saliva</i>
Singhâñikâ	<i>Mucus</i>
Lasikâ	<i>Oil in the joints</i>

Muttam	<i>Urine</i>
Êvamayaṃ mē kāyô:	<i>Such is this body of mine:</i>
Uddham pādatalâ	<i>from the soles of the feet on up</i>
Adhō kēsa maṭṭhakâ	<i>from the crown of the head on down</i>
Taca pariyantô	<i>surrounded by skin</i>
Pûrô nânappakârassa asucinô	<i>filled with all sorts of unclean things</i>

Pacca Vekkhāṇa Pātham *(Five Subjects for Frequent Recollection)*

Chief Monk: **Handa mayaṃ abhiñha pacca vekkhāṇa pātham bhaṇāma sē:**

Let us now recite the passage for frequent recollection:

Jarâ dhammômhi jaraṃ anatâtô
Byâdhi dhammômhi byâdhiṃ anatâtô
Maraña dhammômhi maraṇaṃ anatâtô
Sabbêhi mē piyêhi manâpêhi nânâ bhâvô vinâ bhâvô
Kammassakômhi kamma dâyâdô kamma yôni kamma bandhu kamma paṭisaraṇô
Yaṃ kammaṃ karissâmi kalyâṇaṃ vâ pâpakaṃ vâ tassa dâyâdô bhavissâmi
Êvaṃ amhêhi abhiñhaṃ paccavekkhitabbaṃ

I am subject to aging Aging is unavoidable

I am subject to illness Illness is unavoidable

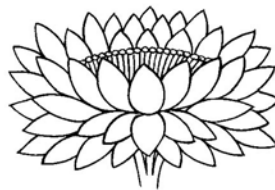
I am subject to death Death is unavoidable

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
 Anupiyañca yôâhu
 Êtê amittê cattârô
 Ârakâ parivajjeyya
 Upakârô ca Yô mittô
 Aṭṭhakkhâyî ca Yô mittô
 Êtêpi mittê cattârô
 Sakkaccaṃ payirupâseyya

Yô ca mittô vacî paramô
 Apâyêsu ca Yô sakhâ
 Iti viññâya paṇḍitô
 Maggaṃ paṭibhayaṃ yathâ
 Sukha dukkhô ca Yô sakhâ
 Yô ca mittânukampakô
 Iti viññâya paṇḍitô
 Mâtâ puttamaṃ va ôrasamaṃ

*One who makes friends only to cheat
 one who flatters & cajoles
 These four the wise know as non friends
 like a dangerous road
 one who shares in your sorrows & joys
 one sympathetic to friends:
 Attend to them earnestly*

*one who is good only in word
 and a companion in ruinous fun:
 Avoid them from afar
 A friend who is helpful
 one who points you to worthwhile things
 These four the wise know as true friends
 as a mother her child*

Saṭṭhu Garu Dhamma Garu

(The Verses on Respect)

Saṭṭhu garu dhamma garu
 Samâdhi garuâtâpî
 Appamâda garu bhikkhu
 Abhabbo parihânâya

Saṅghe ca tibba gâravo
 Sikkhâya tibba gâravo
 Paṭisanthâra gâravo:
 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
 A person like this cannot decline*

*and strong respect for the Saïghâ
 and strong respect for the Training
 and respects in welcoming guests:
 stands right in the presence of Nibbana*

Arya Sacca

(The Verses on the Noble Truths)

Yê dukkhaṃ nappajânanti
 Yaṭṭha ca sabbasô dukkhaṃ
 Tañca maggaṃ na jânanti
 Cêtô vimutti hînâ tē
 Abhabbâ tē anta kiriyâya
 Yê ca dukkhaṃ pajânanti

Athô dukkhassa sambhavaṃ
 Asêsaṃ uparujjhati
 Dukkhûpasama gâminaṃ
 Athô paññâ vimuttiyâ
 Tê vê jâti jarûpagâ
 Athô dukkhassa sambhavaṃ

**Yaṭṭha ca sabbasô dukkhaṃ
Taṅca maggaṃ pajānanti
Cêṭô vimutti sampannâ
Bhabbâ tê anta kiriyâya**

*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*

**Asêsam uparujjhati
Dukkhûpasama gâminaṃ:
Athô paññâ vimuttiyâ
Na tê jâti jarûpagâti**

*suffering's cause
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. Upanîyati lôkô | Addhuvô |
| 2. Atâñô lôkô | Anabhissarô |
| 3. Assakô lôkô | Sabbaṃ pahâya gamanîyaṃ |
| 4. Ûnô lôkô | Atittô Taṅhâ dâsô |

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

The Guardian Meditations

Buddhânussati mettâ ca Iccimâ catur'âraakkhâ	Asubhaṃ marañassati Kâtabbâ ca vipassanâ
Visuddha dhamma santânô Yôgatô ca pabôdhâ ca	Anuttarâya bôdhiyâ Buddhô Buddhô'ti ñâyatê
Narânara tiracchâna Sabbê pi sukhinô hôntu	bhêdâ sattâ sukhêsinô Sukhitattâ ca khêminô
Kêsa lômâdi chavânaṃ Kâyô sabbô pi jêgucchô	Ayam'êva samussayô Vaññâditô paṭikkulô
Jîvit'indriy'upacchêda Sabbêsam pîdha pâñinaṃ	sañkhâta marañam siyâ Tañhi dhuvam na jîvitaṃ

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.

Ôvâda pâṭimokkha Gâthâ

Khantî paramaṃ tapô tîtikkhâ Na hi pabbajitô parûpaghâtî	Nibbânaṃ paramaṃ vadanti buddhâ Samañô hôti paraṃ vihêṭhayantô
Sabba pâpassa akaraṇaṃ Sacitta pariyôdapanam	Kusalassûpasampadâ Êtaṃ buddhâna sâsanaṃ
Anûpavâdô anûpaghâtô Mattaññutâ ca bhattasmiṃ Adhicittê caâyôgô	Pâṭimokkhê ca saṃvarô Pantañca sayan'âsanaṃ Êtaṃ buddhâna sâsananti

*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*

Dasa ime bhikkhave dhammā

(Ten Reflections)

Dasa imê bhikkhavê dhammā Pabbajitêna abhiñhaṃ paccavekkhitabbā

Katamê dasa?

1. **Vêvaññiyamhi ajjhûpagatôti**
2. **Parapaṭibaddhâ mê jîvikâti**
3. **Aññô mê âkappô karaṇîyôti**
4. **Kacci nu khô mê attâ sîlatô na upavadatîti?**
5. **Kacci nu khô maṃ anuvicca viññû sabrahma cârî sîlatô na upavadantîti?**
6. **Sabbêhi mê piyêhi manâpêhi nânâ bhâvô vinâ bhâvôti**
7. **Kammasakômhi kamma dâyâdô kamma yôni kamma bandhu kamma paṭisarañô**
Yaṃ kammaṃ karissâmi kalyâṇaṃ vâ pâpakam vâ tassa dâyâdô bhavissâmîti
8. **Kathaṃ bhûtassa mê rattin divâ vîtipatantîti?**
9. **Kacci nu khô'haṃ suññâgârê abhiramâmîti?**
10. **Atthî nu khô mê uttari manussa dhammā**
Alaṃ ariyâ ñâṇa dassana visêsô adhigatô Sô'haṃ pacchimê kâlê sabrahma cârîhi
puṭṭhō Na mañku bhavissâmîti?

Imê khô bhikkhavê dasa dhammā pabbajitêna abhiñhaṃ paccavekkhitabbā 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 Sarañaü Yanti
Ârama rukkha cêtayâni
Nêtaü Khô Sarañaü Khêmaü
Nêtaü Sarañaüâgamma
Yô Ca Buddhañca Dhammañca
Câtâtari Ariyâ saccâni
Dukkhaü Dukkha samuppâdaü
Ariyann caññhangikaü Maggaü
Êtaü Khô Sarañaü Khêmam
Êtaü Sarañaüâgamma**

**Pabbatâni Vanâni Ca
Manussa Bhayâ tajjitâ
Nêtaü Saraña muttamam
Sabba dukkhâ Pamuccati
Saïghañca Sarañaü Gatô
Sammappaññâya Passati
Dukkassa Ca Atikkamaü
Dukkûpasama gâminaü
Êtaü Sarañaü muttamam
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 Gâravâdi Gâthâ (*Revering the Dhamma*)

Chief Monk: **Handa mayaṃ dhamma gâravldi gâthâyô bhanâma sê.**

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

**Yê ca atîta sambuddhâ
yô cêtarahi sambuddhô
Sabbê saddhammagarunô
athâpi viharissanti
Tasmâ hi attakâmêna
saddhaimô garukâtabbô
Na hi dhammô adhammô ca
adhammô nirayaṃ nêti
Dhammô havê rakkhati ðhammacârim. Dhammô suciññô sukhamâvah ti.**

**yê ca buddha anâgatâ
bahunnaṃ sôkanâsanô.
viharitṇsu vihati ca
êsâ budâhânadhaitHnatl.
mahattamabhikañkhatâ
saraṃ buddhânasâsanam
ubhô samavipâkinô
dhammô papêti sugatim.**

Êsanisamsô dhammê suciṇṇê.

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-implemented.

Ahaṃ sukhitô hômi

(The Sublime Attitudes)

Ahaṃ sukhitô hômi	Niddukkhô hômi
Avêrô hômi	Abyâpajjhô hômi
Anîghô hômi	Sukhî attânaṃ pariharâmi

Mettâ

(Good Will)

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

Karuṇâ

(Compassion)

Sabbê sattâ sabba dukkhâ Pamuccantu

Muditâ

(Appreciation)

Sabbê sattâ laddha sampattitô mâ Vigacchantu

Upekkhâ

(Equanimity)

**Sabbê sattâ kammassakâ kamma dâyâdâ kamma yônî kamma bandhû kamma paṭisaraṇâ
Yaṃ kammaṃ karissanti kalyâṇaṃ 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. May all

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.

Sabbê sattâ sadâ hôntu Avêrâ sukha jîvinô
Kataṃ puñña phalaṃ mayhaṃ Sabbê bhâgî bhavantû tê

May all beings live happily always free from animosity

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

Hôtu sabbam sumaṅgalaṃ Rakkhantu sabba dêvatâ
Sabba buddhânubhâvêna Soṭṭhî hôntu nirantaram
Hôtu sabbam sumaṅgalaṃ Rakkhantu sabba dêvatâ
Sabba dhammânubhâvêna Soṭṭhî hôntu nirantaram
Hôtu sabbam sumaṅgalaṃ Rakkhantu sabba dêvatâ
Sabba saṅghânubhâvêna Soṭṭhî hôntu nirantaram

Through the power of all the Saṅghâ

May there be every good blessing

Through the power of all the Dhamma

May there be every good blessing

Through the power of all the Buddhas

May there be every good blessing

May the devas protect you

May you forever be well

May the devas protect you

May you forever be well

May the devas protect you

May you forever be well

Dedication of Merit

Puññassidâni katassa Yânaññâni katâni mê
Têsañca bhâginô hôntu Sattânantâppamâñaka
Yê piyâ guṇavantâ ca Mayhaṃ mâta pitâdayô
Diṭṭhâ mê câpyadiṭṭhâ vâ Aññê majjhata vêrinô;
Sattâ tiṭṭhanti lôkasmim Tê bhumma catu yônika
Pañc'êka catuvôkârâ Saṃsarantâ bhavâbhavê:
Ñâtaṃ yê pattidânaṃ mê Anumôdantu tê sayam
Yê cimam nappajânanti Dêvâ têsam nivêdayum
Mayâ dinnâna puññânaṃ Anumôdana hêtunâ
Sabbê sattâ sadâ hôntu Avêrâ sukha jîvinô
Khêmappadañca pappôntu Têsâsâ sijjhatam subhâ

*By reason of their rejoicing
may all beings always live happily*

*in my gift of merit
free from animosity*

*If they know of my dedication of merit
And if they do not know*

*may they themselves rejoice
may the devas inform them*

*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*

*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*

Paṭicca Samuppāda (Dependent Origination)

**Avijjā paccayā saṅkhârâ
Viññâṇa paccayâ nâma-rûpaṃ
Saḷâyatana paccayâ phassô
Vêdanâ paccayâ taṇhâ
Upâdâna paccayâ bhavô**

**Saṅkhâra paccayâ viññanam
Nâma rûpa paccayâ saḷâyatanaṃ
Phassa paccayâ vêdanâ
Taṇhâ paccayâ upâdânaṃ
Bhava paccayâ jâti**

**Jâti paccayâ jara marañam sôka paridêva dukkhâ dômanassupâyâsâ sambhavanti
Êvam êtassa kêvalassa dukkhakkhandhassa samudayô hôti**

Avijjâyatvêva asêsa virâga nirôdhâ saṅkhâra nirôdhô Saṅkhâra nirôdhâ viññâṇa nirôdhô

**Viññâṇa nirôdhâ nâma-rûpa nirôdhô
Saḷâyatana nirôdhâ phassa nirôdhô
Vêdanâ nirôdhâ taṇhâ nirôdhô
Upâdâna nirôdhâ bhava nirôdhô**

**Nâmarûpa nirôdhâ saḷâyatana nirôdhô
Phassa nirôdhâ vêdanâ nirôdhô
Taṇhâ nirôdhâ upâdâna nirôdhô
Bhava nirôdhâ jâti nirôdhô**

**Jâti nirôdhâ jara marañam sôka paridêva dukkhâ dômanassupâyâsâ irujjhanti
Êvam êtassa kêvalassa dukkhakkhandhassa nirôdhô hôti**

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 Pubbaṅgamâ Dhammâ (The Mind)

Manô pubbaṅgamâ dhammâ

Manasâ cê paduññhêna

Tatô naü dukkhaü anvêti

Manô pubbaṅgamâ dhammâ

Manasâ cê pasannêna

Tatô naü sukhaü anvêti

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

Manô seññhâ manô mayâ

Bhâsati vâ karôti vâ

Cakkaü va vahatô padaü

Manô seññhâ manô mayâ

Bhâsati vâ karôti vâ

Châyâ va anapâyinîti

Ruled by the mind

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

Yadâ Have Pâtubhavanti Dhammâ (Inspired Verses)

Yadâ havê pâ tubhavanti dhammâ

Athassa kañkhâ vapayanti sabbâ

Yadâ havê pâ tubhavanti dhammâ

Athassa kañkhâ vapayanti sabbâ

Yadâ havê pâ tubhavanti dhammâ

Vidhûpayam tiṭṭhati mâra sênam

As phenomena grow clear

His doubts all vanish

As phenomena grow clear

Âtâpinô jhâyatô brâhmañassa

Yatô pajânâti sahêtu dhammam

Âtâpinô jhâyatô brâhmañassa

Yatô khayam paccayânam avêdi

Âtâpinô jhâyatô brâhmañassa

Sûrôva ôbhâsayam antalikkhan ti

To the Brahman ardent absorbed

When he discerns what has a cause

To the Brahman ardent absorbed

His doubts all vanish

When he penetrates the end of conditions

As phenomena grow clear

To the Brahman ardent absorbed

He stands routing the troops of Mara

Like the sun that illumines the sky

Gahakâraṃ Gavesantô Gâthâ

(The House Builder)

Anêka jâti sañsâraṃ

Sandhâvissaṃ anibbisaṃ

Gahakâraṃ gavêsantô

Dukkhâ jâti punappunaṃ

Gahakâraṃ diṭṭhosi

Puna gêhaṃ na kâhasi

Sabbâ tê phâsukâ bhaggâ

Gahakûṭaṃ visañkhataṃ

Visañkhâra gataṃ cittaṃ

Tañhânaṃ khayaṃ ajjhagâ

*Through the round of many births
Seeking the house builder*

*I wandered without reward without rest
Painful is birth again & again*

House builder you are seen!

You will not build a house again

*All your rafters broken
Gone to the Unformed the mind*

*The ridge pole destroyed
Has attained the end of craving*

Nabhaṃâhacca Pabbatâ Gâthâ

(The Mountain)

Yathâpi sêlâ vipulâ

Nabhaṃâhacca pabbatâ

Samantâ anupariyeyyaṃ

Nippôthêntâ catuddisâ

Êvaṃ jarâ ca maccu ca

Adhivattanti pâñinô

Khattiyê brâhmañê vessê

Suddê cañḍâla pukkusê

Na kiñci parivajjêti

Sabbaṃ êvâbhimaddati

Na taṭṭha hatthînaṃ bhûmi

Na rathânaṃ na pattiyâ

Na câpi manta yuddhêna

Sakkâ jêtuṃ dhanêna vâ

Tasmâ hi pañḍitô pôsô

Sampassaṃ aṭṭhaṃ attanô

Buddhê Dhammê ca Sañghê ca

Dhîrô saddhaṃ nivêsayê

Yô dhammacârî kâyêna

Vâcâyâ uda cêtasâ

Idh'êva naṃ pasamsati

Pecca saggê pamôdati

*Like gigantic boulders
Moving in from all sides*

*Mountains reaching to the sky
crushing the four directions*

*In the same way aging & death
Roll over living beings:*

*Noble warriors priests merchants
workers outcastes & scavengers*

<i>They spare nothing</i>	<i>They trample everything</i>
<i>Here elephants can hold no ground</i>	<i>Nor can chariots or infantry</i>
<i>Nor can a battle of spells</i>	<i>Or wealth win out</i>
<i>So a wise person</i>	<i>Seeing his own good</i>
<i>Secures firm conviction</i>	<i>In the Buddha Dhamma & Saṅghâ</i>
<i>He who practices the Dhamma</i>	<i>In thought word & deed</i>
<i>receives praise here on earth</i>	<i>And after death rejoices in heaven</i>

Ariya Dana Gâthâ

(Noble Wealth)

**Yassa saddhâ tathâgatê
Sîlañca yassa kalyâṇaṃ**

**Saṅghê pasâdô yassaṭṭhi
Adaliddôti tamâhu**

**Tasmâ saddhañca sîlañca
Anuyuñjêtha mêdhâvî**

Acalâ supatiṭṭhitâ

Ariyâ kantaṃ pasamsitaṃ

Ujubhûtañca dassaṇaṃ

Amôghan tassa jîvitaṃ

Pasâdaṃ dhamma dassaṇaṃ

Saraṃ 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 Saṅghâ 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 Gāthā*(An Auspicious Delight)***Atītaṃ nānvāgameyya
Yad'atītaṃ pahīnantam****Paccuppannaṃ Yô dhammaṃ
Asaṃhiraṃ asaṅkappaṃ****Ajjêva kiccaṃâtappaṃ
Na hi nô saṅgarantēna****Êvaṃ vihârimâtâpiṃ
Taṃ vê bhaddêka ratô ti****Nappaṭikañkhê anâgataṃ
Appattaṅca anâgataṃ****Tatha tatha vipassati
Taṃ viddhâ manubrûhayê****Kô jaññâ maraṇam suvê
Mahâsênēna maccunâ****Ahō rattaṃ atanditaṃ
Santôâcikkhatê munîti***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 mayam Tilakhaṇādi Gāthāyō bhaṇāma se**

Sabbê saṅkhârâ aniccâ ti	Yadâ paññāya passati
Atha nibbindati dukkhê	Êsa maggô visuddhiyâ
Sabbê saṅkhârâ dukkhâ ti	Yadâ paññāya passati
Atha nibbindati dukkhê	Êsa maggô visuddhiyâ
Sabbê dhammâ anattâ'ti	Yadâ paññāya passati
Atha nibbindati dukkhê	Êsa maggô visuddhiyâ
Appakâ tê manussêsu	Yê janâ pâra gâminô
Athāyaṃ itarâ pajâ	Tîram êvânudhāvati
Yê ca khô sammadakkhâtê	Dhammê dhammānuvattinô
Tê janâ pâramessanti	Maccudheyyaṃ suduttaram
Kaṇhaṃ dhammaṃ vipphāyā	Sukkaṃ bhāvêtha paṇḍitô
Ôkâ anôkaṃâgama	Vivêkê yaṭṭha dûramaṃ
Tatrâbhiratim iccheyya	Hitvâ kâmê akiñcanô
Pariyôdapeyya attānaṃ	Citta klêsêhi paṇḍitô
Yêsam sambôdhiyaṅgêsu	Sammâ cittaṃ subhāvitaṃ
Âdâna paṭinissaggê	Anupādâya yê ratâ
Khîṇ'âsavâ jutimantô	tê lôkê parinibbutâ ti

*All processes are inconstant:
One grows disenchanted with stress*

*All processes are stressful:
One grows disenchanted with stress*

*All phenomena are not self:
One grows disenchanted with stress*

*Few humans go to the Further Shore
practice the Dhamma*

They will cross over

*Abandoning dark practices
Having gone from home to no home*

*There he should wish for delight
He should cleanse himself*

*Whose minds are well developed
Who delight in non clinging
Glorious free of effluent:*

*When one sees this with discernment
This is the path to purity*

*When one sees this with discernment
This is the path to purity*

*When one sees this with discernment
This is the path to purity*

*most simply scurry around on this shore But those who
In line with the well taught Dhamma*

Death's realm so hard to transcend

*The wise person should develop the bright
In seclusion so hard to relish*

*Discarding sensuality he has nothing
the wise one of mental defilement*

*In the factors of Awakening
Relinquishing grasping
They are unbound in the world*

Aniccâ vata saïkhârâ (Compounded Things)

Aniccâ vata saïkhârâ Uppâda vaya dhamminô
Uppajjitvâ nirujjhanti têsau vûpasamô sukhô

*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,
If they arise and are extinguished,*

*by nature arising and passing away.
their eradication brings happiness.*

Bhâra Sutta Gâthâ (The Burden)

Bhârâ havê pañcakkhandhâ Bhârahârô ca puggalô
Bhârâdânaṃ dukkhaṃ lôkê Bhâra nikkhêpanaṃ sukhaṃ
Nikkhipitvâ garuṃ bhâraṃ Aññaṃ bhâraṃ anâdiya
Sa mûlaṃ tañhaṃ abbuḷha Nicchâtô parinibbutô ti

*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 amataṃ padaṃ (Heedfulness)

Appamâdô amataṃ padaṃ Pamâdô maccunô padaṃ
Appammattâ nê miyyanti Yê pamattâ yathâ matâ
Êtaṃ vêsêsatô ñatvâ Appamâdamhi pañḍitâti

*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 gāthā

(Verses on the Simile of the Mountains)

**Yathā pi Selā Vipulā Nabhaṃ Âhacca Pabbatā Samantā Anupariyeyyuṃ Nippothenā
Catuddisā Êvaṃ Jarā ca Maccu ca Adhivattanti Paṇino Khattiyê Brahmaṇê Vessê Suddê
Caṇḍālapukkusê Na Kiñci Parivajjeti Sabbamevâbhimaddati Na Tattha Hatthīnaṃ
Bhūmi Na Rathānaṃ Na Pattiyā Na Cāpi Mantayuddhena Sakkā Jetuṃ Dhanena Vā
Tasmā Hi Paṇḍīto Poso**

**Sampassaṃ Atthamattano Buddhê Dhammê ca Saṅghê ca Dhīro Saddhaṃ Nivesayê Yo
Dhammacārī Kāyena Vâcāya Uda Cetasā Idhêva Naṃ Pasaṃsanti 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, outcastes 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, Dhammā and Sangha steadfast establishes confidence. Whoever practices Dhammā with the body, with speech and mind as well, that one indeed here they praise; hereafter he enjoys in heaven.

Ariyadhana gāthā

(Verses on the Noble Wealth)

**Yassa Saddhā Tathāgatê Acalā Supatiṭṭhitā Sīlaṅca Yassa Kalyāṇaṃ Ariyakantaṃ
Pasaṃsitaṃ Saṅghê Pasādo**

**Yassatthi Ujubhūtaṅca Dassanaṃ Adaliddoti Taṃ Âhu Amoghantassa Jīvitam Tasmā
Saddhaṅca Sīlaṅca Pasādaṃ Dhammadassanaṃ Anuyuñjetha Medhāvī Saram Buddhāna
Sāsananti**

Of one having confidence in the Tathāgata 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 Dhammās should be cultivated by a wise man bearing in mind the Buddhasāsana.

