

A BHIKKHU MANUAL

A Bhikkhu Manual
Second revised edition 2003

Edited by Bhikkhu Ariyesako and Bhikkhu Nirodho

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English translations and Appendix A: Pāli Pronunciation:
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Dedicated to our parents

This printing has been made possible
mainly through the generosity of Australian
Buddhists. Together with support from
Wat Pa Nanachat and other monasteries.
Anumodanā!

Namo tassa Bhagavato arahato
sammā-sambuddhassa

A Gift of Dhamma
freely given

Foreword to the Singapore Edition

The publication of this edition of “A Bhikkhu Manual” is made through the generous support of Dhamma friends from Singapore, Malaysia, Australia and the USA. It started off as a project to print and distribute globally, the Bhikkhu Patimokkha (printed and bound in the traditional long form) for use by the Sangha of Thai tradition monasteries. During one of my discussions on the project with a member of the Sangha of Wat Palelai Singapore, I was told that this book is a very useful guide for newly ordained Bhikkhus but that it is already out of print. Hence the idea of printing it after the completion of the Patimokkha project was hatched.

The kind permission to re-print this book was then obtained from Phra Ajaan Nirodho and Phra Ajaan Kevali (Abbot of Wat Pah Nanachat).

As the softcopy of this book was not available, I had to work with the printer to re-create the manuscript. At the same time, the Sangha of Wat Palelai also suggested the addition of some chants for the Kathina and permission to do so was also kindly given by the abovementioned Bhantes. Subsequent to that, I was also requested by the Sangha of Wat Palelai to expand the Sanghadāna-apalokana chant and to add on the ‘Council Chant’ to the ‘Funeral Chants’ Section of the book. Another addition to the book is in Appendix B of the Vinaya Notes – Useful Notes. I have added three more useful readings after consultation with Phra Ajaan Thanissaro (Abbot of Wat Metta, USA).

To help ensure that we did not create mistakes during this process, I reviewed the manuscript of the Essential Chants against chanting books from Wat Palelai, Wat Metta (USA), and the Royal Thai Chanting Book. As I had found some differences between them, I sought the kind assistance of Phra Ajaan Thanissaro Bhikkhu to resolve them. Also, as this book will be distributed to monasteries of the Thai Buddhist tradition, I thought it would be appropriate to standardize the chanting texts with that of the Thai version of the Pali Canon.

I would like to thank Phra Ajaan Nirodho and Phra Ajaan Kevali for their kind permission to re-print this book and Phra Ajaan Thanissaro Bhikkhu for his kind assistance and guidance. All errors/omissions and the change to standardize to the Thai version of the chants remain my responsibility and I ask the forgiveness from the members of the Sangha if these are deemed inappropriate. This book has taken a long and circuitous route to fruition and I would also like to seek the forgiveness of the sponsors and to thank them for their patience and generous support. May this act of merit accrue for their long term welfare and benefit, and may it act as a strong supporting condition to speed up their release from samsara.

May the Sangha of practicing Bhikkhus continue to flourish for the welfare and happiness of all beings!

Sebastian Wong
Singapore
November 2556 (CE 2013)

ABBREVIATIONS

- [...] = Leader chants alone.
[REF] = Referencing the P.T.S. Pāli source volume
and/or verse.
[A.] = Anguttara Nikāya
[D.] = Dīgha Nikāya
[DHP.] = Dhammapāda
[DHPA.] = Dhammpāda Commentary
[KHP.] = Khuddakapāthā
[Kv.] = Kankhāvitarani
[J.] = Jātaka verses
[M.] = Majjhima Nikāya
[MJG] = Mahā-jaya-maṅgala-gāthā (Sri Lanka)
[Ps.] = Paṭisambhiddamagga
[S.] = Saṃyutta Nikāya
[SN.] = Sutta-nipāta
[SP.] = Samantapāsādikā
[THAI] = Composed in Thailand, normally in
recent centuries.
[TRAD.] = Traditional verses not found in the original
Pāli
[VIN.] = Vinaya
/; */: = Alternative, variation.
{ } = Repeat variation.
◆ = Note—indicates possible separate section.
● = Observation.
& = and elsewhere.

PREFACE

This small handbook is intended to be no more than an aid to memory, and to provide only the necessary minimum of both the Pali chanting and Pali formulae used regularly by those living the bhikkhu life. For more comprehensive references see the following *Bibliography*.

The Pali chants are those traditionally used in Thailand. For this second edition we have expanded the number of chants considerably, and have also included some chants from the Sri Lankan tradition.

A major effort has been made to achieve greater accuracy in transliterating the Pali. Where there are variable readings we have chosen to use the Thai versions of the texts as the standard. However references have now been given for each chant, and these point to the universally available Pali Text Society's edition of the Pali Canon.

Since different communities may arrange the chanting in slightly different ways, some alternatives or variations are pointed out.

A few English translations have been included and

PREFACE

these have been taken mostly from the Amaravati Chanting Book. Space has been made available for the user to add handwritten translations or extra chants, either in the main body of particular chants or in the blank pages found in the middle of this book.

Acknowledgement and our gratitude go to all the books we have consulted and also to those monks who made their time, energy and expertise in Pali available to this project, resulting in a second edition that is more correct, adequate and usable than was its predecessor.