Dhammaniyâma Sutta

(Discourse on the Fixed Law of Dhammâs)

**Êvaṃ Mē Sutaṃ Ekam Samayaṃ Bhagavâ Sāvattiyam Viharati Jetavanē
Anâthapiṇḍikassa Ârâmē**

**Tatra Kho Bhagavâ Bhikkhū Âmantesi ‘Bhikkhavo’ ti Bhadante’ ti Tē Bhikkhū Bhagavato
Paccassosum Bhagavâ Etadavoca:**

**Uppadâ Vâ Bhikkhavē Tathâgatânam Anuppadâ Vâ Tathâgatânam T̄hitâ Vâ Sâ
Dhâtudhamma T̄thitatâ Dhammâ niyâmatâ:**

**Sabbē Saṅkhârâ Aniccâ’ ti Taṃ Tathâgato Abhisam-Bujjhati Abhisameti
Abhisambujjhitvâ Abhi-Sametvâ Âcikkhati Deseti Paññâpeti Paṭṭhapeti Vivarati
Vibhajati Uttânîkaroti**

**Sabbē Saṅkhârâ Aniccâ’ ti Uppadâ Vâ Bhikkhavē Tathâgatânam Anuppadâ Vâ
Tathâgatânam T̄hitâ Vâ Sâ Dhātu Dhammâ T̄thitatâ Dhammâ niyâmatâ: Sabbē
Saṅkhârâ Dukkâ’ ti Taṃ Tathâgato Abhisam-Bujjhati Abhisameti ti**

**Abhisambujjhitvâ Abhisam-Metvâ Âcikkhati Deseti Paññâpeti Paṭṭhapeti Vivarati
Vibhajati Uttânîkaroti**

**Sabbē Saṅkhârâ Dukkâ’ ti Uppadâ Vâ Bhikkhavē Tathâgatânam Anuppadâ Vâ
Tathâgatânam T̄hitâ Vâ Sâ Dhātu Dhammâ-T̄thitatâ Dhammâ niyâmatâ Sabbē Dhammâ
Anattâ’ ti Taṃ Tathâgato Abhisam-Bujjhati Abhisameti Abhisambujjhitvâ Abhisam-Metvâ
Âcikkhati Deseti Paññâpeti Paṭṭhapeti Vivarati Vibhajati Uttânîkaroti**

**Sabbē Dhammâ Anattâ’ ti Idamavoca Bhagavâ Attamanâ Tē Bhikkhū Bhagavato
Bhâsitaṃ Abhinandun’ ti**

Thus have I heard: At one time the exalted one was staying at Sāvattī in Prince Jeta’s Grove, in the park of Anâthapiṇḍika. Then the Exalted One spoke thus to the Bhikkhūs: ‘O Bhikkhūs’. Those Bhikkhūs replied to the Exalted One, ‘Lord’. The Exalted One then said: Bhikkhūs, 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. Bhikkhūs, 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 Dukkâ 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 Dukkâ. Bhikkhūs, 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 dhammâs are 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 Bhikkhūs rejoiced in what the Exalted One had said.

Tilakkhanâdi gâthâ

(The Verses on the Three Characteristics and alike)

Sabbê Saṅkhârâ Aniccâ ‘ti Yadâ Paññâya Passati Atha Nibbindati Dukkê Esa Maggo Visuddhiyâ. Sabbê Saṅkhârâ Dukkâ ti Yadâ Paññâya Passati Atha Nibbindati Dukkê Esa Maggo Visuddhiyâ Sabbê Dhammâ Anattâ’ Ti Yadâ Paññâya Passati Atha Nibbindati Dukkê Esa Maggo Visuddhiyâ. Appakâ Tê Manussesu Yê Janâ Pâragâmino Athâyam Itarâ Pajâ tiramevânudhâva ti Yê ca Kho Sammadakkhâtê Dhammê Dhammâ nuvattino Tî Janâ Parmesans Maccudheyam Suduttaram Kaṇham Dhammam Vipphâyâ Sukkam Bhâvetha Paṇḍito Okâ Anokamâgama Vivekê Yatha Drama Tatrâbhiratimiccheyya Hitvâ Kâmê Akiñcano Pariyodapeyya Attânam Cinaklesehi Paṇḍito Yesam Sambodhiyaṅgesu Sammâ Cittam Subhâvitam Âdânapaṭinissaggê Anupâdâya Yê Ratâ Khînâsavâ Jutimanto Tê Lokê Parinibbutâ’ Ti

‘Impermanent is all that is conditioned’: When with wisdom one sees this, then one tires of Dukkâ: This is the path to purity.

‘Dukkâ is all that is conditioned’: when with wisdom one sees this, then one tires of Dukkâ; this is the path to purity. ‘All the dhammâs are not one’s self: when with wisdom one sees this, then one tires of Dukkâ, 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)

(Buddhauddâna gâthâ) Yadâ Havepâtu bhavanti dhammâ Âtâpino Jhâyato Brâhmaṇassa Athassa Kaikhâ Vapayanti Sabbâ

Yato Pajânâti Sahetu dhammaü Yadâ Havê Pâtubhavanti dhammâ Âtâpino Jhâyato Brâhmaṇassa Athassa Kaikhâ Vapayanti Sabbâ Yato Khayam Paccayânam Avedi Yadâ Havê Pâtubhavanti Dhammâ Âtâpino Jhâyato Brâhmaṇassa Vidhûpayau tiññhati Mârasenaü Surova Obhâsayamantau khanti.

(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 dhammâ 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 Nappañikaïkhê Anâgataü Yadatîtam pahînantaü Appattañca
Anâgataü Paccuppannañca Yo Dhammaü Tattha Tattha Vipassati Asaïhiraü Asaïkuppauü
Taü Viddhâ Manubruhayê Ajjeva Kiccamâtappaü Ko Jaññâ Maraõau Suvê Na Hi No
Saïgarantena Mahâsenena Maccunâ Êvaü Vihârimâtâpiü Ahorattamatanditaü Taü Vê
Bhaddekaratto ti Santo Âcikkhate 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 saṅganî mâtikâpâñha

(Passage on the Matrix of the Dhammasaïgaõî)

Kusala Dhammâ

Abyâkatâ Dhammâ.

Sampayutta Dhammâ

Sampayutta Dhammâ

Sampayuttâ Dhammâ.

Vipâkâ dhammâ-Dhammâ

Upâdinnupâdâniyâ Dhammâ

Anupâdinnânupâdâniyâ Dhammâ

Sañkiliṭṭha - Sañkilesikâ Dhammâ

Asañkiliṭṭha Sañkilesikâ Dhammâ

Asañkiliṭṭhâ-Sañkilesikâ Dhammâ

Savitakkasavicârâ Dhammâ

Avitakkâvicârâ Dhammâ

Sukha - Sahagatâ Dhammâ

Dassanena Pahâtabbâ Dhammâ

Nevadassanena Nabhâvanâya

Dassanâya Pahâtabbahetukâ Dhammâ

Nevadassanena Nabhâvanâya

Âcayagâmino Dhammâ

Nevâcayagâmino

Sukha Dhammâ Upekkhâ Dhammâ

Nevasekkhâ Nâsekkhâ Dhammâ

Parittâ Dhammâ

Akusalâ Dhammâ

Sukhâya Vedanâya

Dukkhâya Vedanâya

Adukkha.m Asukhâya Vedanâya

Vipâkâ Dhammâ

Nevavipâkanavi Âka Dhamma Dhammâ

Anupâdinnupâdâniyâ Dhammâ

Avitakkavicâramattâ Dhammâ

Pîtisahagatâ Dhammâ

Upekkhâ-Sahagatâ Dhammâ

Bhâvanâya Pahâtabbâ Dhammâ

Pahâtabbâ Dhammâ

Bhâvanâya Pahâtabbahetukâ Dhammâ

Pahâtabbahetukâ Dhammâ

Apacayagâmino Dhammâ

Napa cay - Again Dhammâ

Mahaggatâ Dhammâ

Appamāṇā Dhammā	Parittārammaṇā Dhammā
Mahaggatārammaṇā Dhammā	Hīna Dhammā
Appamaṇārammaṇa Dhammā	Paṇītā Dhammā
Majjhimā Dhammā	Sammattaniyatā Dhammā
Micchattaniyatā Dhammā	Maggārammaṇā Dhammā
Aniyatā Dhammā	Maggādhipatino Dhammā
Maggahetukā Dhammā	Anuppannā Dhammā
Uppannā Dhammā	Atītā Dhammā
Uppādino Dhammā	Paccuppannā Dhammā
Anāgatā Dhammā	Anāgatārammaṇā Dhammā
Atītārammaṇā Dhammā	Ajjhattā Dhammā
Paccuppannārammaṇā Dhammā	Ajjhattabahiddhā Dhammā
Bahiddhā Dhammā	Bahiddhārammaṇā Dhammā
Ajjhattārammaṇā Dhammā	
Ajjhattabahiddhārammaṇā Dhammā	
Sanidassanasappaṭighā Dhammā	
Anidassanasappaṭighā	

Dhammās-wholesome, unwholesome, undetermined. Dhammās-associated with pleasant feeling, associated with unpleasant feeling, associated with neither pleasant nor unpleasant feeling. Dhammās—which are (kamma) resultants, neither subject to resultant dhammās, which are neither resultant dhammās nor subject to resultant dhammās. Dhammās kammically acquired and subject to clinging, not kammically acquired but subject to clinging, neither kammically acquired nor subject to clinging. Dhammās-defiled and subject to defilements, undefiled but subject to defilements, neither defiled nor subject to defilements. Dhammās-with thought conception and discursiveness, without thought conception but with discursiveness, with neither thought conception nor discursiveness. Dhammās-accompanied by joy, accompanied by happiness, accompanied by equanimity. Dhammās—to be abandoned by insight, to be abandoned by (mental) development, to be abandoned neither by insight nor by (mental) development. Dhammās-having roots to be abandoned by insight, having roots to be abandoned by neither (mental) development, having roots to be abandoned neither by insight nor (mental) development. Dhammās-leading to accumulation (of kamma), leading to decrease, leading neither to accumulation nor to decrease. Dhammās-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. Dhammās limited, exalted, immeasurable. Dhammās-having limited objects, having exalted object having immeasurable objects. Dhammās-inferior, medium, superior. Dhammās-certain with wrong (result), certain with right (result), uncertain (as to result). Dhammās with the Path as object, with the Path as root, with the Path as predominant factor. Dhammās-that have arisen, that have not arisen, that are bound to arise. Dhammās past, future, present. Dhammās with a past object, with a future object, with a present object. Dhammās-internal, external, internal and external. Dhammās-with internal objects, with external objects, with internal and external objects. Dhammās-manifest and reactive, non-manifest and reactive,

DHAMMĀ ANIDASSANAPPAṬIGHĀ DHAMMĀ. Non-manifest and non-reactive.

Vipassanâ bhûmi pâñha

(Passages on the Stages of Insight)

Pañca khandhâ
 Vedanâ khandho
 Sañkhâra khandho
 Dvâdasâyatanâni:
 Rûpâyatanam
 Saddâyatanam
 Gandhâyatanam
 Rasâyatanam
 Phoṭṭabbâyatanam
 Dhammâyatanam

Dhātu Yo:

Cakkhu-Dhātu
 Viññâṇa-Dhātu
 Sadda-Dhātu
 Ghâna-Dhātu
 Ghâna Viññâṇa-Dhātu
 Rasa-Dhātu
 Viññâṇa-Dhātu
 Phoṭṭabba Dhātu

Kâya Viññâṇa Dhatu
 Dhammâs - Dhātu
 Viññâṇa - Dhātu
 Cakkhun - Driyam
 Ghânin - Driyam
 Jivhin - Driyam
 Manin - Driyam
 Purisin - Driyam
 Sukhin - Driyam
 Somanassin - Driyam
 Upekkhin - Driyam
 Viriyin - Driyam
 Samâdhin - Driyam
 Anaññâ Taññassâ
 Añnin - Driyam
 Cattâri
 Dukkham
 Dukkhasamuda
 Dukkhanirodho
 Dukkha Nirodha

Rupa khandho
 Sañña khandho
 Viññâṇa khandho
 Cakkhvâyatanam
 Sotâyatanam
 Ghânâyatanam
 Jivhâyatanam
 Kâyâyatanam
 Manâyatanam
 Aṭṭhârasa

Rûpad - Hātu Cakkhu
 Sota-Dhātu
 Sota-Viññâṇa-Dhātu
 Gandha-Dhātu
 Jivhâ-Dhātu
 Jivhâ
 Kâyâ-Dhātu

Mano-Dhātu
 Mano
 Bâvîsatin - Driyâni:
 Sotin - Driyam

 Kâyin - Driyam
 Itthin - Driyam
 Jîvitin - Driyam
 Dukkhin - Driyam
 Domanass - In - Driyam
 Saddhin - Driyam
 Satin - Driyam
 Paññin - Driyam
 Mîtin - Driyam
 Anñâtâvin - Driyam.
 Ariyasaccâni
 Ariyasaccam
 Yo Ariyasaccam
 Ariyasaccam
 Gâminî Paṭipadâ

Ariyasaccam	Avijjâ paccayâ
Saṅkhâram	Saṅkhâra paccayâ
Viññânam	Viññâṇa paccayâ
Nâmarûpam	Nâmarûpa paccayâ
Salâyatanaṃ	Salâyatana paccayâ
Phasso	Phassa paccayâ
Vedanâ	Vedanâ paccayâ
Tañhâ	Tañhâ paccayâ
Upâdânam	Upâdâna paccayâ
Bhavo	Bhava paccayâ
Jâti	Jâti paccayâ Jarâ maraṇam
Sokapari Dêva Dukkha	Domanas-
Supâyâsâ Sambhavanti	Êvametassa
Kêvalassa Dukkha	Khandhassa Samudayo Hoti
Avijjâ Yatvevâ Ases	
Avirâga- Nirodhâ	Saṅkhâra-Nirodho
Saṅkhâra nirodhâ	Viññâṇa-Nirodho
Viññâṇanirodhâ	Nâmarûpa-Nirodho
Namarûpanirodhâ	Salâyatana-Nirodho
Salâyatana nirodhâ	Phassa-Nirodho
Phassa nirodhâ	Vedanâ-Nirodho
Vedanâ nirodhâ	Tañhâ-Nirodho
Tañhâ nirodhâ	Upâdâ - Nanirodho
Upâdâna nirodhâ	Bhava-Nirodho
Bhava nirodhâ	Jâti-Nirodho
Jâti nirodhâ	Jarâ maraṇam
Sokapari Dêva	Dukkha Domanas-
Supâyâsâ	Niru Jhanti
Êvametassa	Kêvalassa
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 dhammâs-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, dhammâ-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 Dukkâ, the Noble Truth of the cessation of Dukkâ, the Noble Truth of the practice path to the cessation of Dukkâ. 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 Dukkâ. 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 Dukkâ.

Paṭṭhâna mâtika pâṇha

(Passage on the Matrix of the Paṭṭhâna)

Hetu paccayo	Ârammaṇa paccayo
Adhipati paccayo	Anantara paccayo
Samanantara paccayo	Sahajâta paccayo
Aññamañña paccayo	Nissaya paccayo
Upanissaya paccayo	Purejâta paccayo
Pacchâjâta paccayo	Âsêvana paccayo
Kamma paccayo	Vipâka paccayo
Âhâra paccayo	Indriya paccayo
Jhâna paccayo	Magga paccayo
Sampayuttapayo	Vippayutta paccayo
Atthi paccayo	Natthi paccayo
Vigata paccayo	Avigata paccayo

Root condition object - condition predominance condition proximity-condition contiguity-condition co-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

**Aciraṃ Vatayaṃ Kayo Paṭhaviṃ Adhisessati
Chuḍḍó Apetaviññāṇo Niratthaṃ Vâ Kalaṅgaram**

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

**Aniccâ Vata Saṅkhâra Uppâda Vayadhammino Uppajj1tvâ Nirujjhanti Tesam Vûpasamo
Sukho**

**Sabbê Sattâ Maranti ca Marīṃsu ca Marissarê Tathevâham Marissâmi Natthi Mê Eta
Saṃsayo**

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

<p>Adâsi Mê Akâsi Mê Petanaṃ Dakkhiṇaṃ Dajjâ Na Hi Ruṇṇaṃ Vâ Soko Vâ Na Taṃ Petânamatthâya Ayañca Kho Dakkhiṇâ Dinnâ Dîgharattaṃ Hitâyassa So Ñâtidhammo ca Ayaṃ Petâna Pûjâ ca Katâ Uḷârâ Tumhehi Puññaṃ Pasutaṃ</p>	<p>Ñâtimittâ Sakhâ ca Mê Pubbê Katamanussaram Yâ Vaññâ Paridêvanâ Êvaṃ tiṭṭhanti Ñâtayo Saṅghamhi Supatiṭṭhitâ Tḥânaso Upakappati Nidassito Balañca Bhikkhû naming Padinnaṃ Anappakanti</p>
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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 ones, 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 Dhammâs for relatives has thus been shown, how high honor to departed ones is done, how the Bhikkhûs can be given strength as well, how great merit can be stored away by you.

The Chant of Metta

Aham Avero Homi
Anigho Homi

Mama Matapitu
Natimitta Ca
Avera Hontu
Anigha Hontu

Imasmim Aramê
Avera Hontu
Anigha Hontu

Imasmim Aramê
Sâmañerâ Ca
Avera Hontu
Anigha Hontu

Amhakam
Avera Hontu
Anigha Hontu

Amhakam
Imasmim Viharê
Imasmim Aramê
Avera Hontu
Anigha Hontu

Sabbê Sattâ
Sabbê Bhuta
Sabbê Attabhava Pariyapanna
Sabbâ Itthi Yo
Sabbê Ariya
Sabbê Dêva
Sabbê Vinipatika
Avera Hontu
Anigha Hontu

Dukkha Mucantu Yathâ Laddha Sampattito
Mavigacchantu

Puratthimaya Disaya
Uttaraya Disaya
Puratthimaya Anudisaya
Uttaraya Anudisaya

Abyapajjho Homi
Sukhi Attanam Pariharami

Acariya ca
Sabrahma Carino ca
Abyapajjha Hontu
Sukhi-Attanam Pariharantu

Sabbê Yogina
Abyapajjha Hontu
Sukhi-Attanam Pariharantu

Sabbê Bhikkhû
Upasaka Upasikayo ca
Abyapajjha Hontu
Sukhi-Attanam Pariharantu

Catupaccaya Dayaka
Abyapajjha Hontu
Sukhi-Attanam Pariharantu

Arakkha Dêva ta
Imasmim Avasê
Arakkha Dêva ta
Abyapajjha Hontu
Sukhi-Attanam Pariharantu

Sabbê Pana
Sabbê Puggala

Sabbê Purisa
Sabbê Anariya
Sabbê Manussa

Abyapajjha Hontu
Sukhi-Attanam Pariharantu

Kammassaka

Pacchimaya Disaya
Dakkhinâ Yâ Disaya
Pacchimaya Anudisaya
Dakkhinâ Yâ Anudisaya

Hetthimaya Disaya**Sabbê Sattâ****Sabbê Bhuta****Sabbê Attabhava Pariyapanna****Sabbê Purisa****Sabbê Anariya****Sabbê Manussa****Avera Hontu****Anigha Hontu****Dukkha Muccantu****Mavigacchantu****Uddham Yava Bhavagga Ca****Samanta Cakkavalesu****Abyapajjha Nivera Ca****Uddham Yava Bhavagga Ca****Samanta Cakkavalesu****Abyapajjha Nivera Ca****Uddham Yava Bhavagga Ca****Samanta Cakkavalesu****Abyapajjha Nivera Ca****Uparimaya Disaya****Sabbê Pana****Sabbê Puggala****Sabbâ Itthi Yo****Sabbê Ariya****Sabbê Dêva****Sabbê Vinipatika****Abyapajjha Hontu****Sukhi-Attanam Pariharantu****Yathâ-Laddha-Sampattito****Kammassaka****Adho Yava Aviccito****Yê Sattâ Pathavicara****Nidukha ca Nupaddava****Adho Yava Aviccito****Yê Sattâ Udahecara****Nidukha ca Nupaddava****Adho Yava Aviccito****Yê Sattâ Akasecara****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 Dhammâs 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.

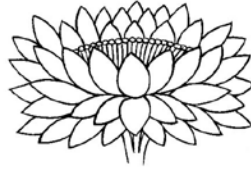
Metta chanting is the radiation of loving-kindness towards all beings:

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 Pâli passages: (make the five-point prostration thrice).

Ratanattayavandanâ (Homage to The Triple Gem)

**Yô Sô Bhagavâ Araham Sammâ Saṃ Buddhô Svâkkhâtô Yêna Bhagavatâ Dhammô
Sûpatipaññô Yassa Bhagavatô Sâvakâ Saṅghô**

Taṃ Mayaṃ Bhagavantaṃ SâDhammaṃ Sâ Sanngham

**Imêhi Sakkârêhi Yathârahaṃ Arôpitêhi Abhipûjayâma Sâdhu Nô Bhandê Bhagavâ
Sucira Parinibbutôpi Pacchima Janâ Tâ nukam paṃânasâ**

**Imê Sakkârê Duggâ tâ Paññâ Kara Bhûtê Patiggaṇhâtu Amhâkam 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)

**Araham sammâ sambuddhâ bhagavâ Buddhamaṃ bhagavantaṃ abhivâdêmi
Svâkkhâtô bhagavatâ dhammô Dhammaṃ namassâmi
Supaṭipannô bhagavatô sâvaka Saṅghô Saṅghamaṃ 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 Saṅghâ of the Blessed One's disciples has practiced well
I pay respect to the Saṅghâ (Bow Down)*

Invocation (Optional)

Chief Monk: : **Yamamha Khô Mayam Bhagavantam Sarañam Gatâ (Uddissa Pabbajitâ) Yô
Nô Bhagavâ Saṭṭhâ Yassa Ca Mayam Bhagavatô Dhammam Rôcêma Imêhi Sakkârêhi
Tam Bhagavantam Sasaddhammam Sasâvaka Saṅgham 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 kâram Karôma 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 Arahâtô 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 Bhithutim karôma sê:**

Now let us give high praise to the Awakened One:

Yô sô tathâgatô araham sammâ sambuddhô

Vijjâ caraṇa sampannô sugatô lôkavidû

Anuttarô purisa damma sârathi saṭṭhâ dêva manussânaṃ buddhô bhagavâ;

Yô imam lôkaṃ sadêvakam samârakam sabrahmakam

Sassamaṇa brâhmaṇim pajam sadêva manussam sayam abhiññâ sacchikatvâ pavêdêsi

Yô dhammam dêsêsiâdi kalyâṇam majjhê kalyâṇam pariyôsâna kalyâṇam;

Sâṭṭham sabyañjanam kêvala paripuññam parisuddham brahma cariyam pakâsêsi

Tam aham bhagavantam abhipûjayâmi

Tam aham bhagavantam sirasâ namâmi

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 mayam dhammâbhithutiṃ karôma sê**

Yô sô svâkkhâtô bhagavatâ dhammô

Sandiṭṭhikô akâlikô êhipassikô

Ôpanayikô paccattam vêditabbô viññûhi:

Tam aham dhammam abhipûjayâmi

Tam aham dhammam sirasâ namâmi

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 mayam saṅghâbhithutiṃ karôma sê:**

Now let us give high praise to the Saṅghâ:

Yô sô supaññâ bhagavatô sâvaka Saṅghô

Uju paṭipaññâ bhagavatô sâvaka Saṅghô

Ñaya paṭipaññâ bhagavatô sâvaka Saṅghô

Sâmici paṭipaññâ bhagavatô sâvaka Saṅghô

Yadidaṃ cattâri purisa yugâni aṭṭha purisa puggalâ:

**Êsa bhagavatô sâvaka Saṅghô Âhuneyyô pâhuneyyô dakkhiṇeyyô añjali karaṇîyô
Anuttaram puññakkhettaṃ lôkassa:**

Tam aham saṅgham abhipûjayâmi

Tam aham saṅgham 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)

Ratanattaya Pañnamagâthâ (Salutation to the Triple Gem & Topics for Dispassion)

Chief Monk: **Handa mayam ratanattayappaññâma gâthâyô cêva saṃvêga vaṭṭhu paridîpaka
pâṭhañca bhañama 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:*

Buddhō susuddhō karuṇā mahāññavō

Yôccanta suddhabbara ñāṇa lôcanō

Lôkassa pâpûpakilêsaṅghâtakô:

Vandâmi buddham ahamâdarêna tam

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:**

**Yô magga pâkâmata bhêdabhinnakô
Vandâmi dhammaṃ ahamâdarêna taṃ**

*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 sukhettâbhyatikhetta saññitô
Lôlappahîno ariyô sumêdhasô:**

**Yô diṭṭha santô sugatânubôdhakô
Vandâmi saṅghaṃ ahamâdarêna taṃ**

*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*

**IccÊvamêkant'abhipûjaneyyakaṃ
Puññaṃ mayâ yaṃ mama sabbupaddavâ
Mâ hôntu vê tassa pabhâva siddhiyâ**

Vaṭṭhuttayaṃ vandayatâbhisankhataṃ

*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*

Samvega Parikittanapâthâ (Reflection on detachment)

Idha tathâgatô lôkê uppannô arahaṃ sammâ sambuddhô

Dhammô ca dêsitô niyyânîkô upasamikô parinibbânîkô sambôdhagâmî sugatappavêditô

Mayan taṃ dhammaṃ sutvâ êvaṃ jânâma

Jâtipi dukkhâ jarâpi dukkhâ maraṇampi dukkhaṃ

Sôka paridêva dukkha dômanassupâyâsâpi dukkhâ

**Appiyêhi sampayôgô dukkhô piyêhi vippayôgô dukkhô yamp'icchaṃ na labhati tampi
dukkhaṃ**

*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 pañcupâdânakhandhâ dukkhâ

Seyyathîdam

Rûpûpâdânakhandhō

Vêdanûpâdânakhandhō

Saññûpâdânakhandhō

Sañkhârûpâdânakhandhō

Viññâñûpâdânakhandhō

Yêsam pariññâya

Dharamânō sō bhagavâ

Êvam bahulam sâvakê vinêti

Êvam bhâgâ ca panassa bhagavatō sâvakêsu anusâsanî Bahulam pavatta ti

Rûpaṃ aniccaṃ

Vêdanâ aniccâ

Saññâ aniccâ

Sañkhârâ aniccâ

Viññâṇaṃ aniccaṃ

Rûpaṃ anattâ

Vêdanâ anattâ

Saññâ anattâ

Sañkhârâ anattâ

Viññâṇaṃ anattâ

Sabbê sañkhârâ aniccâ

Sabbê dhammâ anattâ ti

Tê (WOMEN: Tâ) mayam

Ôtiññâmhâ jâtiyâ jarâ marañhena

Sôkêhi paridêvêhi dukkhêhi dômanassêhi upâyâsêhi

Dukkh'ôtiññâ dukkha parêtâ

Appêva nâm'imassa kêvalassa dukkhakkhandhassa antakiriyâ paññâyêthâti!

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 parinibbûtampi taṃ bhagavantam uddissa arahantam sammâ sambuddham
Saddhâ agârasmâ anagâriyam pabbajitâ
Tasmim bhagavati brahma cariyam carâma
Bhikkhûnam sikkhâ sâjîva samâpannâ Taṃ nô brahma cariyam
Imassa kêvalassa dukkhakkhandhassa antakiriyâya 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 parinibbûtampi taṃ bhagavantam saraṇam gatâ
Dhammañca bhikkhû saṅghañca Tassa bhagavatô sâsanam yathâ sati yathâ balaṃ
manasikarôma Anupaṭipajjâma Sâ sâ nô paṭipatti
Imassa kêvalassa dukkhakkhandhassa antakiriyâya 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 Saṅghâ 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

Tankhaõikapaccavekkhanâ (Reflection for Using the Requisites)

Chief Monk: **Handa mayam tankhaṇika paccavekkhaṇa pâṭham bhaṇâma sê**

Now let us recite the passage for reflection at the moment (of using the requisites):

**Paṭisaṅkhâ yonisô cîvaram paṭisêvâmi
Yâvadêva sîtassa paṭighâtâya Uñhassa paṭighâtâya
êamsama kasa vâtâtapa sirimsapa samphassânam paṭighâtâya
Yâvadêva hirikôpina paṭicchâdan'atṭham**

*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*

**Paṭisaṅkhâ yonisô piṇḍapâtam paṭisêvâmi
Nêva davâya na madâya na mañḍanâya na vibhûsanâya
Yâvadêva imassa kâyassa ṭhitiyâ yâpanâya vihimsuparatiyâ brahma cariyânuggahâya
Iti purâñañca vêdanam paṭihañkhâmi navañca vêdanam na uppâdessâmi
Yâtrâ ca mê bhavissati anavajjatâ ca phâsu vihârô 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

Paṭisaṅkhâ yônisô sênâsanam paṭisêvâmi

Yâvadêva sîtassa paṭighâtâya Uñhassa paṭighâtâya

ĕamsama kasa vâtâ tapa sirimsapa samphassânam paṭighâtâya

Yâvadêva utuparissaya vinôdanam paṭisallânârâm'attham

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

Paṭisaṅkhâ yônisô gilâna paccaya bhêsajja parikkhâram paṭisêvâmi

Yâvadêva uppannam veyyâbâdhikânam vêdanânam paṭighâtâya

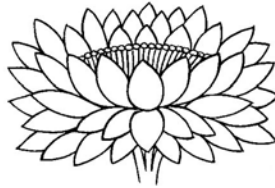
Abyâpajjha paramatâyâti

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 Arahamaṃ Sammâ Saṃ Buddhô
Svâkkhâtô Yêna Bhagavatâ Dhammô
Sûpatipaṇṇô Yassa Bhagavatô Sâvakâ Saṅghô
Taṃ Mayamaṃ Bhagavantaṃ SâDhammaṃ Sâ Saṅgham
Imêhi Sakkârêhi Yathârahaṃ Arôpitêhi Abhipûjayâma Sâdhu Nô Bhantê Bhagavâ
Sucira Parinibbutôpi Pacchima Janâ Tâ nukamaṃ paṃânasâ
Imê Sakkârê Duggâ tâ Paṇṇâ 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 sammâ sambuddhō bhagavā Buddhā bhagavantaṃ abhivâdēmi
Svâkkhâtō bhagavatā dhammō Dhammaṃ namassāmi
Supaṭipannō bhagavatō sāvaka Saṅghō 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: **:Yaṃ Amha Khô Mayaṃ Bhagavantaṃ Saraṇaṃ Gatâ (Uddissa Pabbajitâ) Yô
Nô Bhagavā Saṭṭhâ Yassa Ca Mayaṃ Bhagavatô Dhammaṃ Rôcēma Imēhi Sakkârēhi
Taṃ Bhagavantaṃ Sasaddhammaṃ Sasāvaka 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
Saṅghā of his disciples*

Pubbabhaga Nama Karapatha (Preliminary Homage to The Buddha)

Chief Monk: **Handa Mayaṃ Buddhassa Bhagavatô Pubba Bhâga Nama kâraṃ Karôma 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 Arahatô Sammâ Sambuddhassa (Three times)

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

Buddhanussati

(Recollection of the Buddha)

**Taṃ khô pana bhagavantam êvaṃ kalyāṇô kitti saddô abbhuggatô
Itipi sô bhagavâ arahaṃ sammâ sambuddhô
Vijjâ caraṇa sampannô sugatô lôkavidû
Anuttarô purisa damma sârathi saṭṭhâ dêva manussânaṃ buddhô bhagavâti**

*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 mayam buddhâ bhigîtiṃ karôma sê:**

Now let us chant in celebration of the Buddha:

**Buddh'vârahanta varatâ diguṇâbhiyuttô Suddhâbhiññaṇa karuṇâhi samâgatattô
Bôdhêsi Yô sujanataṃ kamalaṃ va sûrô Vandâm'ahaṃ taṃ araṇaṃ sirasâ jinêdaṃ
Buddhô Yô sabba pâñinaṃ Saraṇaṃ khêmaṃ uttamaṃ
Paṭha mânussati tṭhânaṃ Vandâmi taṃ sirênaṃ
Buddhassâhasmi dâsô (women: dâsî) va Buddhô mê sâmikissarô
Buddhô dukkhassaṅghâtâ ca Vidhâtâ ca hitassa mê
Buddhassâhaṃ niyyâdêmi Sarîrañjîvitaṅcidaṃ
Vandantô'haṃ (Vandantî'haṃ) carissâmi Buddhassêva subôdhitam
N'atṭhi mê saraṇaṃ aṇṇaṃ Buddhô mê saraṇaṃ varam:
Êtêna sacca vajjêna Vaḍḍheyyaṃ saṭṭhu sâsanê
Buddham mê vandamânêna (vandamânâya) Yaṃ puññaṃ pasutaṃ idha
Sabbê pi antarâyâ mê Mâhêsum 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 kukammaṃ pakataṃ mayâ yaṃ**

Buddhô paṭiggaṇhatu accayantam Kâlantarê samvaritum 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 nussati (Recollection of the Dhamma)

Chief Monk: **Handa mayam dhammânussati nayaṃ karôma sê**

Now let us recite the guide to the recollection of the Dhamma:

Svâkkhâtô bhagavatâ dhammô Sandiṭṭhikô akâlikô êhipassikô Ôpanayikô paccattam veditabbô viññhîti

*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*

Dhammâ bhithuti (Praise for the Dhamma)

Chief Monk: **Handa mayam dhammâbhigîtiṃ karôma sê:**

Now let us chant in celebration of the Dhamma:

**Svâkkhâtatâ diguṇa yôgavasêna seyyô
Yô magga pâka pariyatti vimokkha bhêdô
Dhammô kulôka patanâ tadadhâri dhârî
Vandâm'aham tama haram vara dhammam êtam
Dhammô Yô sabba pâñnam Saraṇam khêmam uttamam
Dutiyânussatiṭṭhânam Vandâmi tam sirênaham
Dhammassâhasmi dâsô (dâsî) va Dhammô mê sâmikissarô
Dhammô dukkhassaṅghâtâ ca Vidhâtâ ca hitassa mê
Dhammassâham niyyâdêmi Sarîrañjivitañcidam
Vandantô'ham (Vandantî'ham) carissâmi Dhammassêva sudhammatam
N'aṭṭhi mê saraṇam aññam Dhammô mê saraṇam varam:
Êtêna sacca vajjêna Vaḍḍheyyam saṭṭhu sâsanê
Dhammam mê vandamânêna (vandamânâya) Yam puñnam pasutam idha
Sabbê pi antarâyâ mê Mâhêsum tassa têsasâ**

*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 Dhammê kukammaṃ pakataṃ mayâyaṃ
Dhammô paṭiggaṇḥatu accayantam Kâlantarê saṃvaritum va dhammê

*Whatever bad kamma I have done to the Dhammaby 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 nayam karôma sê:**

Now let us recite the guide to the recollection of the Saṅghâ:

Supaṭipannô bhagavatô sâvaka Saṅghô
Uju paṭipaññô bhagavatô sâvaka Saṅghô
Ñâya paṭipaññô bhagavatô sâvaka Saṅghô
Sâmîci paṭipaññô bhagavatô sâvaka Saṅghô
Yadidaṃ cattâri purisa yugâni aṭṭha purisa puggalâ:
Êsa bhagavatô sâvaka Saṅghô
Âhuneyyô pâhuneyyô dakkhiṇeyyô añjali karaṇîyô
Anuttaram puññakkhetam 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*

Saṅghâ bhithuti (Praise for the Saṅghâ)

Chief Monk: **Handa mayam saṅghâbhigîtiṃ karôma sê:**

Now let us chant in celebration of the Saṅghâ:

Saddhammajô supaṭipatti guṇâdiyuttô
Yoṭṭhâbbidhô ariyâ puggala saṅgha seṭṭhô
Sîlâdidhamma pavarâsaya kâya cittô Vandâm'aham tam ariyâna gaṇam susuddham
Saṅghô Yô sabba pâṇinam **Saraṇam khêmam uttamam**
Tatîyânussatiṭṭhânam **Vandâmi tam sirênaham**
Saṅghassâhasmi dâsô (dâsî) va **Saṅghô mê sâmikissarô**
Saṅghô dukkhassaṅghâtâ ca **Vidhâtâ ca hitassa mê**
Saṅghassâham niyyâdêmi **Sarîrañjîvitañcidam**
Vandantô'ham (Vandantî'ham) carissâmi Saṅghassôpaṭipannatam
N'aṭṭhi mê saraṇam añṇam **Saṅghô mê saraṇam varam:**
Êtêna sacca vajjêna **Vaḍḍheyyam saṭṭhu sâsanê**

Saṅgham mê vandamânêna (vandamânâya)
Yam puñṇam pasutam idha
Sabbê pi antarâyâ mê **Mâhêsum tassa têjasâ**

*Born of the true Dhamma endowed with such virtues as good practice
The supreme Saṅghâ 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 Saṅghâ 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 Saṅghâ is my sovereign master
The Saṅghâ is a destroyer of suffering & a provider of welfare for me
To the Saṅghâ 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 Saṅghâ 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 Saṅghâ may all my obstructions
cease to be*

(Bow Down And Say):

Kâyêna vâcâyâ va cêtasâ vâ Saṅghê kukammam pakatam mayâ yam
Saṅghô paṭiggaṇhatu accayantam Kâlantarê samvaritum va saṅghê

*Whatever bad kamma I have done to the Saṅghâ
by body by speech or by mind
may the Saṅghâ accept my admission of it
so that in the future I may show restraint toward the Saṅghâ*

Atīta Paccavekkhaṇa (Reflection after Using Requisites)

Chief Monk: **Handa mayam atīta paccavekkhaṇa pāṭham bhaṇāma sē:**

Now let us recite the passage for reflection on the past (use of the requisites):

**Ajja mayā apaccavekkhitvā yaṃ cīvaram paribhuttam
 Tam yāvadēva sītassa paṭighātāya Uṇhassa paṭighātāya
 ḍamsa makasa vātātapa sirimsapa samphassānam paṭighātāya
 Yāvadēva hirikōpina paṭicchādan’attham
 Ajja mayā apaccavekkhitvā Yō piṇḍapattō paribhuttō
 Sō nēva davāya na madāya na maṇḍanāya na vibhūsanāya
 Yāvadēva imassa kāyassa ṭhitiyā yāpanāya vihimsuparatiyā brahma cariyānuggahāya
 Iti purāṇāṇca vēdanam paṭihañkhāmi navaṇca vēdanam na uppādessāmi Yātrā ca mē
 bhavissati anavajjatā ca phāsu vihārō cāti
 Ajja mayā apaccavekkhitvā yaṃ sēnāsanam paribhuttam
 Tam yāvadēva sītassa paṭighātāya Uṇhassa paṭighātāya
 ḍamsa makasa vātātapa sirimsapa samphassānam paṭighātāya
 Yāvadēva utuparissaya vinōdanam paṭisallānārām’attham
 Ajja mayā apaccavekkhitvā Yō gilāna paccaya bhēsajja parikkhārō paribhuttō Sō
 yāvadēva uppannānam veyyābādhikānam vēdanānam paṭighātāya 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 mâraṃ sasênaṃ sujitaṃ vijeyya
sambôdhimâgacchi anantañaṇô lôkuttamô taṃ paṇamâmi buddhaṃ.
Yê Ca Buddhâ Atîta Ca Yê Ca Buddhâ Anâga Tâ Paccuppaññâ Ca Yê Buddhâ Aham
Vandâmi Sabbadâ
Itipi sô bhagavâ arahaṃ sammâ sambuddhô
Vijjâ caraṇa sampannô sugatô lôkavidû
Anuttarô purisa damma sârathi saṭṭhâ dêva manussânaṃ buddhô bhagavâti**

*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 Jivitaṃ Yâvanibbânaṃ saraṇaṃ gacchâmi
N'aṭṭhi mê saraṇaṃ añaṇaṃ Buddhô mê saraṇaṃ varaṃ:
Êtêna sacca vajjêna hôtu mê jayama'ngalaṃ uttamaṅgêna vandêhaṃ pâdapaṇsum
varuttamaṃ buddhê Yô khalitô dôso buddhô khamatu taṃ mamaṃ (Bow down and say)
Kâyêna vâcâya va cêtasâ vâ Buddhê kukammaṃ pakataṃ mayâ yaṃ
Buddhô paṭiggaṇhatu accayantaṃ Kâlantarê saṃvaritum 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)

**Aṭṭhrngikô ariyapathô janânaṃ môkkhappavêsâya ujû ca maggô dhammô ayaṃ
santikarô paṇitô niyyânikô taṃ paṇamâmi dhammam.
Yê Ca Dhamma Atîta Ca Ye Ca Dhammâ Anâgatâ Paccuppaññâ Ca Yê Dhammâ Aham
Vandâmi Sabbadâ.
Svâkkhâtô bhagavatâ dhammô Sandiṭṭhikô akâlikô êhipassikô
Ôpanayikô paccattaṃ veditabbô viññûhîti**

*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*

**Dhammaṃ Jivitaṃ Yava nibbânaṃ saraṇaṃ gacchâmi
N'aṭṭhi mê saraṇaṃ añaṇaṃ Dhammô mê saraṇaṃ varaṃ:
Êtêna sacca vajjêna hôtu mê jayamaṅgalaṃ uttamaṅgêna vandêhaṃ dhammañca**

duvidhaṃ varaṃ dhammê Yô khalitô dôso dhammô khamatu taṃ mamam.

(Bow down and say):

**Kâyêna vâcâya va cêtasâ vâ Dhammê kukammaṃ pakataṃ mayâ yaṃ
Dhammô paṭiggaṇhatu accayantaṃ Kâlantarê saṃvaritum 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 bhithuti

(Praise for the Saṅghâ)

**Saṅghô visuddhô varadakkhiṇeyyô santindriyô sabbamalappahîno guṇêhi nêkêhi
samiddhinatô anasâvô taṃ paṇṇamâmi saṅghaṃ**

**Yê Ca saṅgho Atîta Ca Yê Ca sa'ngho Anâgatâ Paccuppaññâ Ca Yê Saṅghâ Ahaṃ
Vandâmi Sabbadâ.**

**Supaṭipannô bhagavatô sâvaka Saṅghô Uju paṭipañño bhagavatô sâvaka Saṅghô Nâya
paṭipañño bhagavatô sâvaka Saṅghô**

Sâmîci paṭipañño bhagavatô sâvaka Saṅghô

Yadidaṃ cattâri purisa yugâni aṭṭha purisa puggalâ:

Êsa bhagavatô sâvaka Saṅghô

Âhuneyyô pâhuneyyô dakkhiṇeyyô añjali karaṇîyô

Anuttaraṃ puññakkhettaṃ lôkassâtî

*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*

Saṅghaṃ Jîvitaṃ Yâvanibbânaṃ saraṇaṃ gacchâmi

N'aṭṭhi mê saraṇaṃ aññaṃ

Saṅghô mê saraṇaṃ varaṃ:

Êtêna sacca vajjêna hôtu mê jayamaṅgalaṃ uttamaṅgêna vandêhaṃ saṅghaṇca

duvidhuttamaṃ saṅghê Yô khalitô dôso saṅghô khamatu taṃ mamam. (Bow down and say)

Kâyêna vâcâya va cêtasâ vâ

Saṅghê kukammaṃ pakataṃ mayâ yaṃ

Saṅghô paṭiggaṇhatu accayantaṃ

Kâlantarê saṃvaritum va saṅghê

*Whatever bad kamma I have done to the Saṅghâ
by body by speech or by mind
may the Saṅghâ accept my admission of it
so that in the future I may show rest*

Alternate version used at Wat Pho

Yô sannisinnô varabôdhimûlê mâraṃ sasênaṃ sujitaṃ vijeyya
sambôdhimâgacchi anantañaṇô lôkuttamô taṃ paṇamâmi buddhaṃ.

(missing line)

Itipi sô bhagavâ arahaṃ sammāsan buddhō, vijjâcaraṇasampannô sugatô
lôkavidû, anuttarô purisadammasârathi sathâ devamanussânaṃ buddhō bhagavâti
Natthi mē saraṇaṃ aññaṃ buddhō mē saraṇaṃ varaṃ êtēna saccavajjēna hôtu mē
jayamaṅgalaṃ uttamaṅgēna vandēhaṃ pâdapaṅsum varuttamaṃ buddhē Yô khalitô
dôsô buddhō khamatu taṃ mamaṃ

Aṭṭhrngikô ariyapathô janânaṃ môkkhappavêsâya ujû ca maggô dhammô ayaṃ
santikarô paṇitô niyyânikô taṃ paṇamâmi dhammaṃ
Svâkkhâtô bhagavatâ dhammô, sandiṭṭhikô akâlikô êhipassikô, ôpanayikô paccattaṃ
vêditabbô viññûhîti.

Natthi mē saraṇaṃ aññaṃ dhammô mē saraṇaṃ varaṃ êtēna saccavajjēna hôtu mē
jayamaṅgalaṃ uttamaṅgēna vandēhaṃ dhammaṅca duvidhaṃ varaṃ dhammē Yô
khalitô dôso dhammô khamatu taṃ mamaṃ.

Saṅghô visuddhō varadakkhiṇeyyô santindriyô sabbamalappahîno guṇēhi nêkēhi
samiddhinatô anasâvô taṃ paṇamâmi saṅghaṃ

(missing line)

Supatipannô bhagavatô sâvakasaṅghô ujupaṭipannô bhagavatô sâvukusunghô
ñâyapaṭipannô bhagavatô sâvagasaṅghô sâmicipaṭipannô bhagavatô sâvakasaṅghô
yadidaṃ catiâri purisayugâni aṭṭha purisapuggalâ,
Êsa bhagavatô sâvakaṅghô âhuneyyô pâhuneyyô dakkhiṇeyyô añjalikaraṇîyô anuttaraṃ
puññakkhattaṃ lôkassâti.

Natthi mē saraṇaṃ aññaṃ saṅghô mē saraṇaṃ varaṃ êtēna saccavajjēnê hôtu mē jaya
maṅgalaṃ uttamaṅgēna vandēhaṃ saṅghaṅca duvidhuttamaṃ saṅghē Yô khalitô dôso
saṅghô khamatu taṃ mamaṃ.

Yô kappakôṭīpi appameyyaṃ nâthô	kâlaṃ karôntô atidukkarân khêdaṃ gatô lôkahtâya namô mahâkâruṇikassa tassa
sambudhaṃ buddhanisêvitaṃyaṃ namô avijjâdikilêsajâla	bhavâbhavam gacchati jivalôkô viddhaṅsinô dhammavarassa tassa
guṇēhi Yô sîlasamâdhipañña khettañjanânaṃ kusalatthikânaṃ	vimuttiññâṇappabhuṭīhi yuttô tariyamaṅghaṃ sirasâ namâmIccêvamaccantanam
assaneyyaṃ	namassamânô ratanattayaṃ yaṃ puññîbhisandaṃ

vipulaṃ alatthaṃ

tassānubhāvēna hatantarāyō

Dhātu Patikūla Pacca Ve Khana Patha

(Recollection on the Elements and Loathsomeness)

Chief Monk: **Handa mayaṃ dhatu patikula paccavekkhanapathanca bhanāma sē**

Let us recite the passages of recollection on the Elements and Loathsomeness:

**Yathā paccayaṃ pavattamā naṃ dhātu mattamēvētaṃ yadidaṃ cīvaraṃ
tadūpabhuñjakō ca puggalō dhātumattakō nissattō nijjīvō sūññō, sabbāni pana imāni
cīvarani ajigucchaniyāni, imaṃ pūtikāyaṃ patvā ativiya jigucchaniyāni jāyan ti.**

**Yathā paccayaṃ pavattamā naṃ dhātu mattamēvētaṃ yadidaṃ pindapa tō
tadupabhuñjakō ca puggalō dhātumattakō nissattō nijjīvō sūññō, sabbō pana yaṃ
pindapatō ajigucchaniyō imaṃ pūtikāyaṃ patvā ativiya jigucchaniyōjaya ti.**

**Yathā paccayaṃ pavattamā naṃ dhātu mattamēvētaṃ yadidaṃ sēnāsanaṃ
tadūpabhuñjakō ca puggaō dhātumattakō nissattō nijjīvō sūññō, sabbāni pana imāni
sanāsanaṃ ajigucchaniyāni, imaṃ pūtikāyaṃ patvā ativiya jiguccha-niyāni jāyan ti.**

**Yathā paccayaṃ pavattamā naṃ dhātu mattamēvētaṃ yadidaṃ
gilāna paccaya bhēsahha parikkhārō tadūpabhuñjakō ca puggalō dhātu mattakō nissattō
nijjīvō sūññō, sabbō panāyaṃ gilāna paccaya bhēsajja parikkhārō ajigucchaniyō imāṃ
pūtikāyaṃ patvā ativiya jigucchaniyō jāya ti**

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 almsfood 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.

UPASAMPADĀVAIDHI

(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 (padakkhiṇā) 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 saṅgha. 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;

Ukāsa vandāmi bhantê, sabbam apâradham khamatha mê bhantê, mayâ kataṃ puññaṃ sâminâ anumôditabbam, Sâminâ kataṃ puññaṃ mayham dâtabbam 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:

Sabbam apâradham khamatha mê bhantê.

(forgive me, venerable sir, for all my faults.)He prostrates once

Ukāsa đvârattayêna kataṃ sabbam apâradham Khamatha mê bhantê.