The Editors

January 2003

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VINAYA NOTES



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



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GUIDELINES

- (i) The ten reasons for the establishing the Patimokkha:

For the excellence of the Sangha; for the well-being of the Sangha; for the control of ill-controlled bhikkhus; for the comfort of well-behaved bhikkhus; for the restraint of the *āsavā* in this present state; for protection against the *āsavā* in a future state; to give confidence to those of little faith; to increase the confidence of the faithful; to establish the True Dhamma; to support the Vinaya.

[VIN.III.20; A.V.70]

- (ii) The Four Great Standards (*Mahāpadesa*)

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

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

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

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

[VIN.I.250]

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

[ENTRANCE TO THE VINAYA, I.230]

REQUISITES

1. Bindu (Marking)

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

“Imaṃ bindukappaṃ karomi.” (×3)
 (“I make this properly marked.”)

[cf. VIN,IV,120]

2. Adhiṭṭhāna (Determining)

“Imaṃ *saṅghāṭim* adhiṭṭhāmi.”
 (“I determine this outer robe.”)

For ‘saṅghāṭim’ substitute item as appropriate:

- *uttarā-saṅgaṃ (upper robe)
- *antara-vāsakaṃ (lower robe)
- *pattaṃ (alms bowl)
- *nisīdanaṃ (sitting-cloth)
- *kaṇḍu-paṭicchādim (skin-eruption covering cloth)
- *vassika-sāṭikaṃ (rains cloth)
- *paccattharaṇaṃ (sleeping cloth)
- *mukha-puñchana-colam (handkerchief)
- *parikkhāra-colam (small requisite). [SP,III,643f]

◆The first three articles must be properly marked *before* being determined for use. Only one of each of these items may be determined

at any one time.

◆The rains cloth may be used only during the four months of the Rains. [SP,III,644]

◆There is no limit to the number of articles which may be determined in each of the last three categories above, e.g.:

“Imāni *paccattharaṇāni* adhiṭṭhāmi.”
(“I determine these sleeping cloths.”)

Substitute ‘*mukhapuñchana-colāni*’ (handkerchiefs) or ‘*parikkhāra-colāni*’ (small requisites) as appropriate. [SP,III,645]

• Articles are determined either by touching the article and mentally reciting the relevant Pali passage, or by uttering the Pali passage without touching the article. In the latter case, if the article is beyond forearm’s length:

“Imaṃ” → “etaṃ” ; “imāni” → “etāni”
(this) (that) (these) (those)

[SP,III,643]

3. Paccuddharaṇa (Relinquishing)

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

“Imaṃ saṅghāṭim paccuddharāmi.”
(“I relinquish this outer robe.”) [SP,III,643]

Substitute the appropriate item for ‘*saṅghāṭim*’.

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

4a. Vikappana (Sharing Ownership)

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

There are two formalae for sharing ownership in the presence of the second owner:

(i) In the presence of the receiving bhikkhu, and with the article within forearm's length:

“Imaṃ cīvaraṃ *tuyhaṃ* vikappemi.”

(“I share this robe with you.”)

“Imāni cīvarāni *tuyhaṃ* vikappemi.”

(“... these robes...”)

“Imaṃ pattaṃ *tuyhaṃ* vikappemi.”

(“... this bowl...”)

“Ime patte *tuyhaṃ* vikappemi.”

(“... these bowls...”)

• When the receiving bhikkhu is the senior:

“*tuyhaṃ*” → “*āyasmato*”

• When it is shared with more than one bhikkhu:

“*tuyhaṃ*” → “*tumhākaṃ*”

• When the article is beyond forearm's length:

“*imaṃ*” → “*etaṃ*”; “*imāni*” → “*etāni*”;

“*ime*” → “*ete*”

[VIN,IV,122]

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

“Imaṃ cīvaraṃ uttarassa bhikkhuno vikappemi.”
 (“I share this robe with Uttaro Bhikkhu.”)

• When the receiving bhikkhu is the senior:

“uttarassa bhikkhuno” → “āyasmato uttarassa”

• If it is shared with a novice:

“uttarassa bhikkhuno” → “uttarassa sāmaṇerassa”

♦ To share a bowl: “cīvaraṃ” → “pattaṃ”

• If more than one article is to be shared substitute the plural form as in (i) above.

• When the item is beyond forearm’s length substitute as in (i) above. [VIN,IV,122]

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

“Imaṃ cīvaraṃ vikappanathāya tuyhaṃ dammi.”
 (“I give this robe to you for the purpose of sharing.”)

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

“Ko te mitto vā sandiṭṭho vā.”

(“Who is your friend or acquaintance?”)

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

“Uttaro bhikkhu ca tisso sāmaṇero ca”

(“Bhikkhu Uttaro and Sāmaṇero Tisso ”)

The witness then says:

“Ahaṃ tesaṃ dammi.”

(“I give it to them.”)

or

“Ahaṃ uttarassa bhikkhuno ca tissassa
sāmaṇerassa dammi.”

(“I give it to Bhikkhu Uttarro and Sāmaṇera Tisso.)

[VIN,IV,122]

- ◆ To share a bowl: “cīvaraṃ” → “pattaṃ”
- If more than one article is to be shared substitute the plural form as in (i) above.
- When the item is beyond forearm’s length substitute as in (i) above.

4b. Vikappana-paccuddharaṇa (Relinquishing Shared Ownership)

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

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

“Imaṃ cīvaraṃ mayhaṃ santakaṃ paribhuñja
vā visajjehi vā yathāpaccayaṃ vā karohi.”