*(venerable sir, please forgive me for any faults of thought, word, or deed.)
He prostrates one more time, then stands up and says:*

Vandāmi Bhantê, sabbam apâradham khamatha mê Bhantê, mayâ kataṃ puññaṃ sâminâ anumôditabbam, sâminâ Kataṃ puññaṃ mayham dâtabbam, 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, sabbam apâradham khamatha mê Bhantê. Maya katam puñnam sâminâ anumôditabbam Sâminâ kâtum puñnam mayham dâtabbam. Sâdhu Sâdhu Anumôdâmi Ukâsa kârुṇṇam katvâ. Pabbajjam 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 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

**Aham Bhantê pabbajjam yâcâmi
Dutiyampi aham Bhantê pabbajjam yâcâmi
Tatiyampi aham Bhantê pabbajjam 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
Imam kâsâvam gahêva, pabbâjêtha mam Bhantê, anukampam Upâdâya.**

(for release from ail 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 nibbâna sacchi kâra naṭṭhâya
Êtaṃ kâsâvaṃ datvâ, pabbâjêtha maṃ Bhantê, anukampaṃ Upâdâya**

*(far release from all suffering and for the realization of nibbâna, 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 Upajjhâya. His Upajjhâya will now instruct him concerning the Triple gem, the meaning and significance of ordination, and basic meditation. The Upajjhâya furthermore, will teach him about the use of parts of the body as preliminary objects meditation. The candidate, will repeat these after his Upajjhâya word by word:

Kêsa	<i>(hair of the head)</i>
Lômâ	<i>(hair of the body)</i>
Nakhâ	<i>(nails)</i>
Dantâ	<i>(teeth)</i>
Tacô	<i>(skin)</i>
Tacô	<i>(skin)</i>
Dantâ	<i>(teeth)</i>
Nakhâ	<i>(nails)</i>
Lôma	<i>(hair of the body)</i>
Kêsa	<i>(hair of the head)</i>

The Upajjhâya 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. Sabbamaṃ apâradhamaṃ khamatha
Mê Bhantê, mayâ kataṃ puññaṃ sâminâ anumôditabbaṃ
Sâminâ kataṃ puññaṃ mayhamaṃ dâtabbaṃ, Sâdhu Sâdhu Anumôdâmi.**

Ukâsa kâruṇṇamaṃ katvâ ti saraṇêna saha sîlâni 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 i be allowed to share in your merit. If this is agreeable i humbly express my gratitude. Please, venerable sir, have compassion and gnat me the three refuges and the Precepts.)

He kneels down and continues reciting:

**Ahaṃ Bhantê saraṇa sīlaṃ yâcâmi,
Dutiyampi ahaṃ Bhantê saraṇa sīlaṃ yâcâmi,
Tatiyampi ahaṃ Bhantê saraṇa sīlaṃ yâcâmi.**

(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 Acariyâ will recite the following three Times:

Namô tassa bhagavatô arahatô sammâ sambuddhassa.

*(homage to the exalted one, the holy one, the perfectly enlightened one.)
The candidate repeats this three times. Then, the Acariyâ 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 Acariyâ will now give the refuges and precepts. Firstly, the candidate should concentrate on the Triple-Gem and repeat after the Acariyâ, sentence by sentence, as follows

**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.**

/ 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, 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 saṅgha for refuge.

The Acariyâ says: **Saraṇa gamanaṃ niṭṭhitaṃ**

Answer: **Âma Bhantê.**

Together the Upjaya and ordinate say the ten precepts:

**Pâñâtipâtâ vêramañî, sikkhâ padaṃ samâdiyâmi.
Adinnâdânâ vêramañî, Sikkhâpadaṃ samâdiyâmi.
Abrahma cariyâ vêramañî Sikkhâpadaṃ samâdiyâmi
Musâvâdâ vêramañî, Sikkhâpadaṃ samâdiyâmi.
Surâ Mêraya majja pamâdatṭhânâ vêramañî samâdiyâmi.
Vikâla bhôjanâ vêramañî, Sikkhâpadaṃ**

**Nacca gîta vâdita visûka dassanâ vêramañî Sikkhâpadaṃ Samâdiyâmi
Mâlâ gandha vilêpana dhâraña mañdana vibhûsanaṭṭhânâ Vêramani, Sikkhâpadaṃ
samâdiyâmi.**

Ucca sayana maha sayana vêramañî

Jâta rûpa Râjâ tâ paṭigghahañâ vêramañî, Sikkhâpadaṃ Samâdiyâmi.

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 besotting 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

Imâni dasa Sikkhâpadâni samâdiyâmi

Imâni dasa Sikkhâpadâni samâdiyâmi

The sâmañerâ repeats this three time and also prostrates three times. He then stands up and says:

Vandâmi Bhantê, sabbam apâradham khamatha mē

Bhantê, Mâyâ kataṃ puññaṃ sâminâ anumôditabbam, sâminâ

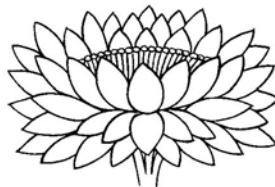
Kataṃ puññaṃ mayham dâtabbam, Sâdhu Sâdhu Anumôdâmi

(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, sabbam apâradham khamatha mê Bhantê, Mâyâ kataṃ puññaṃ sâminâ anumôditabbaṃ Sâminâ kâtum puññaṃ mayham dâtabbaṃ, Sâdhu Sâdhu Anumôdâmi

Ukâsa kârुṇṇam katvâ, nissayam dêtha Mê Bhantê

(permit me, venerable sir, to pay homage to you on this auspicious occasion. May ail 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 "rant me the dependence.)

(Kneels down) **Aham Bhantê nissayam yâcâmi**
Dutiyampi aham Bhantê nissayam yâcâmi
Tatiyampi aham Bhantê nissayam 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.)

Upajjhâyô mê Bhantê hôhi. Upajjhâyô mê Bhantê hôhi. Upajjhâyô mê Bhantê hôhi.

(may you be my Upajjhâya, venerable sir.) Three times

Upajjhâya will now say: and the Sâmañerâ responds:

Patirûpaṃ (it is proper.) **Sâdhu Bhantê** (yes. Venerable Sir.)
Ôpâyikaṃ (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 Mayham bhârô Ahampi Thêrassa bhârô
Ajja tâ gêdâni thêrô Mayham bhârô Ahampi Thêrassa bhârô
Ajja tâ gêdâni thêrô Mayham 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, sabbam apâradham khamatha mê
Bhantê Mâyâ kataṃ puññaṃ sâminâ anumôditabbaṃ sâminâ
Kataṃ puññaṃ mayham dâtabbaṃ 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 Saṅghâ 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 Pāli 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 saṅghâti (this is your outer robe.)	S.Âma Bhantê. (yes, venerable sir.)
U. Ayam uttarâ saṅgô (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 tiṭṭhâhi. (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 saṅgha

The two Acariyâ, pay respect to the Buddha image and say:

Namô tassa bhagavatô arahatô sammâ sambuddhassa.(three times)

(homage to the exalted one, the holy one, the perfectly enlightened one.)

Then proclaim to the Saṅghâ their intention to examine the sâmañerâ as to his fitness for bhikkhu ordination

Suṇâtu mê Bhantê Saṅghô (Itṭhannâmo)âyasmatô (Itṭhannâmassa) Upasamadâpekkhô Yadi Saṅghassa Pattakallam Aham (Itṭhannâmam) Anusâseyyam

Let the Saṅgha listen to me. This (sâmañerâ's name) wisheses for the ordination from Venerable (preceptors name). If there is the complete preparation of the saṅgha, I shall examine him.

Acceptance of a Pair of Applicants

Suñātu me bhante saïgho. (Iññhannâmo) ca (iññhannâmo)) ca âyasmato (iññhannâmassa) upasampadâpekkhâ. yadi saïghaü pattakallaü, ahaü (Iññhanna iññhanna) anusaseyyaü

Let the Saïgha listen to me. These two (sâmañerâ's name and sâmañerâ's name) wisheses for the ordination from Venerable (preceptors name). If there is the complete preparation of the saïgha, I shall examine him.

The word “**Ittannâmo**” is to be replaced by the applicants name (nominative case); “**Ittannâmassa**” by the Upjrhâya's name (genative case). “**Ittannâmam**” by the applicants name (accusative case);

The two Achans next come forward and stand in front of the sâmañerâ on the small rug. They chant the following and, then, carry straight on with the questions.

Suñasi (sâmañerâ name), Ayante sacca kâlô bhûtâ kâlô. Yam Jâtam tam saïgha majjhe pucchante. Santam Atthi ti vattabbam, asantam natthi vattabbam.

Ma khô vutthâsi Ma khô mañku ahôs. Evan tam pucchissanti: santi te êvâ Rûpâ âbhâdhâ

Listen, (sâmañerâ 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 saïgha. 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. Kuttham?	A. Natthi Bhantê
Q. Gundô?	A. Natthi Bhantê
Q. Kilasô?	A. Natthi Bhantê
Q. Sôsô?	A. Natthi Bhantê
Q. Apamarô?	A. Natthi Bhantê
Q. Manussôsi?	A. Âma Bhantê
Q. Purisôsi?	A. Âma Bhantê
Q. Bhujissôsi?	A. Âma Bhantê
Q. Anañsôsi?	A. Âma Bhantê
Q. Nasi rajabhat?	A. Âma Bhantê
Q. Anunnatôsi matapituhi?	A. Âma Bhantê
Q. Paripuññavâsati vassôsi?	A. Âma Bhantê
Q. Paripuññante pattacîvaram?	A. Âma Bhantê
Q. Kinnâmôsi?	A. Aham Bhantê (name) nama
Q. Kô nama te upajjhayô?	A. Upajjhayô mê Bhantê ayasma (name) nama

<i>(leprosy?)</i>	<i>(no, venerable sir.)</i>
<i>(ulceration?)</i>	<i>(no, venerable sir.)</i>
<i>(ringworm?)</i>	<i>(no, venerable sir.)</i>
<i>(consumption?)</i>	<i>(no, venerable sir.)</i>
<i>(epilepsy?)</i>	<i>(no, venerable sir.)</i>
<i>(are you a human being?)</i>	<i>(yes, venerable sir.)</i>
<i>(are you a man?)</i>	<i>(yes, venerable sir.)</i>
<i>(are you a free man?)</i>	<i>(yes, venerable sir.)</i>
<i>(are you free from debt?)</i>	<i>(yes, venerable sir.)</i>
<i>(exempt government service?)</i>	<i>(yes, venerable sir.)</i>

<i>(have you parental permission?)</i>	<i>(yes, venerable sir.)</i>
<i>(are you twenty years of age?)</i>	<i>(yes, venerable sir.)</i>
<i>(do you have a bowl and robes?)</i>	<i>(yes. Venerable sir.)</i>
<i>(what is your name?)</i>	<i>(venerable sir, my name is . . .)</i>
<i>(what is your upajjhaya's name?)</i>	<i>(my upajjhaya's name is venerable sir. . .)</i>

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 Bhantê Saṅghô (Iṭṭhannâmo) âyasmato (Iṭṭhannâmassa) Upasamadâpekkhō. Anussittho so mayâ. Yadi saṅghassa pattakallaṃ, Iṭṭhannâmo) âyasmato

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. (Iṭṭhannâmo) ca (Iṭṭhannâmo) ca âyasmato

(Iṭṭhannâmassa) upasampadâpekkhâ. anusitthâ te mayâ. Yadi saṅghassa pattakallaṃ, (Iṭṭhannâmo) ca (Iṭṭhannâmo) caâgaccheyyū

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)*

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 times and recites the following:

Saṅghaṃ Bhantê upasampadaṃ yacami

Ullumpatu maṃ Bhantê saṅghô anukampaṃ upâdâya

Dutiyampi Bhantê saṅghaṃ upasampadaṃ yâcâmi,

Ullumpatu maṃ Bhantê saṅghô anukampaṃ upâdâya.

Tatīyampi Bhantê saṅghaṃ pasampadaṃ yâcâmi,

Ullumpatu maṃ Bhantê saṅghô anukampaṃ upâdâya.

(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. At this point, his Upajjhâya will inform the saṅgha that this sâmañerâ wishes an ordination:

Suṇātu me bhante saṅgho. Ayaṃ (It̤thannâmo)âyasmato̤ (It̤thannâmassa) Upasamadâpekkhō. Yadi saṅghassa pattakallaṃ, ahaṃ (It̤thannâmo)âyasmato̤ antarâyike dhamme puccheyyaṃ.

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 (It̤thannâmo) AYAÑCA (It̤thannâmo) âyasmato (It̤thannâmassa) UPASAMPADÂPEKKHĀ. Yadi saṅghassa pattakallaṃ, ahaṃ (It̤thannâmo) YAÑCA (It̤thannâm YAÑCA) antarâyike dhamme puccheyyaṃ.

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 first time. When the questions completed, then, the sâmañerâ should sit on the same posture and should spend the next few minutes in meditation.

Natticatut̤tha kamma (Motion and three announcements)

These motion 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. Ayaṃ (It̤thannâmo) âyasmato̤ (It̤thannâmassa) Upasamadâpekkhō. Parisuddho antarâyikehi dhammehi. Paripuṇṇassa patta-cīvaraṃ. (It̤thannâmo) saṅghaṃ upasampadaṃ yâcati, âyasmato̤ (It̤thannâmena) upajjhâyena. Yadi saṅghassa pattakallaṃ, saṅgho (It̤thannâmaṃ) upasampâdeyya, âyasmato̤ (It̤thannâmena) upajjhâyena. Esâ ñatti.

Suṇātu me bhante saṅgho. Ayaṃ (It̤thannâmo) âyasmato (It̤thannâmassa) upasampadâpekkho. Parisuddho antarâyikehi dhammehi. Paripuṇṇassa patta-cīvaraṃ. (It̤thannâmo) saṅghaṃ upasampadaṃ yâcati, âyasmato̤ (It̤thannâmena) upajjhâyena. Saṅgho (It̤thannâmaṃ) upasampâdeti, âyasmato̤ (It̤thannâmena) upajjhâyena. Yassa'âyasmato khamati, (It̤thannâmassa) upasampadâ, âyasmato̤ Qotikena) upajjhâyena, so tuṇhassa. Yassa nakkhamati, so bhâseyya.

Dutiyampi etaṃ-atthaṃ vadâmi. Suṇātu me bhantê saṅgho. Ayaṃ (It̤thannâmo)âyasmato (It̤thannâmassa) upasampadâpekkho. Parisuddho antarâyikehi dhammehi. Paripuṇṇassa

patta-civaram. (It̐hannāmo) saṅgham upasampadam yācati, āyasmatā (It̐hannāmena) upajjhāyena. Saṅgho (It̐hannāmaṃ) upasampādeti, āyasmatā (It̐hannāmena) upajjhāyena. Yass'āyasmato khamati, (It̐hannāmassa) upasampadā, āyasmatā (It̐hannāmena) upajjhāyena, so tuṅhassa. Yassa nakkhamati, so bhāseyya.

Tatīyampi etaṃ-attham vadāmi. Suṅātu me bhantē saṅgho. Ayam (It̐hannāmo) āyasmato (It̐hannāmassa) upasampadāpekkho. Parisuddho antarāyikehi dhammehi. Paripuṅṅassa patta-civaram (It̐hannāmo) saṅgham upasampadam yācati, āyasmatā (It̐hannāmena) upajjhāyena. Saṅgho (It̐hannāmaṃ) upasampādeti, āyasmatā (It̐hannāmena) upajjhāyena. Yass'āyasmato khamati, (It̐hannāmassa) upasampadā, āyasmatā (It̐hannāmena) upajjhāyena, so tuṅhassa. Yassa nakkhamati, so bhāseyya.

Upasampanno saṅghena (It̐hannāmo), āyasmatā (It̐hannāmena) upajjhāyena. Khamati saṅghassa, tasmā tuṅhī. Evametam dhārayāmi.

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 preceptor. 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 bhikkhus immediately after their ordination. There are two parts to this admonition which is chanted in Pāli. The first explains the four supports (cattaro nissaye) 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 yhings that should not be done. (cattari akara niyakiccanni) by bhikkuss. These are sexual intercourse, Taking what is not given. Deriving of life, laying claim to super human stauts. A Bhikkhu committing any of these four ceases to be a bhikkhu at that moment. When his Upajjiaya has finished the new bhikkhū should acknowledge it by saying **Āma Bhantē**, after which he resumes a kneeling position and prostrates three times. The Followings are the admonition in both Pāli and english translations:

Cattarô nissaye*(The four supports)***1. Piṇḍapata (going for alms):**

**Piṇḍiyalôpa bhôjanam nissaya pabbajjâ. Taṭṭha te yâvajîvam
Lissahô' karantyô atirekalabhô saṅgha-bhattam uddesa-bhattam
Nimantanam salâka-bhattam pakkhikam upôsathikam pâtipadikam**

(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 saṅgha (in general, ie. 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-robres):

**Pamsukula-cîvaram nissaya pabbajjâ. Taṭṭha te yâvajîvam
Ussâhō karaniyō. Atireka lâbhō khōmam kappasikam kōseyyam
Kambalam sanam bhangam**

{This going-fort has as its support the rag-robres. For the rest of your life, you should make an effort with that. (these are) extra allowances: (robres 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 senasanam nissâya pabbajjâ. Taṭṭha te yâvajîvam ussâhō karamyō.
Atireka lâbhō: vihârō addhayôgō pāsâdō 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-bhesajjam nissâya pabbajjâ. Taṭṭha te yâvajîvam
Ussahō karaniyō. Atireka-lâbhō: sappi, navanptam telam madhu Phânitam**

(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-jivam becomes tattha vo yâva-jivam;
tante yâva-jivam becomes tam vo yâva-jivam.**

1. Methunadhamma (sexual intercourse) :

**Upasampanna bhikkhunâ methunô dhammô na patise-vitabbô Antamasô
tiracchânagatâyapi. Yô bhikkhu methunam dhammam paṭiseveti assamaṇô hōti
asakyaputtiyô.**

Seyyathâpi nâma purisô sîsacchinnô abhabbô tena sarîa-ban dhanena jîvitum.
Evameva bhikkhu methunam dhammam paṭisevttvâ Assamaṇô hōti asakyaputtiyô
Tante yâva-jîvam akaraṇtyam

As a man whose head having been cut off, cannot be survived forth since a head is most concerned to the body, even so a bhikkhu having indulged in sexual intercourse, is not a sanâ, 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) :

Upasampanna bhikkhunâ adinnam theyyasaṅkhâ tam na
âdiyitabbam antamasô tiṇasalâkam upâdaya. Yô bhikkhu pâdam vâ pâdaraham vâ
atirekapâdam vâ adinnam theyyasaṅkhâtam âdiya ti assamaṇô hōti asakyaputtiyô.
Seyyathâpi nâma paṇ ḍupalasô bandhanâ pamuttô abhabbô
haritattâya evameva bhikkhu pâdam vâ pâdâraham vâ atirekapâdam
vâ adinnam theyyasaṅkhâtam adiytt vâ assamaṇô hōti asakyaputtiyô.
Tante yâvajivam akaraṇîyam

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 theiving 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):

Upasampanna bhikkhunâ sañcicca paṇô jîvitâ na vôrôpetabbô
Antamasô kunthakipillikam upâdaya. Yô bhikkhu sañcicca manussa viggaham jîviṭa
vôrôpeti antamasô gabbhapâtanam upâdaya assamaṇô hōti asakyaputtiyô.
Seyyathâpi nâma puthusilâ dvidhâ bhinnâ appaṭisandhikâ hōti. Evameva bhikkhu
sañcicca manussaviggaham jîvitâ vôrôpetvâ assamaṇô hōti asakyaputtiyô Tante
yâvajivam akaraṇîyam

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)

upasampanna bhikkhunâ uttarimanussadhamm na Ullapitabbô antamasô
suññagâre abhiramâmî ti Yô bhikkhu pâpicchô icchâpakatô Asantam abhutam
uttarimanussadhammam ullapati. Jhânam vâ vimôkkham vâ samâdhiṃ vâ
samâpattim vâ maggam vâ phalam vâ Assamaṇô hōti Asakyaputtiyô.

**Seyyathâphi nâma tâlô maṭṭhakacchinnô abhabbô puna viru.lhiya evameva bhikkhu
pâpicchô icchapâkatô asantaṃ abhutaṃ uttarimanussadhammaṃ ullapitvâ Assamaṇô
hôtî asakyaputtiyô Tante yâvajîvaṃ akarantyaṃ**

As i sugar-palm, cut off at the crown is incapable of further growth, so a bhikkhu, having evel desires, overwhelmed with covetousness, having laid claim to a superior human state, i is moi, w«nc 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, he is not a samana, not a sakyaputta.

**Aneka pariyâyena khô pana tena bhagavatâ jânâtâ passatâ arahatâ sammâsambuddhena
sîlaṃ sammadakkhâ taṃ samâdhi sammadakkhâtô paṇṇa sammadhakkâtâ. Yâvadeva
tassa madanimmadanassa pipâsavinayassa âlayasammugghâtassa vaṭṭupacchedassa
taṇhakkhayaṃ virâgassa nirôdhâssa nibbânaṃ sacchikiriyâya.**

**Taṭṭha sîlaparibhâvitô samâdhi mahapphalô hôtî mahânisamsô.
Samâdhiparibhâvitâ paṇṇa mahapphalâ hôtî mahânisamsâ.**

**Paṇṇaparibhâvitaṃ cittaṃ sammadeva âsavehi vimuccati. Seyyathîdaṃ kamâsavâ
bhavasavâ avijjasavâ.**

**Ta.smâtiha te ima.smim thatâgatappavedite dhammavinaye sakkaccaṃ adhisîlasikkhâ
sikkhitabbâ, adhicitasikkhâ sikkhitabbâ adhipaṇṇasikkha sikkhitabbâ. Taṭṭha
appamâdena sampâdetabbam**

(in various ways, has moral conduct been rightly expounded, collectedness been rightly expounded, wisdom been rightly expounded by the lord, the one-who-knows, the one-who-sees, the holy one, the perfect enlightened one, for the subduing of intoxication, for the getting rid of thirst, for the uprooting of attachment, for the breaking of the round (of rebirth), for the destruction of craving, for dispassion, for cessation, for the realization of nibbâna.

Now when moral conduct is thoroughly developed, collectedness is of great fruit, of great advantage; when collectedness is thoroughly developed, wisdom is of great fruit, of great advantage; when wisdom is thoroughly developed, the heart is freed completely from the pollutions (asava) which are in brief: the pollution of sensuality, the pollution for existence, and the pollution of unknowing.

Therefore, having well-prepared yourself in this dhamma-vinaya made known by the tathagata, you should train yourself with the training in the supreme moral conduct, the in supreme collectedness, the training in supreme wisdom, and thus with diligence yam strive.) ‘

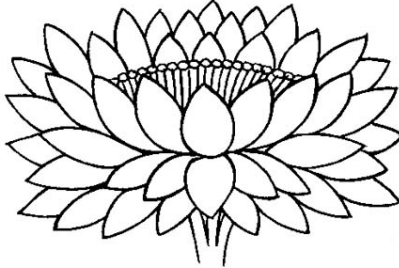
Concluding the ceremony

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 Acharya who is handing him the tray and prostrate once.

This done the new Bhikkhu should 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 bowl 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 pour the remaining water into the bowl 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 ârôcemi** (3 times)

Sabbâ garulahukâ âpatti Yô arôcê mi (3 times)

Ahaṃ Bhaṅgê sambahulâ nânâvatthu kâyo Apatti Yô sâpajjīṃ tâ tuṅha mûlê paṭidêssêmi.