(“This robe of mine: you may use it, give it away, or
do as you wish with it.”) [cf. Kv,122]

When more than one robe is being relinquished:

“imaṃ cīvaraṃ” → “imāni cīvarāni”

“santakaṃ” → “santakāni”

When the second owner is junior:

“paribhuñja” → “paribhuñjatha”
 “visajjehi” → “visajjetha”
 “karohi” → “karotha”

If the article(s) is (are) beyond forearm’s length, change case accordingly:

“Imaṃ” → “etaṃ” ; “imāni” → “etāni”
 (this) (that) (these) (those)

• To rescind the shared ownership of case <4a.iii> above, the witness says:

“Tesaṃ santakaṃ paribhuñja vā vissajjehi vā
 yathāpaccayaṃ vā karohi.”

(“Use what is theirs, give it away or do as you like
 with it.”)

◆ To rescind the shared ownership of a bowl:
 “cīvaraṃ” → “pattaṃ”
 and alter according to <4a.i> above.

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

OFFENCES

5. Āpatti-paṭidesanā (Confession of Offences)

(i) The six reasons for *āpatti*:

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

(ii) There is no *āpatti* for:

A bhikkhu who is insane, delirious, suffering intense pain, or the original perpetrator.

(iii) The kinds of *āpatti*:

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

(b) Those that can be remedied:

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

—Light offences, confessed to another bhikkhu:
thullaccaya (grave offences), *pācittiya*
(offences of expiation), *pāṭidesaniya* (offences
to be confessed), *dukkata* (offences of wrong-
doing), and *dubbhāsita* (offences of wrong
speech).

(iv) Method of confessing light offences:

◆ Before the general confession any known offences should be specified. Two bhikkhus with the same offence should not confess that offence together. To do so is a *dukkata* offence. [VIN,IV,122]

◆ The more junior bhikkhu confesses first, going through the different offence classes. Then the senior bhikkhu does likewise:

(a) Thai Formula

◆ Junior Confessing Bhikkhu:

“Āham bhante sambahulā nānā-vatthukāyo
thullaccayāyo āpattiyo āpanno tā
paṭidesemi.”

(“I, ven. sir, having many times fallen into grave offences with different bases, these I confess.”)

Senior Acknowledging Bhikkhu:

“Passasi āvuso?”

(“Do you see, friend?”)

JCB: “Āma bhante passāmi.”

(“Yes, ven. sir, I see.”)

SAB: “Āyatim āvuso samvareyyāsi”

(“In future, friend, you should be restrained.”)

JCB: “Sādhu suṭṭhu bhante samvarissāmi.” (×3)

(“It is well indeed, ven. sir. I shall be restrained.”)

◆ Senior Confessing Bhikkhu:

“Āhaṃ āvuso sambahulā nānā-vatthukāyo
thullaccayāyo āpattiyo āpanno tā paṭidesemi.”

(“I, friend, having many times fallen into grave
offences with different bases, these I confess.”)

Junior Acknowledging Bhikkhu:

“Passatha bhante?”

(“Do you see, ven. sir?”)

SCB: “Āma āvuso passāmi.”

(“Yes, friend, I see.”)

JAB: “Āyatim bhante samvareyyātha”

(“In future, ven. sir, you should be restrained.”)

SCB: “Sādhu suṭṭhu āvuso samvarissāmi.” (×3)

(“It is well indeed, friend. I shall be restrained.”)

• This formula is repeated replacing
“thullaccayāyo” with, in turn, “pācittiyāyo”,
“dukkaṭāyo”, “dubbhāsītāyo”.

◆ With “dubbhāsītāyo” omit “nānā-vatthukāyo”.

• When confessing two offences of the same class:
“sambahulā” (many) → “dve” (twice)

• When confessing a single offence:

“Sambahulā nānā-vatthukāyo thullaccayāyo
āpattiyo āpanno tā paṭidesemi.”

→ “Ekaṃ *thullaccayam* āpattim āpanno tam
paṭidesemi.”

Replace, as appropriate, “thullaccayam” with
“pācittiyam”, “dukkaṭam”, “dubbhāsitam”.

(b) Sri Lankan Formula.

Junior Confessing Bhikkhu:

“Okāsa, ahaṃ bhante,
Sabbā āpattiyo ārocemi.
Dutiyam-pi ahaṃ bhante,
Sabbā āpattiyo ārocemi.
Tatīyam-pi ahaṃ bhante,
Sabbā āpattiyo ārocemi.”

(“I ven. sir, declare all offences. For the second time... For the third time...”)

Senior Acknowledging Bhikkhu:

/“Sādhu, sādhu.”
(“It is good, it is good.”)

JCB: “Okāsa ahaṃ bhante,

Sambahulā nānā-vatthukā āpattiyo āpajjīm,
Tā tumha-mūle paṭidesemi.”

(“I, ven. sir, having many times fallen into many different offences with different bases, these I confess.”)

SAB: “Passasi āvuso tā āpattiyo?”

(“Do you see, friend, those offences?”)

JCB: “Āma bhante passāmi.”

(“Yes, ven. sir, I see.”)

SAB: “Āyatīm āvuso saṃvareyyāsi.”

(“In the future, friend, you should be restrained.”)