Senior: **Passasi âvusô tâ âpattiyô**

Junior: **Ukâsa âma Bhaṅgê passâmi**

Senior: **Âyatim âvusô saṃvarayyâsi**

Junior : **Sâdhu suṭṭhu Bhaṅgê saṃvarissâmi**

Dutiyampi Sâdhu suṭṭhu Bhaṅgê saṃvarissâmi

Tatīyampi Sâdhu suṭṭhu Bhaṅgê Saṃvarissâmi

Na punêvaṃ karissâmi

Na punêvaṃ bhâsissâmi

Na punêvaṃ cintayissâmi. (End for Junior)

Senior: **Sabbâ tâ âpattiyô ârôcemi** (3 times)

Sabbâ garulahukâ apattiyô ârôcemi (3 times)

Ahaṃ âvusô sambahulâ nânâvaṭṭhu kâyo âpattiyô âpajjīṃ ta tuṅha mûlê paṭidêssêmi

Junior: **Ukâsa passatha Bhaṅgê tâ âpattiyô**

Senior: **Âma âvusô passâmi**

Junior: **Âyatim Bhaṅgê saṃvarayyâtha**

Senior: **Sâdhu suṭṭhu âvusô saṃvarissâmi**

Dutiyampi Sâdhu sutṭhu âvusô Saṃvarissâmi

Tatiyampi Sâdhu sutṭhu âvusô Saṃvarissâmi

Na punêvaṃ karissâmi

Na punêvaṃ bhasissâm

Na punêvaṃ cintayissâmi. (*End for senior*)

Imaṃ saṅghaṭiṃ paccudarami
(*Recited when relinquishing a robe set*)

Imaṃ saṅghaṭiṃ paccudarâmi (3 times)

I take this sanghati as mine to use

Imaṃ uttarâsaṅgaṃ paccudarâmi (3 times)

I take this upper robe as mine to use

Imaṃ antaravasakaṃ paccudarâmi (3 times)

I take this lower rains cloth as mine to use

Imaṃ bindukappaṃ karomi (3 times)

Imaṃ saṅghaṭiṃ adhiṭṭhami
(*Recited when taking a robe set*)

Imaṃ saṅghaṭiṃ adhiṭṭhâmi (3 times)

Imaṃ uttara saṅgaṃ adhiṭṭhâmi (3 times)

Imaṃ antara vâsakaṃ adhiṭṭhâmi (3 times)

Imaṃ parikhâracoraṃ adhiṭṭhâmi (3 times)

Imâni cîvarani tuṅhaṃ vikappemi
(*Recited when sharing a robe set*)

Imâni cîvarani tuṅhaṃ vikappêmi (3 times)

(Recited when relinquishing a shared robe set)

Imaṃ cîvaram mayhaṃ santakaṃ paribhuṅja vâ visajjêhi vâ yathâ paccayaṃ vâ karôhi
(3 times)

(Recited when receiving a shared robe set)

Imaṃ cīvaraṃ mayhaṃ santakaṃ paribhuñjatha vā visajjêtha vā yathâ paccayaṃ vâ karôtha. (3 times)

Imasmiṃ âvase Imaṃ
(Starting the Vassa)

Imasmiṃ âvasê imaṃ tēmâsaṃ vassaṇupêmi (3 times)

Dutiyampi âvasê imaṃ tēmâsaṃ vassaṇupêmi

Tatiyampi âvasê imaṃ tēmâsaṃ vassaṇupêmi

(Ending of the Vassa)

**Saṅghaṃ Bhantê pavârêmi diṭṭhêna vâ sutêna vâ parisankâya vâ vadantu maṃ
ayasmantô anukampaṃ Upâdâya passantô paṭikkarissami**

**Dutiyampi Bhantê saṅghaṃ pavârêmi diṭṭhêna vâ sutêna vâ parisankâya vâ vadantu
maṃ ayasmantô anukampaṃ Upâdâya passantô paṭikkarissami**

**Tatiyampi Bhantê saṅghaṃ pavârêmi diṭṭhêna vâ sutêna vâ parisam kâya vâ vadantu
maṃ ayasmantô anukampaṃ Upâdâya passantô paṭikkarissami**

Adhîsthan kaṭhina
(Kathin Robes Ceremony)

Imâya saṅghâṭiya kaṭhinaṃ aṭṭharâmi (3 times)

Iminâ uttarâ saṅgêna kaṭhinaṃ aṭṭharâmi (3 times)

Iminâ untarâ vâ sakêna kaṭhinaṃ aṭṭharâmi (3 times)

Anumôdana Kaṭhin
(Receiving Robes at Kañhin)

Senior: Aṭṭhataṃ âvusô saṅghassa kaṭhinaṃ dammikô kaṭhinaṭṭharô anumô datha (3 times)

Junior: Aṭṭhataṃ Bhantê saṅghassa kaṭhinaṃ dhammikô kaṭhinaṭṭharô anumô datha (3 times)

Anumôdana

Aṭṭhatam Bhantê saṅghassa kaṭhinaṃ dhammikô 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-dussaṃ saṅghassa oṇojayâma. Sâdhu no bhante saṅgho, imaṃ sapparivâraṃ kaṭhina-dussaṃ paṭiggaṇhâtu, paṭiggahetvâ ca iminâ dussena kaṭhinaṃ attharatu, amhâkaṃ digha-rattaṃ 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:**

Idâni kho bhante idaṃ sapparivâraṃ kaṭhina-dussaṃ saṅghassa kaṭhin atthârâraha-kâleyeva uppanna.m. Idise ca kâle evaṃ uppanna dussena kaṭhin atthâro vassaṃ vutthânaṃ bhikkhunaṃ bhagavatâ anuññâto. Yena âkañkhamânassa saṅghassa pañca kappissanti: anâmantacâro, asamâdânacâro, gaṇa-bhojanaṃ, yâva-datta-cîvaram, yo ca tattha cîvaruppâdo so nesa.m bhavissati. Catûsupi hemantikesu mâsesu cîvara-kâlo mahantikato bhavissati. Idâni pana saṅgho âkañkhati nu kho kaṭhinatthâraṃ, udâhu nâkañkhati.

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: **Akañkhâma, bhante.** (*We want it, venerable sir.*)

Second bhikkhu:

So kho pana bhante kaṭhin atthâro bhagavatâ puggalassa atthâra-vaseneva anuññâto. Nâññatra puggalassa atthara atthata hoti kaṭhinanti hi vuttaṃ bhagavatâ. Na saṅgho va gaṇo vâ kaṭhinaṃ attharati. Saṅghassa ca gaṇassa ca sâmaggiya puggalassa atthârâ, saṅghassapi gaṇassapi tasseva puggalassapi atthataṃ ho kaṭhinam. Idâni kassimaṃ kaṭhina-dussaṃ dassama kaṭhinâṃ attharitam. Yo jiṇṇa-civaro va dubbala-civaro va, yo va pana ussahissati ajjeva civara-kammaṃ niṭṭhâpetvâ, sabba-vidhânaṃ aparihâpetvâ

kaṭhinaṃ 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:

Idha amhesu âyasmâ Itthannâmo sabba-mahallako bahussuto dhamma-dharo vinaya-dharo, sabrahmacâriṇaṃ sandassako samâdapako samuttejako sampahamsako, bahunnaṃ âcariyo [vâ upajjhâyo vâ] hutvâ, ovâdako anusâsako, samattho ca taṃ taṃ vinaya-kammaṃ avikopetvâ kaṭhinaṃ attharitum. Maññâmaham'evaṃ "Sabbo'yaṃ saṅgho imaṃ sapparivâraṃ kaṭhina-dussaṃ âyasmato Itthannâmassa dātu-kâmo, tasmim̐ kaṭhinaṃ attharante sabbo'yaṃ saṅgho sammadeva anumodissati." Âyasmato Itthannâmasseva imaṃ sapparivâraṃ kaṭhina-dussaṃ dātum, rucati vâ no vâ sabbass'imassa saṅghassa.

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 his fellows 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 spoiling 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: **Rucati, bhante.** (*It is pleasing, venerable sir.*)

Fourth bhikkhu:

Yadi âyasmato (Itthannâmassa) imaṃ sapparivâraṃ kaṭhina-dussaṃ dātum, sabbass'imassa saṅghassa rucati, sâdhu bhantê saṅgho imaṃ kaṭhina-dussa-parivâra-bhutaṃ ticivaraṃ vassâvâsikaṭṭhitikâya agâhetvâ, âyasmato Itthannâmasseva iminâ apalokanena dadātu. Kaṭhina-dussaṃ pana apalokanena diyyamânampi na ruhati. Tasmâ "Taṃ idâni ñatti-dutiyaena kammaena akuppena ṭhânârahena âyasmato Itthannâmassa demâti" kammassanniṭṭhânaṃ karotu.

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 clothâs 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 events of putting on the robe:

(Because the kaṭhina-cloth is usually given to a senior bhikkhu, the form for addressing a senior bhikkhu is

given here.)

Suñātu me bhante saṅgho. Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ kaṭhina dussaṃ âyasmato (Itthannâmassa) dadeyya, kaṭhinaṃ attharituṃ Esâ ñatti.

Suñātu me bhante saṅgho. Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Saṅgho imaṃ kaṭhina-dussaṃ âyasmato Itthannâmassa deti, kaṭhinaṃ attharituṃ. Yass'âyasmato khamati imassa kaṭhina-dussassa âyasmato Itthannâmassa dânaṃ, kaṭhinaṃ attharituṃ, so tuṇhassa. Yassa nakkhamati, so bhaseyya.

Dinnaṃ idaṃ saṅghena kaṭhiha-dussaṃ âyasmato Itthannâmassa, kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasma tuṇhî. Evameta.ṃ dhârayâmi.

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

Suñātu me bhante saṅgho. Yadi saṅghassa pattakallaṃ, saṅgho kaṭhinaṃ uddhareyya. Esâ ñatti. Suñātu me bhante saṅgho. Saṅgho kaṭhinaṃ uddharati. Yass'âyasmato khamati, kaṭhinassa ubbhâro, so tuṇhassa. Yassa nakkhamati, so bhâseyya.

Ubbhataṃ saṅghena kaṭhinaṃ. Khamati saṅghassa, tasmâ tuṇhi. Evametaṃ dhârayâmi.

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:

(Itthannâmo) bhante bhikkhu kâlakato. Idaṃ tassa ticîvaraṅca patto ca.

Venerable sirs, Bhikkhu (name) has died. This is his triple-robe and bowl.

Suñātu me bhante saṅgho. (Itthannâmo) bhikkhu kâlakato. Idaṃ tassa ti-cîvaraṅca patto ca. Yadi saṅghassa pattakallaṃ, saṅgho imaṃ ti-cîvaraṅca pattaṅca gilânupaṭṭhâkânaṃ

dadeyya Esâ ñatti.

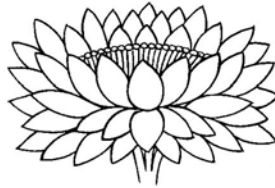
Suñâtu me bhante saṅgho. (Itthannâmo) bhikkhu kâlakato. Idamaṃ tassa ti-cîvaraṅca patto ca. Saṅgho imaṃ ti-cîvaraṅca pattaṅca gilânupaṭṭhâkânaṃ deti. Yassa'âyasmato khamati, imassa ti-cîvarassa ca pattassa ca gilânupaṭṭhâkânaṃ dânaṃ, so tuṅhassa. Yassa nakkhamati, so bhâseyya.

Dinnaṃ idamaṃ saṅghena ti-cîvaraṅca patto ca gilânupaṭṭhâkânaṃ. Khamati saṅghassa, tasmâ tuṅhî. Evametamaṃ dhârayâmi.

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 is 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 Pâli name] mayhaṃ chandaṃ adâsi tassa chandô mayâ âhaṭṭô
sâdhu Bhantê saṅghô dhâretu**

b. When a junior bhikkhu is conveying consent for a senior bhikkhu:-

[Absentee monk's Pâli name] **Bhantê bhikkhu mayhaṃ chandaṃ adâsi tassa chando mayâ âhaṭṭô
sâdhu 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 ârocehi.

b. When the sick or bhikkhu to be absent is junior:-

Pârisuddhiṃ dammi pârisuddhiṃ me haratha pârisuddhiṃ me ârocetha.

2. Conveying Purity

a. When a junior bhikkhu is conveying consent for a senior bhikkhu:-

**Âyasmâ Bhantê [absentee monk's Pâli name] gilâno parisuddhoti paṭijâni parisuddhoti taṃ
saṅgho dhâretu**

b. When a junior bhikkhu is conveying consent for a senior bhikkhu:

[Absentee monk's Pâli name] **Bhantê bhikkhu gilâno parisuddhoti paṭijâni parisuddhoti taṃ saṅgho dhâretu.**

3. Conveying both Consent and Purity

a. When a junior bhikkhu is conveying consent and purity for a senior bhikkhu:-

Âyasmâ Bhantê [absentee monk's Pâli name] **gilâno mayhaṃ 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 Pâli name] **Bhantê bhikkhu gilâno mayhaṃ 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 **Mahāvagga** 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) **aggiyantarâya** (*danger from fire*)
- 4) **udakantarâya** (*danger from water*)
- 5) **manussantarâya** (*danger from human beings*)
- 6) **amanussantarâya** (*danger from non-human beings*)
- 7) **bâlḥantarâya** (*danger from beasts of prey*)
- 8) **siriṃsapantarâya** (*danger from creeping things*)
- 9) **jîvitantarâya** (*danger to life*)
- 10) **brahmacariyantarâya** (*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 *Upôsatha* 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:-*

Uddiṭṭhaṃ kho âyasmanto nidânaṃ. Sutâ cattâro pārâjikâ dhammâ. Sutâ terasa saṅghâdisesâ dhammâ. Sutâ dve aniyatâ

dhammâ. Sutâ tiṃsa nissaggiyâ pâcittiyâ dhammâ. Sutâ dvenavuti pâcittiyâ dhammâ. Sutâ cattâro pâtidesanîyâ dhammâ. Sutâ

sekhiyâ dhammâ. Sutâ sattâdhikaraṇasamathâ dhammâ. Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ? Dutiyampi

pucchâmi Kacci'ttha parisuddhâ? Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto tasmâ tuṇhî

evam etaṃ dhârayâmi. Ettakantassa Bhagavato suttâgataṃ sutta pariyâpannaṃ anvaḍḍhamâsaṃ uddesaṃ âgacchati. Tattha

sabbeheva samaggehi sammodamânehi avivâdamânehi sikkhitabbanti. Bhikkhu pâṭimokkhaṃ niṭṭhitam.

2. Nidâna and the four Pârâjikâ

the rest announced as though it had been heard already.

Procedure: *After chanting the nidâna and the four pâ râjîkâ dhammâ as far as and including the interrogation passage at the end of the pâ râjîkâ rules the ceremony is concluded as follows:-*

Uddiṭṭhaṃ kho âyasmanto nidânaṃ. Uddiṭṭhâ cattâro pâ râjîkâ dhammâ. Sutâ terasa saṅghâdisesâ dhammâ. Sutâ dve

aniyatâ dhammâ. Sutâ tiṃsa nissaggiyâ pâcittiyâ dhammâ. Sutâ dvenavuti pâcittiyâ dhammâ. Sutâ cattâro pâtidésanîyâ

dhammâ. Sutâ sekhiyâ dhammâ. Sutâ sattâdhikaraṇasamathâ dhammâ. Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ?

Dutiyampi pucchâmi Kacci'ttha parisuddhâ? Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto

tasmâ tuṅhî evam etaṃ dhârayâmi. Ettakantassa Bhagavato suttâ gatam suttâ pariyâpannaṃ anvaḍḍhamâsaṃ uddesaṃ

âgacchati. Tattha sabbeheva samaggehi sammodamânehi avivâdamânehi sikkhitabbanti. Bhikkhu pâṭimokkhaṃ niṭṭhitaṃ.

3. Nidâna four Pâ râjîkâ and thirteen Saṅghâdisesâ Dhammâ

the rest announced as though it had been heard already.

Procedure: *After chanting the nidâna the four pâ râjîkâ dhammâ and the thirteen saṅghâdisesâ dhammâ as far as and including the interrogation passage at the end of the saṅghâdisesâ rules the ceremony is concluded as follows:-*

Uddiṭṭhaṃ kho âyasmanto nidânaṃ. Uddiṭṭhâ cattâro pâ râjîkâ dhammâ. Uddiṭṭhâ terasa saṅghâdisesâ dhammâ. Sutâ dve

aniyatâ dhammâ. Sutâ tiṃsa nissaggiyâ pâcittiyâ dhammâ. Sutâ dvenavuti pâcittiyâ dhammâ. Sutâ cattâro pâtidésanîyâ

dhammâ. Sutâ sekhiyâ dhammâ. Sutâ sattâdhikaraṇasamathâ dhammâ. Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ?

Dutiyampi pucchâmi Kacci'ttha parisuddhâ? Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto

tasmâ tuṅhî evam etaṃ dhârayâmi. Ettakantassa Bhagavato suttâ gatam suttâ pariyâpannaṃ anvaḍḍhamâsaṃ uddesaṃ

âgacchati. Tattha sabbeheva samaggehi sammodamânehi avivâdamânehi sikkhitabbanti. Bhikkhu pâṭimokkhaṃ niṭṭhitaṃ.

4. Nidâna four Pâ râjîkâ thirteen Saṅghâdisesâ Dhammâ and the two Aniyata

the rest announced as though it had been heard already.

Procedure: *After chanting the nidâna the four pâ râjîkâ dhammâ the thirteen saṅghâdisesâ dhammâ 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:-

Uddiṭṭhaṃ kho âyasmanto nidânaṃ. Uddiṭṭhâ cattâro pārâjikâ dhammâ. Uddiṭṭhâ terasa saṅghâdisesâ dhammâ. Uddiṭṭhaṃ dve

aniyatâ dhammâ. Sutâ tiṃsa nissaggiyâ pâcittiyâ dhammâ. Sutâ dvenavuti pâcittiyâ dhammâ. Sutâ cattâro pâtidesanîyâ

dhammâ. Sutâ sekhiyâ dhammâ. Sutâ sattâdhikaraṇasamathâ dhammâ. Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ?

Dutiyampi pucchâmi Kacci'ttha parisuddhâ? Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto

tasmâ tuṅhî evam etaṃ dhârayâmi. Ettakantassa Bhagavato suttâgataṃ sutta pariyâpannaṃ anvaḍḍhamâsaṃ uddesaṃ

âgacchati. Tattha sabbeheva samaggehi sammodamânehi avivâdamânehi sikkhitabbanti. Bhikkhu pâṭimokkhaṃ niṭṭhitaṃ.

Upôsatha Pabbakiccaṃ

Uposatha karaṇato pubbe navavidhaṃ pabbakiccaṃ kâtabbaṃ hoti: taṅṭhâna sammajjanaṅca; tattha padîpujjalanaṅca; âsanapaṇṇapanaṅca; pânîyaparibhojanî yûpaṭṭhapanaṅca; chandârahânaṃ bhikkhûnaṃ chandâharaṅca; tesaṅṅeva akatuposathânaṃ pârisuddhiyâpi âharaṅca; utukkhânaṅca; bhikkhu gaṇanâ ca; bhikkhu nînamovâdo câ 'ti.

Tattha purimâni cattâri

(*purimesu catûsu kicesu padîpakiccaṃ idâni suriyâlokassa atthitâya natthi aparâni tîni*)
bhikkhûnaṃ vattaṃ

jânantehi bhikkhûhi

(*ârâmikehipi / sâmaṇerehipi / bhikkhûhipi*) katâni pariniṭṭhitâni honti. Chandâharaṇa pârisuddhi âharaṇâni pana imissaṃ sîmâyam hatthapâsam vijahitvâ nisinnânaṃ bhikkhûnaṃ abhâvato natthi. Utukkhânaṃ nâma ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhanti evaṃ utu âcikkhanaṃ; utûnîdha pana sâsane hemanta - gimha - vassânânaṃ vasena tîni honti.

Ayam hêmantôtu

(*gimhotu / vassânotu*) imasmiṅca utumhi aṭṭha upôsathâ iminâ pakkhena êkô upôsathô sampattô êkô upôsathô atikkantô cha upôsathâ avasiṭṭhâ

(*see below for telling the season*) iti evaṃ sabbehi âyasmantehi utukkhânaṃ

dhâretabbam. Evaṃ bhantê (*âvuso*). Bhikkhu gaṇanâ nâma imasmiṃ uposathagge uposathatthâya sannipatitâ bhikkhû ettakâti bhikkhûnaṃ gaṇanâ. Imasmiṃ pana uposathagge cattârô (*number of monks in Pâli see last page*) bhikkhû sannipatitâ honti iti sabbehi âyasmantehi bhikkhu gaṇanâpi dhâretabbâ. Evaṃ Bhantê

(*âvuso*). Bhikkhu nînamovâdo pana idâni tâsam natthitâya natthi. Iti sakaraṇokâsânaṃ pabbakiccânaṃ katattâ nikkaraṇokâsânaṃ pabbakiccânaṃ pakatiyâ pariniṭṭhitattâ evantaṃ navavidhaṃ pabbakiccaṃ pariniṭṭhitaṃ hoti. Niṭṭhite ca pabbakicce. Sace so divaso cātuddasî - paṇṇarasî - sâmaggînamaññataro yathâjj'uposatho paṇṇarasô (*cātuddaso / sâmaggo*) yâvatikâ ca bhikkhû kammappattâ saṅghuposathârahâ cattâro vâ tato vâ atirekâ pakatattâ pārâjjikaṃ anâpannâ saṅghena vâ anukkhittâ te ca kho hatthapâsam avijahitvâ ekasîmâ yaṃ ṭhitâ tesaṅca vikâlabhojanâ divasena vatthu sabhâgâpattiyo ce na vijjanti tesaṅca hatthapâse hattapâsato bahikaraṇavasena vajjetabbo koci vajjanî ya puggalo ce natthi Evantaṃ uposatha kammaṃ imehi catûhi lakkhaṇehi saṅgahi taṃ pattakallaṃ nâma hoti kâtuṃ yuttarûpaṃ. Uposathakammasa pattakallattaṃ viditvâ idâni kariyamâno uposatho saṅghena anumânetabbo. Evaṃ

Bhantê (*âvuso*).

The Words of the Elder

Pubbakaraṇa - pubbakiccâni samâpetvâ imassa nisinnassa bhikkhu saṅghassa anumati yâ pâṭimokkhaṃ uddesitum ajjhesanaṃ karomi.

Bhikkhu Pâṭimokkhaṃ

Namo tassa Bhagavato Arahato Sammâsambuddhassa (3 times)

Suṇâtu me Bhantê (*âvuso*) **saṅgho. Ajj'uposatho paṇṇarasô**

(*câtuddaso*). **Yadi saṅghassa pattakallaṃ saṅgho uposathaṃ kareyya pâṭimokkhaṃ uddiseyya. Kiṃ saṅghassa pubbakiccaṃ? Pârisuddhiṃ âyasmanto ârocetha pâṭimokkhaṃ uddisissâmi taṃ sabbeva santâ sâdhukaṃ suṇoma manasikaroma. Yassa siyâ âpatti so âvikareyya asantiyâ âpattiyâ tuṇhî**

bhavitabbaṃ tuṇhî bhâvena kho pan'âyasmante parisuddhâ'ti vedissâmi. Yathâ kho pana paccekaputtassa veyyâkaraṇaṃ hoti evaṃ evaṃ evarûpâya parisâya yâvatatiyaṃ anussâvitaṃ hoti. Yô pana bhikkhu yâvatatiyaṃ anussâviyamâne saramâno santim âpattim n'âvikareyya sampajânamusâvâdassa hoti. Sampajânamusâvâdo kho pan'âyasmanto antarâyiko dhammo vutto bhagavatâ. Tasmâ saramânena bhikkhunâ âpannaena visuddhâpekkhena santî âpatti âvikâtabbâ âvikatâ hissa phâsu hoti.

Nidânaü niññhitaü

pârâjikâ dhammâ

Tatr'imê cattârô pârâjikâ dhammâ uddêsaü âgacchanti.

(1) Yô pana bhikkhu bhikkhûnaü sikkhâsâjîvasamâpanno sikkhaü appaccakkhâya dubbalyaü anvikatvâ methunaü dhammaü pañiseveyya antamaso tiracchâna gatâya'pi pârâjiko hoti asaüvâso.

(2) Yô pana bhikkhu gâmâ vâ araññâ vâ adinnaü theyyasaïkhâtaü âdiyeyya yathârûpe adinnâdâne râjâno coraü gahetvâ haneyyuü vâ bandheyyuü vâ pabbâjeyyuü vâ Coro'si bâlo'si mûêho'si theno'sî ti Tathârûpaü bhikkhu adinnaü âdiyamâno ayampi pârâjiko hoti asaüvâso.

(3) Yô pana bhikkhu sañcicca manussaviggahaü jîvitâ voropeyya satthahâraukaü vâssa pariyeseyya maraõavaõõaü vâ saüvaõõeyya maraõâya vâ samâdapeyya Ambho purisa kiü tuyh'imînâ pâpakena dujjîvitena? Matante jîvitâ seyyo ti iti cittamano cittasaïkappo anekapariyâyena maraõavaõõaü vâ saüvaõõeyya maraõâya vâ

samâdapeyya ayampi pârâjiko hoti asaüvâso.