JCB: “Sādhu suṭṭhu bhante āyatīm saṃvarissāmi.

Dutiyam-pi sādhu suṭṭhu bhante āyatīm
saṃvarissāmi.

Tatīyam-pi sādhu suṭṭhu bhante āyatīm

samvarissāmi.”

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

SAB: /“Sādhu, sādhu.”
(“It is good, it is good.”)

/JCB: “Okāsa ahaṃ bhante,
Sabbā tā garukāpattiyo āvikaromi.
Dutiyam-pi okāsa ahaṃ bhante,
Sabbā tā garukāpattiyo āvikaromi.
Tatīyam-pi okāsa ahaṃ bhante,
Sabbā tā garukāpattiyo āvikaromi.”

(“Ven. sir, I reveal all heavy offences. For the second time... For the third time...”)/

• This final declaration is only used in some communities. Also, some communities will acknowledge with a “Sādhu” after each declaration rather than as shown above. That is after each “āroceṃī” and each “samvarissāmi”.

(c) Sri Lankan Formula for same base offences.

JCB: “Okāsa ahaṃ bhante,
Desanādukkataṭṭhāpattiṃ āpajjīṃ,
Taṃ tumha-mūle paṭidesemi.”

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

SAB: “Passasi āvuso taṃ āpaṭṭiṃ?”
(“Do you see, friend, that offence?”)

JCB: “Āma bhante passāmi.”
(“Yes, ven. sir, I see.”)

SAB: “Āyatim āvuso samvareyyāsi.”

(“In the future, friend, you should be restrained.”)

JCB: “Sādhu suṭṭhu bhante āyatim samvarissāmi.

Dutiyam-pi sādhu suṭṭhu ...

Tatīyam-pi ... samvarissāmi.”

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

SAB: “Sādhu, sādhu.”

(“It is good, it is good.”) [cf. VIN,II,102]

6. Nissaggiya Pācittiya

When confessing a *nissaggiya pācittiya* (‘expiation with forfeiture’) offence, substitute “*nissaggiyāyo pācittiyāyo*” for “*thullaccayāyo*”, or “*nissaggiyam pācittiyam*” for “*thullaccayam*” in the formula <5.iv> above.

◆However, before confessing, the article in question must be forfeited to another bhikkhu or to a Sangha. [VIN,III,196f]

(i) Nissaggiya Pācittiya 1 (‘extra robe’)

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

“Idam me *bhante* cīvaram dasāhātikkantaṃ nissaggiyam, imāham āyasmato nissajjāmi.”

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

- More than one robe, within forearm's length:

“Imāni me bhante, cīvarāni dasāhātikkantāni nissaggiyāni, imānāhaṃ āyasmato nissajjāmi.”

- If forfeiting to a Sangha:
“āyasamato” → “saṅghassa” [VIN,III,197]
- If forfeiting to a group of bhikkhus:
“āyasamato” → “āysamantānaṃ”
- If senior bhikkhu: “bhante” → “āvuso”
- If beyond forearm's length:
“idaṃ” (*this*) → “etaṃ” (*that*)
“imāhaṃ” → “etāhaṃ”
“imāni” (*these*) → “etāni” (*those*)
“imānāhaṃ” → “etānāhaṃ”

(ii) Returning the robe

“Imaṃ cīvaraṃ āyasmato dammi.”

(“I give this robe to you.”) [VIN,III,197]

- For returning more than one robe:
“imaṃ” → “imāni” ; “cīvaraṃ” → “cīvarāni”
- ♦ This formula for returning the article(s) also applies in *Nis. Pāc.* 2, 3, 6, 7, 8, 9, 10 below.

(iii) Nissaggiya Pācittiya 2 (‘separated from’)

“Idaṃ me bhante cīvaraṃ ratti-vippavutthaṃ aññatra bhikkhu-sammatiyā nissaggiyaṃ.

Imāhaṃ āyasmato nissajjāmi.”

(“This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus,

is to be forfeited by me: I forfeit it to you.”

[VIN,III,199–200]

- If multiple robes: “cīvaram” → “dvicīvaram”/ “ticīvaram” (two- / three-robes)
- ◆ For other variants, see <6.i> above.
- ◆ For returning the robe(s) see <6.ii> above.

(iv) Nissaggiya Pācittiya 3 (‘over-kept cloth’)

“Idaṃ me bhante akāla-cīvaram
māsātikkantaṃ nissaggiyaṃ,
imāhaṃ āyasmato nissajjāmi.”

(“This, ven. sir, ‘out of season’ robe, which has passed beyond the month limit, is to be forfeited by me: I forfeit it to you.”)

[VIN,III,205]

- For more than one piece of cloth:
“Imāni me bhante akāla-cīvarāni
māsātikkantāni nissaggiyāni.
Imānāhaṃ āyasmato nissajjāmi.”
- ◆ For other variants, see <6.i> above.
- ◆ For returning the robe(s) see <6.ii> above.

(v) Nissaggiya Pācittiya 6 (‘asked for’)

“Idaṃ me bhante cīvaram aññātakam
gahapatikam aññatra samayā viññāpitam
nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.”

(“This robe, ven. sir, which has been asked from an unrelated householder at other than the proper occasion, is to be forfeited by me: I forfeit it to you.”)

[VIN,III,213]

- For more than one piece of cloth:

“Imāni me bhante cīvarāni aññātakam
gahapatikam aññatra samayā viññāpitāni
nissaggiyāni. Imānāham āyasmato nissajjāmi.”

- ◆ For other variants, see <6.i> above.
- ◆ For returning the robe(s) see <6.ii> above.

(vi) Nissaggiya Pācittiya 7 (‘beyond limit’)

“Idam me bhante cīvaram aññātakam
gahapatikam *upasamkamtivā* tat’uttarim
viññāpitam nissaggiyam,
imāham āyasmato nissajjāmi.”

(“This robe, ven. sir, which has been asked for beyond
the limitation from an unrelated householder, is to be
forfeited by me: I forfeit it to you.”)

[VIN,III,214–215]

- “upasamkamtivā” is included in Sri Lanka.
- For more than one piece of cloth:
“Imāni me bhante cīvarāni aññātakam
gahapatikam tat’uttarim viññāpitāni
nissaggiyāni. Imānāham āyasmato nissajjāmi.”
 - ◆ For other variants, see <6.i> above.
 - ◆ For returning the robe(s) see <6.ii> above.

(vi) Nissaggiya Pācittiya 8 (‘instructing’)

“Idam me bhante cīvaram pubbe appavārito
aññātakam gahapatikam upasamkamtivā
cīvare vikappam āpannam nissaggiyam.
Imāham āyasmato nissajjāmi.”

(“This robe, ven. sir, which has been instructed about
after having approached an unrelated householder

*without prior invitation is to be forfeited by me: I
forfeit it to you.”* [VIN,III,217]

- ◆ For other variants, see <6.i> above.
- ◆ For returning the robe(s) see <6.ii> above.

(vii) Nissaggiya Pācittiya 9 (‘instructing’)

For a robe (robe-cloth) received after making instructions to two or more householders. Use formula of <6.vi> above but change:

“aññātakam gahapatikam”
→“aññātake gahapatike”

- ◆ For returning the robe(s) see <6.ii> above.
- [VIN,III,219]

(viii) Nissaggiya Pācittiya 10 (‘reminding’)

“Idam me bhante cīvaram atireka-tikkhattum
codanāya atireka-chakkhattum thānena
abhinipphāditam nissaggiyam,
imāham āyasmato nissajjāmi.”

*(“This robe, ven. sir, which has been effected/
obtained by inciting more than three times, by
standing more than six times, is to be forfeited
by me: I forfeit it to you.”)* [VIN,III,223]

- ◆ For other variants, see <6.i> above.
- ◆ For returning the robe(s) see <6.ii> above.

(ix) Nissaggiya Pācittiya 18 (‘gold and silver’)

“Aham bhante rūpiyam paṭiggahesiṃ.
Idam me nissaggiyam.
Imāham saṅghassa nissajjāmi.”

(“Ven. sirs, I have accepted money. This is to be forfeited by me: I forfeit it to the Saṅgha.”)

[VIN,III,238]

◆ To be forfeited to the Saṅgha only.

(x) Nissaggiya Pācittiya 19 (‘monetary exchange’)

“Ahaṃ bhante nānappakāraṃ rūpiya-saṃvohāraṃ samāpajjīṃ. Idaṃ me nissaggiyaṃ. Imāhaṃ saṅghassa nissajjāmi.”

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

[VIN,III,240]

◆ To be forfeited to the Saṅgha only.

(xi) Nissaggiya Pācittiya 20 (‘buying and selling’)

“Ahaṃ bhante nānappakāraṃ kayavikkayaṃ samāpajjīṃ, idaṃ me nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi.”

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

[VIN,III,242]

• If forfeiting to a Saṅgha:

“āyasmato” → “saṅghassa”

• If forfeiting to a group of bhikkhus:

“āyasmato” → “āyasmantānaṃ”

◆ For other variants, see <6.i> above.

(xii) Nissaggiya Pācittiya 21 (‘extra bowl’)

“Ayaṃ me bhante patto dasāhātikkanto nissaggiyo, imāhaṃ āyasmato nissajjāmi.”

(“This bowl, ven. sir, which has passed beyond the ten-day (limit) is to be forfeited by me:

I forfeit it to you.”) [VIN,III,243-244]

◆ For other variants, see <6.i> above.

◆ For returning the bowl:

“Imaṃ pattam āyasmato dammi.”

(“I give this bowl to you.”)

(xiii) Nissaggiya Pācittiya 22 (‘new bowl’)

“Ayaṃ me bhante patto ūnapañca-bandhanena pattena cetāpito nissaggiyo.

Imāhaṃ saṅghassa nissajjāmi.”

(“This bowl, ven. sirs, which has been exchanged for a bowl that has less than five mends, is to be forfeited by me: I forfeit it to the Sangha.”) [VIN,III,246]

◆ To be forfeited to the Sangha only.

(xiv) Nissaggiya Pācittiya 23 (‘kept medicines’)

“Idaṃ me bhante bhesajjam sattāhātikkantaṃ nissaggiyaṃ. Imāhaṃ āyasmato nissajjāmi.”

(“This medicine, ven. sir, which has been passed beyond the seven-day (limit), is to be forfeited by me: I forfeit it to you.”) [VIN,III,251]

◆ Medicine can be returned, but not for consumption:

“Imaṃ bhesajjam āyasmato dammi.”

(“I give this medicine to you.”)