(4) Yô pana bhikkhu anabhijânaü uttarimanussadhammaü attûpanâyikaü alamariyaññadassanaü samudâcareyya Iti jânâmi iti passâmî ti tato aparena samayena samanuggâhiyamâno vâ asamanuggâhiyamâno vâ âpanno

visuddhâpekkho evaṃ vadeyya Ajânam evaṃ âvuso avacaṃ ‘jânâmi’ apassaṃ ‘passâmi’. Tuccaṃ musâ vilapin ti Aññatra adhimânâ ayampi pârâjiko hoti asaṃvâso. Uddiṭṭhâ kho âyasmanto cattâro pârâjikâ dhammâ yesaṃ bhikkhu aññataraṃ vâ aññataraṃ vâ âpajjitvâ na labhati bhikkhûhi saddhiṃ saṃvâsaṃ yathâ pure tathâ pacchâ pârâjiko hoti asaṃvâso. Tatth’âyasmante pucchâmi

Kacci’ttha parisuddhâ Dutiyampi pucchâmi Kacci’ttha parisuddhâ Tatiyampi pucchâmi Kacci’ttha parisuddhâ? Parisuddh’etth’âyasmanto tasmâ tuñhî evaṃ etaṃ dhârayâmi. Pârâjikuddeso

niṭṭhito

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.*

saṅghâdisesâ dhammâ

Imê khô pan’âyasmantô têrasa saṅghâdisesâ dhammâ uddêsaṃ âgacchanti.

(1) Sañcetanikâ sukkavissatṭhi aññatra supinantâ saṅghâdiseso.

(2) Yô pana bhikkhu otiṇṇo vipariṇatena cittaena mâtuḡâmena saddhiṃ kâyasamsaggaṃ samâpajjeyya hatthagâhaṃ vâ veṇigâhaṃ vâ aññatarassa vâ aññatarassa vâ aṅgassa parâmasanaṃ saṅghâdiseso.

(3) Yô pana bhikkhu otiṇṇo vipariṇatena cittaena mâtuḡâmaṃ duṭṭhullâhi vâcâhi

obhāseyya yathā taṃ yuvā yuvatim methunūpasañhitāhi saṅghādiseso.

(4) Yô pana bhikkhu otiṇṇo vipariṇatena cittaena mâtuḡâmassa santike attakâmapâricariyāya vaṇṇaṃ bhāseyya Etadaggaṃ bhagini pâricariyānaṃ yā mâdisaṃ sīlavantaṃ kalyāṇadhammaṃ bramhacāriṃ etena dhammena paricareyyā ti methunūpasañhitena saṅghādiseso.

(5) Yô pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vâ purisamatim purisassa vâ itthīmatim jāyattane vâ jārattane vâ antamaso taṃ khaṇikāyapi saṅghādiseso.

(6) Saññâcikāya pana bhikkhuna kuṭim kârayamānena assāmikaṃ attuddesaṃ pamāṇikā kâretabbā tatr'idaṃ pamāṇaṃ: dīghaso dvâdasa vidatthiyo sugatavidatthiyā tiriyaṃ satt'antarā. Bhikkhū abhinetabbā vatthudesanāya tehi bhikkhūhi vatthum desetabbam anārambhaṃ sapaṛikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane saññâcikāya kuṭim kâreyya bhikkhū vâ anabhineyya vatthudesanāya pamāṇaṃ vâ atikkāmeyya saṅghādiseso.

(7) Mahallakaṃ pana bhikkhuna vihāraṃ kârayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya tehi bhikkhūhi vatthum desetabbam anārambhaṃ sapaṛikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ kâreyya bhikkhū vâ anabhineyya vatthudesanāya saṅghādiseso.

(8) Yô pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya App'eva nāma naṃ imamahā brahmacariyā cāveyyan ti tato aparena samayena samanuggāhiyamāno vâ asamanuggāhiyamāno vâ amūlakañceva taṃ adhikaraṇaṃ hoti bhikkhu ca dosaṃ patitthā'ti saṅghādiseso.

(9) Yô pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamseyya App'eva nāma naṃ imamahā brahmacariyā cāveyyan ti tato aparena samayena samanuggāhiyamāno vâ asamanuggāhiyamāno vâ aññabhāgiyañceva taṃ adhikaraṇaṃ hoti koci deso lesamatto upādinno bhikkhu ca dosaṃ patitthā'ti saṅghādiseso.

(10) Yô pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasamvattanikaṃ vâ adhikaraṇaṃ samādāya paggayha tiṭṭheyya so bhikkhu bhikkhūhi evamassa vacanīyo Mā āyasmā samaggassa saṅghassa bhedāya parakkami bhedanasamvattanikaṃ vâ adhikaraṇaṃ samādāya paggayha aṭṭhāsi; samet'āyasmā saṅghena samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti Evañca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya so bhikkhu bhikkhūhi yāvatiyaṃ samanubhāsitabbo tassa paṭinissaggāya yāvatiyañce samanubhāsiyamāno taṃ paṭinissajjeyya icc'etaṃ kusalaṃ no ce paṭinissajjeyya saṅghādiseso.

(11) Tass'eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vâ dve vâ tayo vâ te evaṃ vadeyyum Mā āyasmanto etaṃ bhikkhum kiñci avacuttha dhammavādī c'eso bhikkhu vinayavādī c'eso bhikkhu amhākañc'eso bhikkhu chandañca ruciñca ādāya voharati jānāti no bhāsati amhākamp'etaṃ khamatī ti Te bhikkhū bhikkhūhi evamassu vacanīyā Mā āyasmanto evaṃ avacuttha Na c'eso

bhikkhu dhammavādī na c'eso bhikkhu vinayavādī mâ âyasmantânampi saṅghabhedo rucittha samet'âyasmantânaṃ saṅghena samaggo hi saṅgho sammodamâno avivadamâno ekuddeso phâsu viharatī ti Evañca te bhikkhū bhikkhūhi vuccamânā tath'eva paggaṇheyyuṃ te bhikkhū bhikkhūhi yâvatatiyaṃ samanubhâsitabbā tassa paṭinissaggāya yâvatatiyañce samanubhâsiyamânā taṃ paṭinissajjeyyuṃ icc'etaṃ kusalaṃ no ce paṭinissajjeyyuṃ saṅghâdiseso.

(12) Bhikkhu pan'eva dubbacajâtiko hoti uddesapariyâpannesu sikkhâpadesu bhikkhūhi sahadhammikaṃ vuccamâno attânaṃ avacanīyaṃ karoti Mâ maṃ âyasmanto kiñci avacuttha kalyâṇaṃ vâ pâpakaṃ vâ ahamp'âyasmante na kiñci vakkhâmi kalyâṇaṃ vâ pâpakaṃ vâ viramath'âyasmanto mama vacanâyâ ti So bhikkhu bhikkhūhi evamassa vacanīyo Mâ âyasmâ attânaṃ avacanīyaṃ akâsi. Vacanīyameva âyasmâ attânaṃ karotu âyasmâ'pi bhikkhū vadetu sahadhammena bhikkhū'pi âyasmantaṃ vakkhanti sahadhammena evaṃ saṃvaddhâ hi tassa Bhagavato parisâ yad'idam aññamaññavacanena aññamaññavuṭṭhâpanenâ ti Evañca so bhikkhu bhikkhūhi vuccamâno tath'eva paggaṇheyya so bhikkhu bhikkhūhi yâvatatiyaṃ samanubhâsitabbo tassa paṭinissaggāya yâvatatiyañce samanubhâsiyamâno taṃ paṭinissajjeyya icc'etaṃ kusalaṃ no ce paṭinissajjeyya saṅghâdiseso.

(13) Bhikkhu pan'eva aññataraṃ gâmaṃ vâ nigamaṃ vâ upanissāya viharati kuladûsako pâpasamâcâro tassa kho pâpakâ samâcârâ dissanti c'eva suyyanti ca kulâni ca tena duṭṭhâni dissanti c'eva suyyanti ca. So bhikkhu bhikkhūhi evamassa vacanīyo Âyasmâ kho kuladûsako pâpasamâcâro âyasmato kho pâpakâ samâcârâ dissanti c'eva suyyanti ca kulâni c'âyasmatâ duṭṭhâni dissanti c'eva suyyanti ca; pakkamat'âyasmâ imamhâ âvâsâ alan'te idha vâsenâ ti Evañca so bhikkhu bhikkhūhi vuccamâno te bhikkhū evaṃ vadeyya Chandagâmino ca bhikkhū dosagâmino ca bhikkhū mohagâmino ca bhikkhū bhayagâmino ca bhikkhū tâdisikāya âpattiyâ ekaccaṃ pabbâjenti ekaccaṃ na pabbâjenti ti So bhikkhu bhikkhūhi evamassa vacanīyo Mâ âyasmâ evaṃ avaca na ca bhikkhū chandagâmino na ca bhikkhū dosagâmino na ca bhikkhū mohagâmino na ca bhikkhū bhayagâmino âyasmâ kho kuladûsako pâpasamâcâro âyasmato kho pâpakâ samâcârâ dissanti c'eva suyyanti ca kulâni c'âyasmatâ duṭṭhâni dissanti

c'eva suyyanti ca pakkamat'âyasmâ imamhâ âvâsâ alan'te idha vâsenâ ti Evañca so bhikkhu bhikkhūhi vuccamâno tath'eva paggaṇheyya so bhikkhu bhikkhūhi yâvatatiyaṃ samanubhâsitabbo tassa paṭinissaggāya yâvatatiyañce samanubhâsiyamâno taṃ paṭinissajjeyya icc'etaṃ kusalaṃ no ce paṭinissajjeyya saṅghâdiseso. Uddiṭṭhâ kho âyasmanto terasa saṅghâdisesâ dhammâ nava paṭhamâpattikâ cattâro yâvatatiyakâ. Yesaṃ bhikkhu aññataraṃ vâ aññataraṃ vâ âpajjitvâ yâvatihamaṃ jânaṃ paṭicchâdeti tâvatihamaṃ tena bhikkhunâ akâmâ parivatthabbaṃ. Parivutthaparivâsena bhikkhunâ uttarimaṃ chârattaṃ bhikkhumânattāya paṭipajjitabbaṃ. Ciṇṇamânatto bhikkhu yattha siyâ vîsatigaṇo bhikkhusaṅgho tattha so bhikkhuabbhetabbo. Ekena'pi ce ûno vîsatigaṇo bhikkhusaṅgho taṃ bhikkhuṃ abbheyya so ca bhikkhu anabbhito te ca

bhikkhū

**gārayhā; ayam tattha sāmīci. Tatth'āyasmante pucchāmi Kacci'ttha parisuddhā?
Dutiyaampi pucchāmi Kacci'ttha parisuddhā? Tatiyaampi pucchāmi Kacci'ttha
parisuddhā? Parisuddh'etth'āyasmanto tasmā tuṅhī evaṃ etaṃ dhārayāmi.**

Saīghādisesuddeso niññhito

Sanghadisesa

1. *Intentional discharge of semen, except while dreaming, entails initial and subsequent meetings of the Community.*
2. *Should any bhikkhu, overcome by lust, with altered mind, 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, with altered mind, 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, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: "This, sister, is the highest ministrations, 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.

aniyatâ dhammâ

Imê khô pan'âyasmantô dvê aniyatâ dhammâ uddêsaṃ âgacchanti.

(1) Yô pana bhikkhu mâtuḡâmena saddhiṃ eko ekâya raho paṭicchanne âsane alaṃkammaniye nisajjaṃ kappeyya tam'enaṃ saddheyyavacasâ upâsikâ disvâ tiṇṇaṃ dhammânaṃ aṅṅatarena vadeyya pārâjikenâ vâ saṅghâdisesena vâ pâcittiyena vâ. Nisajjaṃ bhikkhu paṭijânamâno tiṇṇaṃ dhammânaṃ aṅṅatarena kâretabbo pārâjikenâ vâ saṅghâdisesena vâ pâcittiyena vâ yena vâ sâ saddheyyavacasâ upâsikâ vadeyya tena so bhikkhu kâretabbo ayaṃ dhammo aniyato.

(2) Na h'eva kho pana paṭicchannaṃ âsanaṃ hoti nâlaṃkammaniyaṃ alaṅca kho hoti mâtuḡâmaṃ duṭṭhullâhi vâcâhi obhâsitaṃ. Yô pana bhikkhu

tathârûpe âsane mâtuḡâmena saddhiṃ eko ekâya raho nisajjaṃ kappeyya tam'enaṃ saddheyyavacasâ upâsikâ disvâ dvinnaṃ dhammânaṃ aṅṅatarena vadeyya saṅghâdisesena vâ pâcittiyena vâ. Nisajjaṃ bhikkhu paṭijânamâno dvinnaṃ dhammânaṃ aṅṅatarena kâretabbo saṅghâdisesena vâ pâcittiyena vâ yena vâ sâ saddheyyavacasâ upâsikâ vadeyya tena so bhikkhu kâretabbo ayampi dhammo aniyato. Uddiṭṭhâ kho âyasmanto dve aniyatâ dhammâ. Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ? Dutiyampi pucchâmi Kacci'ttha parisuddhâ? Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto tasmâ tuṅhî evaṃ etaṃ dhârayâmi.

Aniyatuddeso niṭṭhito

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.

nissaggiyâ pâcittiyâ dhammâ

Imê khô pan'âyasmantô tiṃsa nissaggiyâ pâcittiyâ dhammâ uddêsaṃ âgacchanti.

(1) Niṭṭhitacîvarasmim bhikkhunâ ubbhatasmim kaṭhine dasâhaparamaṃ atirekacîvaram dhâretabbaṃ taṃ atikkâmayato nissaggiyaṃ pâcittiyaṃ.

(2) Niṭṭhitacîvarasmim bhikkhunâ ubbhatasmim kaṭhine ekarattampi ce bhikkhu ticîvarena vippavaseyya aññatra bhikkhusammatiyâ' nissaggiyaṃ pâcittiyaṃ.

(3) Niṭṭhitacîvarasmim bhikkhunâ ubbhatasmim kaṭhine bhikkhuno pan'eva akâlacîvaram uppajjeyya âkaṅkhamâna bhikkhunâ paṭiggahetabbaṃ paṭiggahetvâ khippaṃ'eva kêretabbaṃ. No c'assa pâripûri mâsaparaman'tena bhikkhunâ taṃ cîvaram nikkhipitabbaṃ ûnassa pâripûriyâ satiyâ paccâsâya; tato ce uttarim nikkhippeyya satiyâ'pi paccâsâya nissaggiyaṃ pâcittiyaṃ.

(4) Yô pana bhikkhu aññâtikâya bhikkhuniyâ purânacîvaram dhovâpeyya vâ rajâpeyya vâ âkoṭâpeyya vâ nissaggiyaṃ pâcittiyaṃ.

(5) Yô pana bhikkhu aññâtikâya bhikkhuniyâ hatthato cîvaram paṭiggaṇheyya aññatra pârivattakâ nissaggiyaṃ pâcittiyaṃ.

(6) Yô pana bhikkhu aññâtakam gahapatim vâ gahapatânim vâ cîvaram viññâpeyya aññatra samayâ nissaggiyaṃ pâcittiyaṃ. Tatth'âyam samayo: acchinnacîvaro vâ hoti bhikkhu naṭṭhacîvaro vâ ayam tattha samayo.

(7) Tañce aññâtako gahapati vâ gahapatânî vâ bahûhi cîvarehi abhihaṭṭhum pavâreyya santaruttaraparaman'tena bhikkhunâ tato cîvaram sâditabbaṃ; tato ce uttarim sâdiyeyya nissaggiyaṃ pâcittiyaṃ.

(8) Bhikkhum pan'eva uddissa aññâtakassa gahapatissa vâ gahapatâniyâ vâ cîvaracetâpanam upakkhaṭam hoti Iminâ cîvaracetâpanena cîvaram cetâpetvâ itthannâmam bhikkhum cîvarena acchâdessâmî ti Tatra ce so bhikkhu pubbe appavârito upasaṅkavitvâ cîvare vikappaṃ âpajjeyya Sâdhu vata mam âyasmâ iminâ cîvaracetâpanena evarûpaṃ vâ evarûpaṃ vâ cîvaram cetâpetvâ acchâdehî ti kalyâṇakamyataṃ upâdâya nissaggiyaṃ pâcittiyaṃ.

(9) Bhikkhum pan'eva uddissa ubhinnaṃ aññâtakânaṃ gahapatînaṃ vâ gahapatânînaṃ vâ paccekacîvaracetâpanâ upakkhaṭâ honti Imehi mayaṃ paccekacîvaracetâpanehi paccekacîvarâni cetâpetvâ itthannâmam bhikkhum cîvarehi acchâdessâmâ ti Tatra ce so bhikkhu pubbe appavârito upasaṅkavitvâ cîvare vikappaṃ âpajjeyya Sâdhu vata mam âyasmanto imehi paccekacîvara cetâpanehi evarûpaṃ vâ evarûpaṃ vâ cîvaram cetâpetvâ acchâdetha ubho'va santâ ekenâ ti kalyâṇa kamyataṃ upâdâya nissaggiyaṃ pâcittiyaṃ.

(10) Bhikkhum pan'eva uddissa râjâ vâ râjabhoggo vâ brâmhano vâ gahapatiko vâ dûtena cîvaracetâpanam paṇeyya Iminâ cîvaracetâpanena cîvaram cetâpetvâ itthannâmam bhikkhum cîvarena acchâdehî ti So ce dûto taṃ bhikkhum upasaṅkavitvâ evaṃ vadeyya Idaṃ kho Bhanthê âyasmantaṃ uddissa cîvaracetâpanam

âbhatam paṭiggaṇhātu âyasmâ cîvaracetâpanan ti Tena bhikkhunâ so dûto evamassa vacanîyo Na kho mayam âvuso cîvaracetâpanam paṭiggaṇhâma cîvarañca kho mayam paṭiggaṇhâma kâlana kappiyan ti So ce dûto tam bhikkhum evam vadeyya Atthi pan'âyasmato koci veyyâvaccakaro ti Cîvaratthikena bhikkhave bhikkhunâ veyyâvaccakaro niddisitabbo ârâmiko vâ upâsako vâ Eso kho âvuso bhikkhûnam veyyâvaccakaro ti So ce dûto tam veyyâvaccakaram saññâpetvâ tam bhikkhum upasañkamitvâ evam vadeyya Yam kho Bhanthê âyasmâ veyyâvaccakaram niddisi saññatto so mayâ; upasañkamatu âyasmâ kâlana cîvarena tam acchâdessatî ti Cîvaratthikena bhikkhave bhikkhunâ veyyâvaccakaro upasañkamitvâ dvittikkhattum codetabbo sâretabbo Attho me âvuso cîvarenâ ti Dvittikkhattum codayamâno sârayamâno tam cîvaram abhinipphâdeyya icc'etam kusalam no ce abhinipphâdeyya catukkhattum pañcakkhattum chakkhattuparamam tuñhîbhûtena uddissa tthâtabbam. Catukkhattum pañcakkhattum chakkhattuparamam tuñhîbhûto uddissa tiṭṭhamâno tam cîvaram abhinipphâdeyya icc'etam kusalam. No ce abhinipphâdeyya tato ce uttarim vâyamamâno tam cîvaram abhinipphâdeyya nissaggiyam pâcittiyam. No ce abhinipphâdeyya yatassa cîvaracetâpanam âbhatam tattha sâmam vâ gantabbam dûto vâ pâhetabbo Yam kho tumhe âyasmanto bhikkhum uddissa cîvaracetâpanam pahiñittha na tantassa bhikkhuno kiñci attham anubhoti; yuñjant'âyasmanto sakam mâ vo sakam vinassî ti; ayam tattha sâmîci v Cîvaravaggo paṭhamo (11) Yô pana bhikkhu kosiyamissakam santhatam kârâpeyya nissaggiyam pâcittiyam

(12) Yô pana bhikkhu suddhakâlakânam eḷakalomânam santhatam kârâpeyya nissaggiyam pâcittiyam.

(13) Navam pana bhikkhunâ santhatam kârâyamânena dve bhâgâ suddhakâlakânam eḷakalomânam âdâtabbâ tatiyam odâtânam catuttham gocariyânam. Anâdâ ce bhikkhu dve bhâge suddhakâlakânam eḷakalomânam tatiyam odâtânam catuttham gocariyânam navam santhatam kârâpeyya nissaggiyam pâcittiyam

(14) Navam pana bhikkhunâ santhatam kârâpetvâ chabbassâni dhâretabbam. Orena ce channam vassânam tam santhatam vissajjetvâ vâ avissajjetvâ vâ aññam navam santhatam kârâpeyya aññatra bhikkhusammatiyâ nissaggiyam pâcittiyam

(15) Nisîdanasanthatam pana bhikkhunâ kârâyamânena purâṇasanthatassa sâmantâ sugatavidatthi âdâtabbâ dubbañṇakaraṇâya. Anâdâ ce bhikkhu purâṇasanthatassa sâmantâ sugatavidatthim navam nisîdinasanthatam kârâpeyya nissaggiyam pâcittiyam.

(16) Bhikkhuno pan'eva addhânamaggappaṭipannassa eḷakalomâni uppajjeyyum âkañkamânena bhikkhunâ paṭiggahetabbâni paṭiggahetvâ tiyojanaparamam sahatthâ

hâretabbâni³ asante hârake. Tato ce uttarim hareyya

asante'pi hârake nissaggiyam pâcittiyam

(17) Yô pana bhikkhu aññâtikâya bhikkhuniyâ eḷakalomâni dhovâpeyya vâ rajâpeyya vâ vijaṭâpeyya vâ nissaggiyam pâcittiyam

(18) Yô pana bhikkhu jâtarûparajataṃ uggaṇheyya vâ uggaṇhâpeyya vâ upanikkhattaṃ vâ sâdiyeyya nissaggiyam pâcittiyam

(19) Yô pana bhikkhu nânappakârakam rūpiyasamvohâram samâpajjeyya nissaggiyam pâcittiyam

(20) Yô pana bhikkhu nânappakârakam kayavikkayam samâpajjeyya nissaggiyam pâcittiyam v Kosiyavaggo dutiyo

(21) Dasâhaparamam atirekapatto dhâretabbo taṃ atikkâmayato nissaggiyam pâcittiyam.

(22) Yô pana bhikkhu ûnapañcabandhanena pattena aññaṃ navam pattaṃ cetâpeyya nissaggiyam pâcittiyam. Tena bhikkhunâ so patto bhikkhuparisâya nissajjitabbo. Yô ca tassâ bhikkhuparisâya pattapariyanto so ca⁴ tassa bhikkhuno padâtabbo Ayante bhikkhu patto yâva bhedanâya dhâretabbo ti; ayam tattha sâmi.

(23) Yâni kho pana tâni gilânânam bhikkhûnam paṭisâyanîyâni bhesajjâni seyyathîdam: sappi navanîtam telam madhu phañitam; tâni paṭiggahetvâ sattâhaparamam sannidhikârakam paribhuñjitabbâni; taṃ atikkâmayato nissaggiyam pâcittiyam.

(24) Mâso seso gimhânan'ti bhikkhunâ vassikasâṭikacîvaram pariyesitabbam aḍḍhamâso⁵ seso gimhânan'ti katvâ nivâsetabbam. Orena ce mâso seso gimhânan'ti vassikasâṭikacîvaram pariyeseyya oren aḍḍhamâso⁵ seso gimhânan'ti katvâ nivâseyya nissaggiyam pâcittiyam.

(25) Yô pana bhikkhu bhikkhussa sâmam cîvaram datvâ kupito anattamano acchindeyya vâ acchindâpeyya vâ nissaggiyam pâcittiyam.

(26) Yô pana bhikkhu sâmam suttaṃ viññâpetvâ tantavâyehi cîvaram vâyapeyya nissaggiyam pâcittiyam.

(27) Bhikkhum pan'eva uddissa aññâtako gahapati vâ gahapatânî vâ tantavâyehi cîvaram vâyapeyya. Tatra ce so bhikkhu pubbe appavârîto tantavâye upasaṅkamitvâ cîvare vikappam âpajjeyya Idaṃ kho âvuso cîvaram maṃ uddissa vîyati⁶ âyatañca karoṭha; vitthatañca appitañca suvîtañca suppavâyitañca suvilekhitañca suvitacchitañca karoṭha; app'eva nâma mayampi âyasmantânam kiñcimattaṃ anupadajjeyyâmâ ti. Evañca so bhikkhu vatvâ kiñcimattaṃ anupadajjeyya antamaso piṇḍapâtamattampi nissaggiyam pâcittiyam.

(28) Dasâhânâgataṃ kattikatemâsikapuñnamam bhikkhuno pan'eva accekacîvaram uppajjeyya accekam maññaṃmânenâ bhikkhunâ paṭiggahetabbam. Paṭiggahetvâ

yâva cîvarakâlasamayam nikkhipitabbam. Tato ce uttarim nikkhipeyya nissaggiyam pâcittiyam.