(xiii) Nissaggiya Pācittiya 25 (‘snatched back’)

“Idaṃ me bhante cīvaraṃ bhikkhussa sāmaṃ

datvā acchinnam nissaggiyam.

Imāham āyasmato nissajjāmi.”

(“This robe, ven. sir, which has been snatched back after having given it myself to a bhikkhu, is to be forfeited by me: I forfeit it to you.”) [VIN,III,255]

◆ For other variants, see <6.i> above.

(xv) Nissaggiya Pācittiya 28 (‘urgent’)

“Idam me bhante acceka-cīvaram cīvara-kāla-samayaṃ atikkāmitaṃ nissaggiyam.

Imāham āyasmato nissajjāmi.”

(“This robe-offered-in-urgency, ven. sir, has passed beyond the robe-season, is to be forfeited by me: I forfeit it to you.”) [VIN,III,262]

◆ For other variants, see <6.i> above.

(xvi) Nissaggiya Pācittiya 29 (‘wilderness abode’)

“Idam me bhante cīvaram atireka-chā-rattam vippavuttham aññatra bhikkhu-sammatiyā nissaggiyam. Imāham āyasmato nissajjāmi.”

(“This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus, is to be forfeited by me: I forfeit it to you.”) [VIN,III,264]

◆ For other variants, see <6.i> above.

(xvii) Nissaggiya Pācittiya 30

“Idam me bhante jānam saṅghikaṃ lābham pariṇataṃ attano pariṇāmitaṃ nissaggiyam, imāham āyasmato nissajjāmi.”

(“This gain belonging to the Saṅgha, ven. sir, which

has been (already) diverted (to someone), (and) which has been knowingly diverted to myself (instead) is to be forfeited by me: I forfeit it to you.”

[VIN,III,266]

◆ For other variants, see <6.i> above.

◆ To return the article:

“Imaṃ āyasmato dammi.”

7. Saṅghādisesa

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

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

UPOSATHA

8. Pārisuddhi-uposatha (Purity Uposatha)

(i) Pārisuddhi Before Sangha

Declaring one's purity before the Sangha:

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

*(“I, ven. sirs, am quite pure
May the Saṅgha hold me to be pure.”)*

[cf. VIN,I,129]

(ii) Pārisuddhi for 3 Bhikkhus

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

“Suṇantu me bhante āyasmantā ajj'uposatho
paṇṇaraso, yad'āyasmantānaṃ pattakallaṃ,
mayā aññaṃaññaṃ pārisuddhi uposathaṃ
kareyyāma.”

(“Let the ven. ones listen to me. Today is an Uposatha day, which is a fifteenth (day of the fortnight) one. If it seems right to the ven. ones let us carry out the Observance with one another by way of entire purity.”)

- When it is the 14th day:
“paṇṇaraso” → “cātuddaso”
- If the announcing bhikkhu is the most senior:
“bhante” → “āvuso” [VIN,I,124]

Then, starting with the senior bhikkhu:

“Parisuddho ahaṃ āvuso,
parisuddho’ti maṃ dhāretha.” (×3)

(“I, friends, am quite pure.
Understand that I am quite pure.”)

For each of the two junior bhikkhus:

“āvuso” → “bhante” [VIN,I,124]

(iii) Pārisuddhi for 2 Bhikkhus

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

“Parisuddho ahaṃ āvuso,
parisuddho’ti maṃ dhārehi.” (×3)

- For the junior:

“āvuso” → “bhante”
“dhārehi” → “dhāretha”

[VIN,I,124–125]

(iv) Adhiṭṭhānuposatha (For a lone bhikkhu)

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

“Ajja me uposatho.”
(“Today is an Uposatha day for me.”)

[VIN,I,125]

9. Sick Bhikkhus

(i) Pārisuddhi

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

“Pārisuddhiṃ dammi,
pārisuddhiṃ me hara,
pārisuddhiṃ me ārocehi.”

*(“I give my purity. Please convey purity for me
(and) declare purity for me.”)*

• If the sick bhikkhu is the junior:

“hara” → “haratha”; “ārocehi” → “ārocetha”

[VIN,I,120]

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

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

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

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

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

[THAI; cf. VIN,I,121]

(ii) Sending Consent (*Chanda*)

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

“Chandaṃ dammi,
chandaṃ me hara,
chandaṃ me ārocehi.”

(“I offer my consent. May you convey my consent (to the Saṅgha). May you declare my consent to them.”)

- If the sick bhikkhu is the junior:

“hara” → “haratha”; “ārocehi” → “ārocetha”

[VIN,I,121]

(b) Informing the Saṅgha of the sick bhikkhu’s consent:

“Āyasmā bhante ‘uttaro’
mayhaṃ chandaṃ adāsi,
tassa chando mayā āhaṭṭo,
sādhu bhante saṅgho dhāretu.”

(“Ven. sirs, ‘Uttaro Bhikkhu’ has given his consent to me. I have conveyed his consent. It is well, ven. sirs, if the Saṅgha holds it to be so.”)

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

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

[THAI; cf. VIN,I,122]

(iii) Pārisuddhi + Chanda

When both purity and consent are conveyed to the Saṅgha:

“Uttaro’ bhante bhikkhu gilāno mayham
chandañca pārisuddhiñca adāsi,
tassa chando ca pārisuddhi ca mayā āhaṭā,
sādhu bhante saṅgho dhāretu.”