(29) Upavassam kho pana kattikapuñnamam yâni kho pana tâni âraññakâni senâsanâni sâsañkasammatâni sappañibhayâni. Tathârûpesu bhikkhu senâsanesu viharanto âkañkhamâno tiñnam cîvarânam aññataram cîvaram antaraghare nikkhipeyya siyâ ca tassa bhikkhuno kocid'eva paccayo tena cîvarena vippavâsâya chârattaparaman tena bhikkhunâ tena cîvarena vippavasitabbam. Tato ce uttarim vippavaseyya aññatra bhikkhusammatiyâ nissaggiyam pâcittiyam.

(30) Yô pana bhikkhu jânam sañghikam lâbham pariñatam attano pariñâmeyya nissaggiyam pâcittiyam

v Pattavaggo tatiyo v

Uddiñhâ kho âyasmanto tiṃsa nissaggiyâ pâcittiyâ dhammâ. Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ? Dutiyampi pucchâmi Kacci'ttha parisuddhâ? Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto tasmâ tuñhî evam etaṃ dhârayâmi.

Nissaggiyâ pâcittiyâ dhammâ niññhitâ

Nissaggiya Pacittiya

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, 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 khô pan'âyasmantô dvênavuti pâcittiyâ dhammâ uddessaṃ âgacchanti

(1) Sampajânamusâvâde pâcittiyaṃ.

(2) Omasavâde pâcittiyaṃ.

(3) Bhikkhu pesuññe pâcittiyaṃ.

(4) Yô pana bhikkhu anupassampan naṃ padaso dhammaṃ vâceyya pâcittiyaṃ.

(5) Yô pana bhikkhu anupasampanna uttaridvirattatirattaṃ sahaseyyaṃ kappeyya pâcittiyaṃ.

(6) Yô pana bhikkhu mâtuḡâmena sahaseyyaṃ kappeyya pâcittiyaṃ.

(7) Yô pana bhikkhu mâtuḡâmassa uttarichappañcavâcâhi dhammaṃ deseyya aññatra viññunâ purisaviggahena pâcittiyaṃ.

(8) Yô pana bhikkhu anupasampanna uttarimanussadhammaṃ âroceyya bhûtasmiṃ pâcittiyaṃ.

(9) Yô pana bhikkhu bhikkhusa duṭṭhullaṃ âpattiṃ anupasampanna âroceyya aññatra bhikkhusammatiyâ pâcittiyaṃ.

(10) Yô pana bhikkhu paṭhaviṃ khaṇeyya vâ khaṇâpeyya vâ pâcittiyaṃ

v musâvâda vaggo paṭhamo v

(11) Bhûtagâmapâtabyatâya pâcittiyaṃ.

(12) Aññavâdake vihesake pâcittiyaṃ.

(13) Ujjhâpanake khiyyanake pâcittiyaṃ.

(14) Yô pana bhikkhu saṅghikaṃ mañcaṃ vâ pîṭhaṃ vâ bhisim vâ kocchaṃ vâ ajjhokâse santharivâ vâ santharâpetvâ vâ taṃ pakkamanto n'eva uddhareyya na uddharâpeyya anâpuccham vâ gaccheyya pâcittiyaṃ.

(15) Yô pana bhikkhu saṅghike vihâre seyyaṃ santharivâ vâ santharâpetvâ vâ taṃ pakkamanto n'eva uddhareyya na uddharâpeyya anâpuccham vâ gaccheyya pâcittiyaṃ.

(16) Yô pana bhikkhu saṅghike vihâre jânaṃ pubbûpagataṃ' bhikkhuṃ anupakhajja seyyaṃ kappeyya Yassa sambhâdho bhavissati so pakkamissatî ti Etad'eva paccayaṃ

karitvâ anaññaṃ pâcittiyaṃ.

(17) Yô pana bhikkhu bhikkhuṃ kupito anattamano saṅghikâ vihârâ nikkadḍheyya vâ nikkadḍhâpeyya vâ pâcittiyaṃ.

(18) Yô pana bhikkhu saṅghike vihâre uparivehâsakuṭiyâ âhaccapâdakam mañcam vâ pîṭham vâ abhinisîdeyya vâ abhinipajjeyya vâ pâcittiyaṃ.

(19) Mahallakam pana bhikkhunâ vihâram kârayamânenâ yâva dvârakosâ aggalatṭhapanâyâ âlokasandhi parikammâyâ dvitticchadanassa pariyâyam appaharite ṭhitena adhiṭṭhâtabbam tato ce uttarim appaharite'pi ṭhito adhiṭṭhaheyya pâcittiyaṃ.

(20) Yô pana bhikkhu jânam sappâṇakam udakam tiṇam vâ mattikam vâ siñceyya vâ siñcâpeyya vâ pâcittiyaṃ

v Bhûtagâma vaggo dutiyo v

(21) Yô pana bhikkhu asammato bhikkhuniyo ovadeyya pâcittiyaṃ.

(22) Sammato'pi ce bhikkhu atthaṅgate sûriye bhikkhuniyo ovadeyya pâcittiyaṃ.

(23) Yô pana bhikkhu bhikkhunûpassayam upasaṅkamitvâ bhikkhuniyo ovadeyya aññatra samayâ pâcittiyaṃ. Tatth'âyam samayo gilânâ hoti bhikkhunî ayam tattha samayo.

(24) Yô pana bhikkhu evam vadeyya Âmisahetu * bhikkhû bhikkhuniyo ovađantî ti pâcittiyaṃ.

(25) Yô pana bhikkhu aññâtikâyâ bhikkhuniyâ cîvaram dadeyya aññatra pârivaṭṭakâ pâcittiyaṃ.

(26) Yô pana bhikkhu aññâtikâyâ bhikkhuniyâ cîvaram sibbeyya vâ sabbâpeyya vâ pâcittiyaṃ.

(27) Yô pana bhikkhu bhikkhuniyâ saddhim samvidhâyâ ekaddhâna maggam paṭipajjeyya antamaso gâmantarampi aññatra samayâ pâcittiyaṃ. Tatth'âyam samayo:

satthagamanīyo hoti maggo sâsaṅkasammato sappatibhayo; ayam tattha samayo.

(28) Yô pana bhikkhu bhikkhuniyâ saddhiṃ saṃvidhâya ekam nâvaṃ abhirûheyya uddhagâminiṃ vâ adhogâminiṃ vâ aññatra tiriyantaraṇâya pâcittiyam.

(29) Yô pana bhikkhu jânaṃ bhikkhunîparipâcitam piṇḍapâtam bhuñjeyya aññatra pubbe gihisamârambhâ pâcittiyam.

(30) Yô pana bhikkhu bhikkhuniyâ saddhiṃ eko ekâya raho nisajjam kappeyya pâcittiyam

v Ovâdavaggo tatiyo v

(31) Agilânena bhikkhunâ eko âvasathapiṇḍo bhuñjitabbo tato ce uttarim bhuñjeyya pâcittiyam.

(32) Gaṇabhojane aññatra samayâ pâcittiyam. Tatth'âyam samayo: gilânâ samayo cîvaradâna samayo cîvarakâra samayo addhânagamana samayo nâvâbhirûhana samayo mahâsamayo samaṇabhatta samayo; ayam tattha samayo.

(33) Paramparabhojane aññatra samayâ pâcittiyam. Tattha Yam samayo: gilânâ samayo cîvaradâna samayo cîvarakâra samayo; ayam tattha samayo.

(34) Bhikkhum pan'eva kulam upagatam pûvehi vâ manthehi vâ abhihaṭṭhum pavâreyya âkaṅkhamâna bhikkhunâ dvittipattapûrâ paṭiggahetabbâ. Tato ce uttarim paṭiggaṇheyya pâcittiyam. Dvittipattapûre paṭiggahetvâ tato nîharitvâ bhikkhûhi saddhiṃ saṃvibhajitabbam; ayam tattha sâmicî.

(35) Yô pana bhikkhu bhuttâvî pavârîto anatirittam khâdanîyam vâ bhojanîyam vâ khâdeyya vâ bhuñjeyya vâ pâcittiyam.

(36) Yô pana bhikkhu bhikkhum bhuttâvim pavârîtam anatirittena khâdanîyena vâ bhojanîyena vâ abhihaṭṭhum pavâreyya handa bhikkhu khâda vâ bhuñja vâ ti jânam âsâdanâpekkho bhuttasmim pâcittiyam.

(37) Yô pana bhikkhu vikâle khâdanîyam vâ bhojanîyam vâ khâdeyya vâ bhuñjeyya vâ pâcittiyam.

(38) Yô pana bhikkhu sannidhikârakam khâdanîyam vâ bhojanîyam vâ khâdeyya vâ bhuñjeyya vâ pâcittiyam.

(39) Yâni kho pana tâni pañîtabhojanâni seyyathîdam: sappi navanîtam telam madhu phañîtam maccho maṃsam khîram dadhi. Yô pana bhikkhu evarûpâni

pañâtabhojanâni agilâno attano atthâya viññâpetvâ bhuñjeyya pâcittiyam.

(40) Yô pana bhikkhu adinnam mukhadvâram âhâram âhareyya aññatra udakadantaponâ pâcittiyam

v Bhojanavaggo catuttho v

(41) Yô pana bhikkhu acelakassa vâ paribbâjakassa vâ paribbâjikâya vâ sahatthâ khâdanîyam vâ bhojananîyam vâ dadeyya pâcittiyam.

(42) Yô pana bhikkhu bhikkhum evam vadeyya ' Eh'âvuso gâmam vâ nigamam vâ piñḍâya pavisissâmâ ti. Tassa dâpetvâ vâ adâpetvâ vâ uyyojeyya Gacch'âvuso na me tayâ saddhim kathâ vâ nisajjâ vâ phâsu hoti ekakassa me kathâ vâ nisajjâ vâ phâsu hoti ti. Etad'eva paccayam karitvâ anaññam pâcittiyam.

(43) Yô pana bhikkhu sabhojane kule anupakkhajja nisajjam kappeyya pâcittiyam.

(44) Yô pana bhikkhu mâtugâmena saddhim raho pañicchanne âsane nisajjam kappeyya pâcittiyam.

(45) Yô pana bhikkhu mâtugâmena saddhim eko ekâya raho nisajjam kappeyya pâcittiyam.

(46) Yô pana bhikkhu nimantito sabhatto samâno santam bhikkhum anâpucchâ purebhattam vâ pacchâbhattam vâ kulesu cârittam âpajjeyya aññatra samayâ pâcittiyam. Tatth'âyam samayo: cîvaradâna samayo cîvarakâra samayo; ayam tattha

samayo.

(47) Agilânena bhikkhunâ catumâsapaccaya pavâraṇâ sâditabbâ aññatra punapavâraṇâya aññatra nīcapavâraṇâya tato ce uttarim sâdiyeyya pâcittiyam.

(48) Yô pana bhikkhu uyyuttam senam dassanâya gaccheyya aññatra tathârûpapaccayâ pâcittiyam.

(49) Siyâ ca tassa bhikkhuno kocid'eva paccayo senam gamanâya dvirattatirattam tena bhikkhunâ senâya vasitabbam. Tato ce uttarim vaseyya pâcittiyam.

(50) Dvirattatirattañce bhikkhu senâya vasamâno uyyodhikam vâ balaggam vâ senâbyûham vâ anīkadassanam vâ gaccheyya pâcittiyam

v Acelakavaggo pañcamo v

(51) Surâmerayapâne pâcittiyam.

(52) Aṅgulipatodake pâcittiyam.

(53) Udale hassadhamme ¹⁰ pâcittiyam.

(54) Anâdariye pâcittiyam.

(55) Yô pana bhikkhu bhikkhum bhimsâpeyya pâcittiyam.

(56) Yô pana bhikkhu agilâno visīvanâpekkho jotim samâdaheyya vâ samâdahâpeyya vâ aññatra tathârûpapaccayâ pâcittiyam.

(57) Yô pana bhikkhu orenadḍhamâsam nhâyeyya aññatra samayâ pâcittiyam. Tatth'âyam samayo: diyaḍḍho mâso seso gimhânan'ti vassânassa paṭhamo mâso icc'ete adḍhateyyamâsâ unhasamayo parilâhasamayo gilânâ samayo kammamayo addhânagamasamayo vâtavuṭṭhisamayo; ayam tattha samayo.

(58) Navam pana bhikkhunâ cīvaralâbhena tiṇṇam dubbaṇṇakara ṇānam aññataram dubbaṇṇakaraṇam âdâtabbam nīlam vâ kaddamam vâ kâlasāmam vâ. Anâdâ ce bhikkhu tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam navam cīvaram paribhuñjeyya pâcittiyam.

(59) Yô pana bhikkhu bhikkhussa vâ bhikkhuniyâ vâ sikkhamânâya vâ sâmaṇerassa vâ sâmaṇeriyâ vâ sāmam cīvaram vikappetvâ apaccuddhârakam ¹¹ paribhuñjeyya pâcittiyam.

(60) Yô pana bhikkhu bhikkhussa pattam vâ cīvaram vâ nisīdanam vâ sūcigharam vâ kâyabandhanam vâ apanidheyya vâ apanidhâpeyya vâ antamaso hassâpekkho'pi ¹²

pâcittiyam

v Surabaya vaggo chaṭṭho v

- (61) Yô pana bhikkhu sañcicca pâṇam jîvitâ voropeyya pâcittiyam.
- (62) Yô pana bhikkhu jânam sappâṇakam udakam paribhuñjeyya pâcittiyam.
- (63) Yô pana bhikkhu jânam yathâ dhammam nihatâdhikaraṇam punakammâya ukkoṭeyya pâcittiyam.
- (64) Yô pana bhikkhu bhikkhussa jânam duṭṭhullam âpattim paṭicchâdeyya pâcittiyam.
- (65) Yô pana bhikkhu jânam ûnavâsativassam puggalam upasampâdeyya so ca puggalo anupasampanno te ca bhikkhû gârayhâ idam tasmim pâcittiyam.
- (66) Yô pana bhikkhu jânam theyyasatthena saddhim samvidhâya ekaddhâna maggam paṭipajjeyya antamaso gâmantarampi pâcittiyam.
- (67) Yô pana bhikkhu mâtugâmena saddhim samvidhâya ekaddhâna maggam paṭipajjeyya antamaso gâmantarampi pâcittiyam.
- (68) Yô pana bhikkhu evam vadeyya Tathâham Bhagavatâ dhammam desitam âjânâmi yathâ ye'me antarâyikâ dhammâ vuttâ Bhagavatâ te paṭisevato nâlam antarâyâyâ ti. So bhikkhu bhikkhûhi evam'assa vacanîyo Mâ âyasmâ evam avaca mâ Bhagavantam abbhâcikkhi na hi sâdhu Bhagavato abbhakkhânam na hi Bhagavâ evam vadeyya. Anekariyâyena âvuso antarâyikâ dhammâ¹³ vuttâ Bhagavatâ alaṅca pana te paṭisevato antarâyâyâ ti. Evaṅca so bhikkhu bhikkhûhi vuccamâno tath'eva paggaṇheyya so bhikkhu bhikkhûhi yâvatatiyam samanubhâsitaḅbo tassa paṭinissaggâya. Yâvatatiyañce samanubhâsiyamâno tam paṭinissajjeyya icc'etam kusalam no ce paṭinissajjeyya pâcittiyam.
- (69) Yô pana bhikkhu jânam tathâvâdinâ bhikkhunâ akaṭânudhammena tam diṭṭhim appaṭinissatṭhena saddhim sambhuñjeyya vâ samvaseyya vâ saha vâ seyyam kappeyya pâcittiyam.
- (70) Samaṇuddeso'pi ce evam vadeyya Tathâham Bhagavatâ dhammam desitam âjânâmi yathâ ye'me antarâyikâ dhammâ¹³ vuttâ Bhagavatâ te paṭisevato nâlam antarâyâyâ ti So samaṇuddeso bhikkhûhi evamassa vacanîyo Mâ âvuso samaṇuddesa evam avaca mâ Bhagavantam abbhâcikkhi na hi sâdhu Bhagavato abbhakkhânam na hi Bhagavâ evam vadeyya. Anekariyâyena âvuso samaṇuddesa antarâyikâ dhammâ vuttâ Bhagavatâ alaṅca pana te paṭisevato antarâyâyâ ti Evaṅca so samaṇuddeso bhikkhûhi vuccamâno tath'eva paggaṇheyya so samaṇuddeso bhikkhûhi evamassa vacanîyo Ajjatagge te âvuso samaṇuddesa na c'eva so Bhagavâ satthâ apadisitaḅbo yampi c'aññe samaṇuddesâ labhanti bhikkhûhi saddhim dvirattatirattam sahaseyyam sâ'pi te n'atthi cara pire vinassâ ti Yô pana bhikkhu jânam tathânâsitam samaṇuddesam upalâpeyya vâ upaṭṭhâpeyya vâ sambhuñjeyya vâ saha vâ seyyam

kappeyya pâcittiyam

v Sappânavaggo¹⁴ sattamo v

(71) Yô pana bhikkhu bhikkhûhi sahadhammikaṃ vuccamâno evaṃ vadeyya Na tâvâhaṃ âvuso etasmiṃ sikkhâpade sikkhissâmi yâva n'aññaṃ bhikkhuṃ byattaṃ vinayadharaṃ paripucchâmî ti pâcittiyam. Sikkhamâna bhikkhave bhikkhunâ aññatabbaṃ paripucchitabbaṃ paripañhitabbaṃ; ayam tattha sâmi.

(72) Yô pana bhikkhu pâtimokkhe uddissamâne evaṃ vadeyya Kimpan'imehi khuddânukhuddakehi sikkhâpadehi uddiṭṭhehi yâvad'eva kukkuccâya vihesâya vilekhâya samvattantî ti. Sikkhâpadavivaṇṇanake ¹⁵ pâcittiyam.

(73) Yô pana bhikkhu anvaḍḍhamâsaṃ pâtimokkhe uddissamâne evaṃ vadeyya Idân'eva kho ahaṃ âjânâmi ¹⁶ ayampi kira dhammo suddhagato suddhappariyâpanno anvaḍḍhamâsaṃ uddesaṃ âgacchatî ti Tañce bhikkhuṃ aññe bhikkhû jāneyyuma Nisinnapubbaṃ iminâ bhikkhunâ dvittikkhattuṃ pâtimokkhe uddissamâne ko pana vâdo bhiyyo ti na ca tassa bhikkhuno aññâkkena mutti atthi. Yañca tattha âpattiṃ âpanno tañca yathâdhammo kâretabbo uttariñc'assa moho âropetabbo Tassa te âvuso alâbhâ tassa te dulladdhaṃ. Yaṃ tvaṃ pâtimokkhe uddissamâne na sâdhukaṃ aṭṭhikatvâ manasikarosi ti Idaṃ tasmim mohanake pâcittiyam.

(74) Yô pana bhikkhu bhikkhussa kupito anattamano pahâraṃ dadeyya pâcittiyam.

(75) Yô pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya pâcittiyam.

(76) Yô pana bhikkhu bhikkhuṃ amûlakena sañghâdisesena anuddhamseyya pâcittiyam.

(77) Yô pana bhikkhu bhikkhussa sañcicca kukkuccaṃ upadaheyya Iti'ssa muhuttampi aphâsu bhavissati ti etad'eva paccayaṃ karitvâ anaññaṃ pâcittiyam.

(78) Yô pana bhikkhu bhikkhûnaṃ bhaṇḍana-jâtânaṃ kalahajâtânaṃ vivâdâpannânaṃ upassutiṃ tiṭṭheyya Yaṃ ime bhaṇissanti taṃ sossâmi ti Etadeva paccayaṃ karitvâ

anaññaṃ pâcittiyaṃ.

(79) Yô pana bhikkhu dhammikânaṃ kammânaṃ chandaṃ datvâ pacchâ khiyyanadhammaṃ ¹⁷ âpajjeyya pâcittiyaṃ.

(80) Yô pana bhikkhu saṅghe vinicchayakathâya vattamânâya chandaṃ adatvâ uṭṭhâyâsanâ pakkameyya pâcittiyaṃ.

(81) Yô pana bhikkhu samaggena saṅghena cîvaram datvâ pacchâ khiyyanadhammaṃ ¹⁷ âpajjeyya Yathâsanthutaṃ bhikkhû saṅghikaṃ lâbhaṃ pariṇâmentî ti pâcittiyaṃ.

(82) Yô pana bhikkhu jânaṃ saṅghikaṃ lâbhaṃ pariṇataṃ puggalassa pariṇâmeyya pâcittiyaṃ

v Sahadhammika vaggo aṭṭhamo v

(83) Yô pana bhikkhu rañño khattiyassa muddhâbhisittassa anikkhantarâjake aniggataratanake pubbe appaṭisaṃvidito indakhîlaṃ atikkâmeyya pâcittiyaṃ.

(84) Yô pana bhikkhu ratanaṃ vâ ratanasamma taṃ vâ aññatra ajjhârâmâ vâ ajjhâvasathâ vâ uggaṇheyya vâ uggaṇhâpeyya vâ pâcittiyaṃ. Ranaṃ vâ pana bhikkhunâ ratanasamma taṃ vâ ajjhârâme vâ ajjhâvasathe vâ uggahetvâ vâ uggaṇhâpetvâ ¹⁸ vâ nikkhipitabbaṃ Yassa bhavissati so harissatî ti; ayaṃ tattha sâmicî.

(85) Yô pana bhikkhu santaṃ bhikkhuṃ anâpucchâ vikâle gâmaṃ paviseyya aññatra tathârûpâ accâyikâ karaṇîyâ pâcittiyaṃ.

(86) Yô pana bhikkhu aṭṭhimayaṃ vâ dantamayaṃ vâ visâṇamayaṃ vâ sûcigharam kârâpeyya bhedanakaṃ pâcittiyaṃ.

(87) Navam pana bhikkhunâ mañcaṃ vâ pîṭhaṃ vâ kârâyamânaena aṭṭhaṅgulapâdakaṃ kâretabbaṃ sugataṅgulena aññatra heṭṭhimâya aṭaniyâ; taṃ atikkâmayato chedanakaṃ pâcittiyaṃ.

(88) Yô pana bhikkhu mañcaṃ vâ pîṭhaṃ vâ tûlonaddhaṃ kârâpeyya uddâlanakaṃ pâcittiyaṃ.

(89) Nisîdanam pana bhikkhunâ kârâyamânaena pamâṇikaṃ kâretabbaṃ; tatr'idam pamâṇam dîghaso dve vidatthiyo sugatavidatthiyâ tiriyaṃ diyaḍḍham dasâ vidatthi. Taṃ atikkâmayato chedanakaṃ pâcittiyaṃ.

(90) Kaṇḍupaṭicchâdim pana bhikkhunâ kârâyamânaena pamâṇikâ kâretabbâ; tatr'idam pamâṇam dîghaso catasso vidatthiyo sugatavidatthiyâ tiriyaṃ dve vidatthiyo. Taṃ atikkâmayato chedanakaṃ pâcittiyaṃ.

(91) Vassikasâṭikaṃ pana bhikkhunâ kârâyamânaena pamâṇikâ kâretabbâ; tatr'idam pamâṇam dîghaso cha vidatthiyo sugatavidatthiyâ tiriyaṃ aḍḍhateyyâ. Taṃ

atikkâmayato chedanakaṃ pācittiyaṃ.

**(92) Yô pana bhikkhu sugatacîvarappamâ ñaṃ cîvaram kârâpeyya atirekaṃ
vâ chedanakaṃ pācittiyaṃ. Tatr'idaṃ sugatassa sugatacîvarappamâṇaṃ
dîghaso nava vidatthiyo sugatavidatthiyâ tiriyaṃ cha vidatthiyo idaṃ sugatassa
sugatacîvarappamâṇaṃ**

v Ratanavaggo navamo v

**Uddiṭṭhâ kho âyasmanto dvenavuti pācittiyâ dhammâ. Tatth'âyasmante pucchâmi
Kacci'ttha parisuddhâ? Dutiyampi pucchâmi Kacci'ttha parisuddhâ? Tatiyampi
pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto tasmâ tuñhî evam etaṃ
dhârayâmi.**

Pācittiyâ 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 ns, 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.

pâtidesanîyâ dhammâ

Imê khô pan'âyasmantô cattârô pâtidêsanîyâ dhammâ uddêsam âgacchanti.

(1) Yô pana bhikkhu aññâtikâya bhikkhuniyâ antaragharam pavitthâya hatthato khâdanîyam vâ bhojanîyam vâ sahatthâ paṭiggahetvâ khâdeyya vâ bhuñjeyya vâ; paṭidesetabbam tena bhikkhunâ Gârayham âvuso dhammam âpajjim asappâyam pâtidêsanîyam tam paṭidesemî ti

(2) Bhikkhû pan'eva kulesu nimantitâ bhuñjanti. Tatra ce ¹⁹ bhikkhunî vosâsamânarûpâ tthitâ hoti Idha sûpam detha idha odanam dethâ ti Tehi bhikkhûhi sâ bhikkhunî apasâdetabbâ Apasakka tâva bhagini yâva bhikkhû bhuñjantî ti Ekassa'pi ce bhikkhuno nappaṭibhâseyya tam bhikkhunim apasâdetum Appasakka tâva bhagini yâva bhikkhû bhuñjantî ti; paṭidesetabbam tehi bhikkhûhi Gârayham âvuso dhammam âpajjimhâ asappâyam pâtidêsanîyam tam paṭidesemâ ti

(3) Yâni kho pana tâni sekkhasammatâni kulâni. Yô pana bhikkhu tathârûpesu sekkhasammatesu kulesu pubbe animantito agilâno khâdanîyam vâ bhojanîyam vâ sahatthâ paṭiggahetvâ khâdeyya vâ bhuñjeyya vâ; paṭidesetabbam tena bhikkhunâ Gârayham âvuso dhammam âpajjim asappâyam pâtidêsanîyam tam paṭidesemî ti

(4) Yâni kho pana tâni âraññakâni senâsanâni sâsaṅkasammatâni sappaṭibhayâni Yô pana bhikkhu tathârûpesu senâsanesu viharanto ²⁰ pubbe appaṭisaṃviditam khâdanîyam vâ bhojanîyam vâ ajjhârâme sahatthâ paṭiggahetvâ agilâno khâdeyya vâ bhuñjeyya vâ; paṭidesetabbam tena bhikkhunâ Gârayham âvuso dhammam âpajjim asappâyam pâtidêsanîyam tam paṭidesemî ti Udditthâ kho âyasmanto cattâro pâtidêsanîyâ dhammâ.

Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ?

Dutiyampi pucchâmi Kacci'ttha parisuddhâ?

Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto tasmâ tuṅhî evam etaṃ dhârayâmi.

Pâtidesanîyâ niṭṭhitâ

Patidesaniya

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.”

sekhiyâ dhammâ

Imê khô pan'âyasmantô sêkhiyâ dhammâ uddêsaṃ âgacchanti

- (1) Parimaṇḍalaṃ nivâsessâmî ti sikkhâ karaṇîyâ.
- (2) Parimaṇḍalaṃ pârupissâmî ti sikkhâ karaṇîyâ.
- (3) Supaṭicchanno²¹ antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (4) Supaṭicchanno²¹ antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (5) Susaṃvuto antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (6) Susaṃvuto antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (7) Okkhittacakkhu antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (8) Okkhittacakkhu antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (9) Na ukkhittakâya antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (10) Na ukkhittakâya antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (11) Na ujjagghikâya antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (12) Na ujjagghikâya antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (13) Appasaddo antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (14) Appasaddo antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (15) Na kâyappacâlakaṃ antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (16) Na kâyappacâlakaṃ antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (17) Na bâhuppacâlakaṃ antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (18) Na bâhuppacâlakaṃ antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (19) Na sîsappacâlakaṃ antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (20) Na sîsappacâlakaṃ antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (21) Na khambhakato antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (22) Na khambhakato antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (23) Na oḡuṇṭhito antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (24) Na oḡuṇṭhito antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.
- (25) Na ukkuṭikâya antaraghare gamissâmî ti sikkhâ karaṇîyâ.
- (26) Na pallatthikâya²² antaraghare nisîdissâmî ti sikkhâ karaṇîyâ.

Chabbîsati sâruppâ

- (1) Sakkaccaṃ piṇḍapâtaṃ paṭiggahessâmî ti sikkhâ karaṇîyâ.
- (2) Pattasaññî piṇḍapâtaṃ paṭiggahessâmî ti sikkhâ karaṇîyâ.
- (3) Samasûpakaṃ piṇḍapâtaṃ paṭiggahessâmî ti sikkhâ karaṇîyâ.
- (4) Samatittikaṃ piṇḍapâtaṃ paṭiggahessâmî ti sikkhâ karaṇîyâ.
- (5) Sakkaccaṃ piṇḍapâtaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (6) Pattasaññî piṇḍapâtaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.

- (7) Sapadânaṃ piṇḍapâtaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (8) Samasûpakaṃ piṇḍapâtaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (9) Na thûpato ²³ omadditvâ piṇḍapâtaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (10) Na sûpaṃ vâ byañjanaṃ vâ odanena paṭicchâdessâmi bhiyyokamyataṃ upâdâyâ ti sikkhâ karaṇîyâ.
- (11) Na sûpaṃ vâ odanaṃ vâ agilâno attano atthâya viññâpetvâ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (12) Na ujjhânaṣaṇṇî paresaṃ pattaṃ olokessâmî ti sikkhâ karaṇîyâ.
- (13) Nâtimahantaṃ kavaḷaṃ karissâmî ti sikkhâ karaṇîyâ.
- (14) Parimaṇḍalaṃ âlopaṃ karissâmî ti sikkhâ karaṇîyâ.
- (15) Na anâhaṭṭe kavaḷe mukhadvâraṃ vivarissâmî ti sikkhâ karaṇîyâ.
- (16) Na bhuñjamâno sabbāṃ hatthaṃ mukhe pakkhipissâmî ti sikkhâ karaṇîyâ.
- (17) Na sakavaḷena mukhena byâharissâmî ti sikkhâ karaṇîyâ.
- (18) Na piṇḍukkhepaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (19) Na kavaḷâvacchedakaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (20) Na avagaṇḍakâraṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (21) Na hatthaniddhûnakaṃ ²⁴ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (22) Na sitthâvakâraṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (23) Na jivhânicchâraṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (24) Na capucapukâraṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (25) Na surusurukâraṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (26) Na hatthanillehakaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (27) Na pattanillehakaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (28) Na oṭṭha nillehakaṃ bhuñjissâmî ti sikkhâ karaṇîyâ.
- (29) Na sâmisena hatthena pâñiyathâlakāṃ paṭiggahessâmî ti sikkhâ karaṇîyâ.
- (30) Na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessâmî ti sikkhâ karaṇîyâ

v Samatiṃsa bhojanapaṭisaṃyuttâ v

- (1) Na chattapâṇissa agilânassa dhammaṃ desissâmî ti ²⁵ sikkhâ karaṇîyâ.
- (2) Na daṇḍapâṇissa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (3) Na satthapâṇissa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (4) Na âvudhapâ ṇissa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (5) Na pâdukârûḷhassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (6) Na upâhanârûḷhassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (7) Na yânatatassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (8) Na sayanagatassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (9) Na pallatthikâya nisinnassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (10) Na veṭṭhitasâsassa ²⁶ agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (11) Na oguṇṭhitasâsassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (12) Na chamâyāṃ nisîditvâ âsane nisinnassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.
- (13) Na nîce âsane nisîditvâ uce âsane nisinnassa agilânassa dhammaṃ desissâmî ti sikkhâ karaṇîyâ.

(14) Na ʘhito 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 dhammadesanâpaṭisaṃyuttâ 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 ðhito agilāno uccāraṃ vā passāvaṃ vā karissāmī ti sikkhā karaṇīyā.**
- (2) **Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti sikkhā karaṇīyā.**
- (3) **Na uduke agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti sikkhā karaṇīyā**

v Tayo pakkiṇṇakā v

Uddiṭṭhā kho āyasmanto sekhiyā dhammā. Tatth'āyasmante pucchāmi Kacci'ttha parisuddhā? Dutiyampi pucchāmi Kacci'ttha parisuddhā? Tatiyampi pucchāmi Kacci'ttha parisuddhā? Parisuddh'etth'āyasmanto tasmā tuṇhī evam etaṃ dhārayāmi.

Sekhiyā niṭṭhitā

Part Four: The 3 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.*

Imê khô pan'âyasmantô sattâdhikaraṇasamathâ dhammâ uddêsaṃ âgacchanti

Uppannuppannânaṃ adhikaraṇânaṃ samathâya vûpasamâya:

(1) Sammukhâvinayo dâtabbo (2) Sativinayo dâtabbo

(3) Amûlḥavinayo dâtabbo (4) Paṭiññâtakâraṇaṃ

(5) Yebhuyyasikâ (6) Tassa-pâpiyasikâ

(7) Tiṇa - vatthârako 'ti Uddiṭṭhâ kho âyasmanto sattâdhikaraṇasamathâ dhammâ.

Tatth'âyasmante pucchâmi Kacci'ttha parisuddhâ? Dutiyampi pucchâmi Kacci'ttha parisuddhâ? Tatiyampi pucchâmi Kacci'ttha parisuddhâ? Parisuddh'etth'âyasmanto tasmâ tuṇhî evam etaṃ dhârayâmi. Sattâdhikaraṇasamathâ niṭṭhitâ

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 reprovved 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-dutiya-kamma*).

Uddiṭṭhaṃ kho âyasmanto nidânaṃ. Uddiṭṭhâ cattâro pārâjikâ dhammâ. Uddiṭṭhâ terasa saṅghâdisesâ dhammâ. Uddiṭṭhâ dve aniyatâ dhammâ. Uddiṭṭhâ tiṃsa nissaggiyâ

pâcittiyâ dhammâ. Uddiṭṭhâ dvenavuti pâcittiyâ dhammâ. Uddiṭṭhâ cattâro pâṭidesanîyâ dhammâ. Uddiṭṭhâ sekhiyâ dhammâ. Uddiṭṭhâ sattâdhikaraṇasamathâ dhammâ. Ettakantassa Bhagavato suttâgatam sutta pariyâpannam anvaḍḍhamâsam uddesam âgacchati. Tattha sabbeh'eva samaggehi sammodamânehi avivâdamânehi ²⁷ sikkhitabbanti Bhikkhu pâṭimokkham niṭṭhitam Sâdhu bhantê (*âvuso*)

Saccakiriya Gâthâ (Concluding Verses)

(Chief Monk: **Handa mayam saccakiriya gâthâ Yô bhaṇâma se**)

Natthi me saraṇam aññam Buddho me saraṇam varam Etena sacca vajjena Sotthi me hotu sabbadâ.

Natthi me saraṇam aññam Dhammo me saraṇam varam Etena sacca vajjena Sotthi me hotu sabbadâ.

Natthi me saraṇam aññam Saṅgho me saraṇam varam 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.

Sîluddesapâñhâ

(Chief Monk: **Handa mayam sîluddesapâṭho bhaṇâma se**)

Bhâsitam idam tēna Bhagavatâ jânatâ passatâ arahatâ sammâsambuddhena

Sampanna sîlâ bhikkhave viharatha sampanna pâṭimokkhâ

pâṭimokka samvara samvutâ viharatha âcâra gocara sampannâ

aṇumattesu vajjesu bhaya dassâvî samâdâya sikkhatha sikkhâpadesu ti.

Tasmâ tihamhehi sikkhitabbam: Sampanna sîlâ viharissâma sampanna pâṭimokkhâ Pâṭimokkha samvara samvutâ viharissâma âcâra gocara sampannâ aṇumattesu vajjesu bhaya dassâvî samâdâya sikkhissâma sikkhâpa desu ti. Evañhi no sikkhitabbam.

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 Pâtimokkhâ. Live restrained with

the restraint of the Pâtimokkhâ, consummate in your behavior & sphere of activity Train yourselves, having undertaken the training rules, seeing danger in the slightest faults. Therefore we should train ourselves: .We will live consummate in virtue, consummate in the Pâtimokkhâ. We will live restrained with the restraint of the Pâtimokkhâ, 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 mayam tâyana gâthâ Yô bhañâma se**)

Chindasotam parakkamma Kâme panûda brâhmaña Nappahâya muni kâme

Nekattamupapajjati. Kayirâ ce kayirâthenam Daḷhamenam parakkame Sithilo hi paribbâjo Bhiyyo âkirate rajam. Akatam dukkatam seyyo Pacchâ tappati dukkatam

Katañca sukatham seyyo Yam katvâ nânutappati. Kuso yathâ duggahito Hatthamevânukantati Sâmaññam dupparâmattham Nirayâyûpakaḍḍhati.

Yañkiñci sithilam kammam Sañkiliṭṭhañca yam vatam Sañkassaram brahmacariyam

Na tam 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

Uddiṭṭham kho tēna Bhagavatâ jânatâ passatâ arahatâ sammâ sambuddhena:

Ovâda pâṭimokkham tîhi gâthâhi.

Khanṭi paramam Tapô tîtikkhâ Nibbânam paramam vadanti buddhâ,

Na hi pabbajito parûpaghâtî Sama.no hoti param viheṭṭhayanto

Sabba pâpassa akara.nam,

Sâ cittâ pariyodapanam:

Kusalassûpa sampadâ,

Êtam buddhâ na sâsanam.

Anûpa vâdo anûpa ghâto

Mattaññutâ ca bhattasmim

Adhicitte ca âyogo:

Pâṭimokkhe ca samvaro

Pantañca sayan'âsanam.

Êtam buddhâ na sâsananti.

Worthy One Rightly Self awakened: the Pâtimokkhâ 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 Pabbakiccaṃ

Pavâraṇâkaraṇato pubbe navavidhaṃ pabbakiccaṃ kâtabbaṃ hoti. Taṇṭhânasammajjanaṇca; tattha padîpujjalanaṇca; âsanapaṇṇapanaṇca; pânyaparibhojanîyûpaṭṭhapananaṇca; chandârahânaṃ bhikkhûnaṃ chandâharaṇaṇca; tesaṇṇeva akatapavâra ṇampi âharaṇaṇca; utukkhânaṇca; bhikkhugaṇanâ ca; bhikkhunînamovâdo câ 'ti.

Tattha purimâni cattâri (*purimesu catûsu kiccesu padîpakiccaṃ idâni suriyâlokassa atthitâya natthi aparâni tîṇi*) **bhikkhûnaṃ vattaṃ jânantehi bhikkhûhi** (*ârâmikehipi/sâmaṇerehipi/bhikkhûhipi*) **katâni pariniṭṭhitâni honti. Chandâharaṇa pavâraṇâ âharaṇâni pana imissaṃ sîmâyam hatthapâsam vijahitvâ nisinnânaṃ bhikkhûnaṃ abhâvato natthi. Utukkhânaṃ nâma ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhanti evaṃ utu-âcikkhanaṃ; utûnîdha pana sâsane hemanta-gimha-vassânânaṃ vasena tîṇi honti. Ayaṃ vassânotu imasmiṇca utumhi satta ca uposathâ ekâ ca pavâraṇâ iminâ pakkhena: ekâ pavâraṇâ sampattâ paṇa uposathâ atikkantâ dve uposathâ avasiṭṭhâ. Iti evaṃ sabbehi âyasmantehi utukkhânaṃ dhâretabbaṃ. Evaṃ bhantê** (*âvuso*). **Bhikkhugaṇanâ nâma imasmiṃ pavâraṇagge pavâraṇatthâya sannipatitâ bhikkhû ettakâti bhikkhûnaṃ gaṇanâ. Imasmiṃ pana uposathagge cattârô** (*number of monks in Pâli*) **bhikkhû sannipatitâ honti Iti sabbehi âyasmantehi bhikkhu gaṇanâpi dhâretabbâ. Evaṃ bhantê** (*âvuso*). **Bhikkhunînamovâdo pana idâni tâsam natthitâya natthi. Iti sakaraṇokâsânaṃ pabbakiccânaṃ katattâ nikkaraṇokâsânaṃ pabbakiccânaṃ pakatiyâ pariniṭṭhitattâ evantaṃ navavidhaṃ pabbakiccaṃ pariniṭṭhitaṃ hoti. Niṭṭhite ca Pabbakicce. Sace so divaso cātuddasî-pañṇarasî-sâmaggînamaññataro yathâjja pavâranâ pañṇarasî** (*cātuddasî/sâmaggî*) **yâvatikâ ca bhikkhû kammappattâ saṅgha pavâraṇârahâ pañca vâ tato vâ atirekâ pakatattâ pārâjikaṃ anâpannâ saṅghena vâ anukkhittâ te ca kho hatthapâsam avijahitvâ ekasîmâyam ṭhitâ**

tesañca vikālabhojanādivasena vatthu sabhāgāpattiyo ce na

Telling the Season

Normal Season (*Eight Upôsatha*)

Ayam hēmantōtu (*gimhotu/vassānotu*) imasmiñca utumhi aṭṭha uposathā iminā pakkhena ...

- 2nd Eko uposatho sampatto eko uposatho atikkanto cha uposathā avasiṭṭhā
 3rd Eko uposatho sampatto dve uposatho atikkantā pañca 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 pañca uposatho atikkantā dve uposathā avasiṭṭhā.
 7th Eko uposatho sampatto cha uposatho atikkantā eko uposathā avasiṭṭhā.
 8th Eko uposatho sampatto satta uposatho atikkantā aṭṭha uposathā paripuṇṇā.

Additional Month Season (*Ten Upôsatha*)

Ayam gimhotu imasmiñca utumhi adhikamāsavasena dasa uposathā iminā pakkhena ...

- 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 pañca uposathā avasiṭṭhā.
 6th Eko uposatho sampatto pañca uposatho atikkantā cattāro uposathā avasiṭṭhā.
 7th Eko uposatho sampatto cha uposatho atikkantā tayo uposathā avasiṭṭhā.
 8th Eko uposatho sampatto satta uposatho atikkantā dve uposathā paripuṇṇā.
 9th Eko uposatho sampatto aṭṭha uposatho atikkantā eko uposatho avasiṭṭho.
 10th Eko uposatho sampatto nava uposathā atikkantā dasa uposathā paripuṇṇā.

Normal Season with Pavâraṇā

... satta ca uposathā ekā ca pavâraṇā iminā pakkhena ...

- 1st Eko uposatho sampatto cha ca uposathā ekā ca pavâraṇā avasiṭṭhā.
 2nd Eko uposatho sampatto eko uposatho atikkanto pañca ca uposathā ekā ca pavâraṇā avasiṭṭhā.
 3rd Eko uposatho sampatto dve uposatho atikkantā cattāro ca uposathā ekā ca pavâraṇā avasiṭṭhā.
 4th Eko uposatho sampatto tayo uposatho atikkantā tayo ca uposathā ekā ca pavâraṇā avasiṭṭhā.
 5th Eko uposatho sampatto cattāro uposatho atikkantā dve ca uposathā ekā ca pavâraṇā avasiṭṭhā.
 6th Eko pavâraṇā sampattā pañca uposathā atikkantā dve uposathā avasiṭṭhā.
 7th Eko uposatho sampatto pañca ca uposatho ekā ca pavâraṇā atikkantā eko uposatho

avasiṭṭho.

8th Eko uposatho sampatto cha ca uposatho ekâ ca pavâraṇâ atikkantâ satta ca uposathâ ekâ ca pavâraṇâ paripuṇṇâ.

Notes on Variant Readings in the Pâṭimokkha

The text is based on Ven. Ñâṇamoli's edition for Mahâmakûṇarâjavidyâlaya of Bangkok 1969. Minor changes have been made to the punctuation. The Burmese Edition used for comparison was a manual for bhikkhus published by Mahâsî 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 'aóóhamâso'.
6. BE has 'viyyati' for 'vîyati'.
7. BE has 'pubbupagataü' for 'pubbûpagataü'.
8. BE adds the word 'therâ'. Only theras would have admonished bhikkhunîs.
9. BE omits 'evaü vadeyya'.
10. BE has 'hasadhamme' for 'hassadhamme'.
11. BE has 'appaccuddhâraõaü' for 'apaccuddhârakaü'.
12. BE has 'hasâpekkho' for 'hassâpekkho'.
13. BE adds 'antarâyikâ'.
14. BE has 'Sappâõakavaggo'.
15. BE has 'Sikkhâpadavivaõõake' for 'Sikkhâpadavivaõõanake'. PTS dictionary has 'vivaõõaka' (nt.) = dispraise reviling.
16. BE has 'jânâmi' for 'âjânâmi'.
17. BE has 'khîyanadhammaü' for 'khiyyanadhammaü'.
18. BE has 'uggahâpetvâ' for 'uggaõhâpetvâ'.
19. Burmese edition adds 'sâ'.
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 'Suppañicchanno' for 'Supañicchanno'.
22. BE has 'ukkuñikâya'. 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 'hatthaniddhunakaü' for 'hatthaniddhûnakaü'.
25. BE has 'desessâmî ti' for 'desissâmî ti' always.
26. BE has 'veññhitasîsassa' 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**
- aü** **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: -iṃ Assajim
genitive: -issa or -ino Assajissa, Assajino
instrumental: -inâ Assajinâ

-in

nominative: -I Vipassi
vocative: -I Vipassi
accusative: -inaṃ Vipassinam
genitive: -ino Vipassino
instrumental: -inâ Vipassinâ

-u

nominative: -u Bhagu
vocative: -u Bhagu
accusative: -uṃ Bhaguṃ
genitive: -uno Bhaguno
instrumental: -unâ Bhagunâ

-ant

nominative: -â Cakkhumâ
vocative: -â or -a Cakkhuma
accusative: -antaṃ Cakkhumantaṃ
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 Mahindô):

nominative:	Itthannâmo bhikkhu	âyasmâ Mahindo
accusative:	Itthannâmaṃ bhikkhûṃ	âyasmantaṃ Mahindaṃ
genitive:	Itthannâmassa bhikkhuno	âyasmato Mahindassa
instrumental:	Itthannâmena bhikkhuna	âyasmatâ Mahindena

Pali Numbers

1	eka		cattârîsa	cattârîsâ	74	catusattati
2	duti		41 ekacattâlîsati	ekacattârîsati	75	pañcasattati
3	tîṇi		42 dvicattâlîsati	dvicattârîsati	76	chasattati
4	catu		dvecattâlîsati	dvecattârîsati	77	sattasattati
5	pañca		43 tecattâlîsati	tecattârîsati		atthasattati
6	cha		44 catucattâlîsati		79	ekûnâsîti
7	sattâ		catucattârîsati		80	asîti
8	attha		45 pañcacattâlîsati		81	ekâsîti
9	nava		pañcacattârîsati		82	dve-asîti dvâsîti
10	dasa		46 chacattâlîsati	chacattârîsati	83	te-asîti tiyâsîti
11	ekâ dasa	ekârâsa	47 sattacattâlîsati		84	caturâsîti cullâsîti
12	dvâdasa	duvâdasa	sattacattârîsati		85	pañcâsîti
	bârâsa		48 atthacattâlîsati		86	châsîti
13	terasa	teḷasa	atthacattârîsati		87	sattâsîti
14	catuddasa	cuddasa	49 ekûnapaññâsâ		88	atthâsîti
	coddasa		50 paññâsâ paññâsa		89	ekûnanavuti
15	pañca dasa	pañnarâsa	paññâsam paññâsa		90	navuti
16	Soḷasa	sorâsa	paññâsam		91	ekānavuti
17	satta dasa	sattarâsa	51 ekapaññâsâ ekapaññâsâ		92	dvinavuti dvānavuti
18	attha dasa	atthârâsa	52 dvepaññâsâ dvepaññâsâ			dvenavuti
			53 tipaññâsâ tipaññâsâ		93	tinavuti tenavuti
19	akûnavîsati		54 catupaññâsâ catupaññâsâ		94	catunavuti
20	vîsat vîsa	vîsâ	55 pañcapaññâsâ		95	pañcanavuti
21	ekâ vîsati		pañcapaññâsâ		96	channavuti
22	dvâvîsati	dvevîsati	56 chappaññâsâ		97	sattanavuti
	bâvîsati	bâvîsa	chappaññâsâ		98	atthanavuti
23	te vîsati	tevîsa	57 sattapaññâsâ		99	ekûnasatam
24	catuvîsati	catuvîsa	sattapaññâsâ		100	satam
25	pañca vîsati	pañnavîsati	58 atthapaññâsâ		101	ekâdhisatam
26	chabbîsati		atthapaññâsâ		102	dvâdhisatam
27	satta vîsati		59 ekûnasatthi		200	dvisatam
28	attha vîsati		60 satthi		300	tisatam
29	ekûnatimsati		61 ekasatthi		400	catusatam
30	timsati timsa	timsâ	62 dvisatthi dvâsatthi		500	pañcasatam
	timsam		dvesatthi		1000	sahassam
31	ekâ timsati		63 tisaatthi tesatthi			
32	dvattimsati	dvattimsa	64 catusatthi			
	battimsati		65 pañcasatthi			
33	tettimsati	tettimsa	66 chasatthi			
34	catuttimsati		67 sattasatthi			
35	pañcatimsati		68 atthasatthi			
36	chattimsati		69 ekûnasattati			
37	sattatimsati		70 sattati			
38	atthatimsati		71 ekasattati			
39	ekûnacattâlîsati		72 dvisattati dvâsattati			
40	cattâlîsati		dvesattati			
	cattâlîsamcattârîsam		73 tesattati tisattati			