(“Ven. sirs, ‘Uttaro Bhikkhu’ is sick. He has given his consent and purity to me. I have conveyed his consent and purity. It is well, ven. sirs, if the Sangha holds it to be so.”) [cf.VIN,I,122]

10. Uposatha-day for Sāmañeras and Lay-followers

(i) Ten Precepts for Sāmañeras (Thai tradition)

“Pāṇātipātā veramaṇī.
Adinnādānā veramaṇī.
Abrahma-cariyā veramaṇī.
Musā-vādā veramaṇī.
Surā-meraya-majja-pamādaṭṭhānā veramaṇī.
Vikāla-bhojanā veramaṇī.
Nacca-gīta vādita visūka-dassanā veramaṇī.
Mālā-gandha vilepana dhāraṇa maṇḍana
vibhūsanatṭhānā veramaṇī.
Uccā-sayana mahā-sayanā veramaṇī.
Jātarūpa-rajata paṭiggahaṇā veramaṇī.”

(“I undertake the precept to refrain from:
—destroying living beings.
—taking that which is not given.
—any kind of intentional sexual behaviour.
—false speech.

- intoxicating drinks and drugs that lead to carelessness.
- eating at wrong times.
- dancing, singing, music and going to entertainments.
- perfumes, beautification and adornment.
- lying on a high or luxurious sleeping place.
- accepting gold or silver.”)

After the tenth precept, the bhikkhu:

“Imāni dasa sikkhā-padāni samādiyāmi.”

The sāmañera repeats this three times.

[cf. VIN,I,83–84]

(ii) Eight Precepts (Thai Tradition)

After bowing three times, with hands in *añjali*, the laypeople recite the following request:

“*Mayaṃ bhante ti-saraṇena saha
aṭṭha sīlāni yācāma,
Dutiyam-pi mayaṃ bhante...
Tatiyam-pi mayaṃ bhante...*”

(“We, ven. sir, request the 3 Refuges and the 5 Precepts. For the second time... For the third time...”)

- As an individual, or one on behalf of a group:

“*Mayaṃ*” → “*Ahaṃ*”; “*yācāma*” → “*yācāmi*”

Bhikkhu: “*Namo...*” (×3)

Laypeople repeat.

Bhk: “*Buddhaṃ saraṇaṃ gacchāmi.*”

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Tatīyam-pi Saṅghaṃ saraṇaṃ gacchāmi.”

Laypeople repeat line by line.

Bhk: “Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.”

(“*This completes the going to the 3 Refuges.*”)

Laypeople: “Āma bhante.”

(“*Yes, ven. sir.*”)

Then the bhikkhu recites, with the laypeople repeating line by line:

“Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

Abrahma-cariyā veramaṇī sikkhā-padaṃ
samādiyāmi.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī
sikkhā-padaṃ samādiyāmi.

Vikāla-bhojanā veramaṇī sikkhā-padaṃ
samādiyāmi.

Nacca-gīta vādita visūka-dassana mālā-
gandha vilepana dhāraṇa maṇḍana
vibhūsaṇaṭṭhānā veramaṇī sikkhā-padaṃ
samādiyāmi.

Uccā-sayana mahā-sayanā veramaṇī
sikkhā-padaṃ samādiyāmi.” [cf.A,IV,248-250]

(“I undertake the precept to refrain from:
—destroying living beings.
—taking that which is not given.
—any kind of intentional sexual behaviour.
—false speech.
—intoxicating drinks and drugs that lead to
carelessness.
—eating at wrong times.
—dancing, singing, music and going to
entertainments.
—perfumes, beautification and adornment.
—lying on a high or luxurious sleeping place.
—accepting gold or silver.”)

Bhk: “Imāni aṭṭha sikkhā-padāni samādiyāmi”

Laypeople:

“Imāni aṭṭha sikkhā-padāni samādiyāmi” (×3)
(“I undertake the Eight Precepts.”)

The bhikkhu then chants:

“Imāni aṭṭha sikkhā-padāni
Sīlena sugatim yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutim yanti,
Tasmā sīlaṃ visodhaye.”

(“These Eight Precepts
Have morality as a vehicle for happiness,
Have morality as a vehicle for good fortune,
Have morality as a vehicle for liberation,
Let morality therefore be purified.”)

The Laypeople may respond with:

“Sādhu, sādhu, sādhu!”

- Alternatively, the laypeople may chant:
“Imaṃ aṭṭha’āṅga-samannāgataṃ buddha-
paññattaṃ uposathaṃ, imaṅ-ca rattim imaṅ-
ca divasaṃ, samma-deva abhirakkhituṃ
samādiyāmi.”

Bhk: “Imāni aṭṭha sikkhā-padāni,
ajj’ekaṃ rattin-divaṃ,
uposatha (sīla) vasena sādhukaṃ (katvā
appamādena) rakkhitabbāni.”

Laypeople: “Āma bhante.”

Bhk: “Sīlena sugatiṃ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṃ yanti,
Tasmā sīlaṃ visodhaye.”

- Having undertaken the Eight Precepts, lay-
followers may stay overnight. The next morn-
ing they will take their leave from the bhikkhu,
who responds:

“Yassa dāni tumhe kālaṃ maññatha.”

(“Please do what is appropriate at this time.”)

- ◆ See below page 47 for the Five Precepts.

(iii) Eight Precepts (Sri Lankan Tradition)

With hands in *añjali*, the laypeople recite the
following request:

“Sādhu! Sādhu! Sādhu!

Okāsa ahaṃ bhante ti-saraṇena saddhim
atṭh'aṅga sīlaṃ dhammaṃ yācāmi,
anuggahaṃ katvā sīlaṃ detha me bhante.
Dutiyam-pi okāsa... detha me bhante.
Tatiyam-pi okāsa... detha me bhante.”

Bhk: “Yaṃ ahaṃ vadāmi taṃ vadetha.”

Laypeople: “Āma, bhante.”

Bhk: “Namo...” (×3)

Laypeople repeat.

Bhk: “Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Tatiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Tatiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.”

Laypeople repeat line by line.

Bhk: “Saraṇagamanāṃ sampuṇṇaṃ.”

Laypeople: “Āma, bhante.”

Then the bhikkhu recites, with the laypeople repeating line by line:

“Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

Abrahma-cariyā veramaṇī sikkhā-padaṃ

samādiyāmi.

Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī
sikkhā-padaṃ samādiyāmi.

Vikāla-bhojanā veramaṇī sikkhā-padaṃ
samādiyāmi.

Nacca-gīta vādita visūka-dassana mālā-
gandha vilepana dhāraṇa maṇḍana
vibhūsanatṭhānā veramaṇī sikkhā-padaṃ
samādiyāmi.

Uccā-sayana mahā-sayanā veramaṇī
sikkhā-padaṃ samādiyāmi.” [cf. A,IV,248-250]

(Translation see previous section.)

Bhk: “Imaṃ aṭṭh’āṅga-sīlaṃ samādiyāmi.”

Laypeople: “Imaṃ aṭṭh’āṅga-sīlaṃ
samādiyāmi.” (×3)

Bhk: “Ti-saraṇena saddhiṃ aṭṭh’āṅga-sīlaṃ
dhammaṃ sādhukaṃ surakkhitaṃ katvā
appamādena sampādettha.”

Laypeople: “Āma, bhante.”

Bhk: “Sīlena sugatim yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutim yanti,
Tasmā sīlaṃ visodhaye.”

(Translation see previous section.)

◆ See below page 49 for the Five Precepts.

RAINS AND KATHINA

11. Khamāpana-kammaṁ (Asking for Forgiveness)

The bhikkhus: “Namo...” (×3)
“*Āyasmante* pamādena,
dvārattayena kataṁ,
sabbam aparādham khamatu *no* bhante.”
(“Forgive us, ven. sir, for all wrong-doing done
carelessly to the ven. one by way of the three doors.”)

The senior bhikkhu:

“Aham khamāmi,
tumhehi pi me khamitabbam.”
(“I forgive you. You should also forgive me.”)
The bhikkhus: “*Khamāma* bhante.”
(“We forgive you, ven. sir.”)

Then the bhikkhus may bow while the senior
bhikkhu gives his blessing:

“Evam hotu evam hotu,
Yo ca pubbe pamajjitvā pacchā so nappamajjati,
So’maṁ lokam pabhāseti abbhā mutto va
candimā, [DHP,v.172]
Yassa pāpam kataṁ kammaṁ kusalena pithīyati,
So’maṁ lokam pabhāseti abbhā mutto va
candimā, [DHP,v.173]

Abhivādana sīlissa niccam vuḍḍhāpacāyino,
Cattāro dhammā vaḍḍhanti:
Āyu vaṇṇo sukhaṃ balaṃ.” [DHP,V.109]

At the end of the blessing the bhikkhus, while still bowing, respond: “Sādhu bhante.”

◆ For senior bhikkhus use “*Āyasmante*”. For more senior bhikkhus use “*There*”, “*Mahāthere*”, “*Ācariye*”, or “*Upajjhāye*”, as appropriate.

- When one bhikkhu asks for forgiveness:
“no” → “me”; “tumhehi pi” → “tayā pi”
“Khamāma” → “Khamāmi”

12. Vassāvāso (Rains-residence)

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

(i) Entering the Rains (Thai tradition)

The boundaries are specified, then all resident bhikkhus:

“Imasmim āvāse
imaṃ te-māsaṃ vassaṃ upema.” (×3)
(“We enter the Rains in this monastery
for three months.”)

- If one bhikkhu at a time: “upema” → “upemi”

- Alternatively:

“Imasmim̐ vihāre
imaṃ te-māsaṃ vassaṃ upemi.” (×3)
(“I enter the Rains in this kuṭi for three months.”)

- Alternatively:

“Idha vassaṃ upemi.” (×3)
(“I enter the Rains here.”) [cf. SP,V,1067]

(ii) Entering the Rains (Sri Lanka)

“Imasmim̐ vihāre
imaṃ te-māsaṃ vassaṃ upemi.
Idha vassaṃ upemi.”
(“I enter the Rains in this kuṭi for three months.
I enter the Rains here.”)

(iii) Sattāha-karaṇīya (Seven-day leave):

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

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

“Sattāha-karaṇīyaṃ kiccaṃ me-v-atthi
tasmā mayā gantabbaṃ imasmim̐
sattāh’abbhantare nivattissāmi.”
(“I have an obligation which must be fulfilled within seven days. Therefore I have to go. I shall return within seven days.”) [cf. VIN,I,139]

(iv) Rains privileges:

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

13. Pavāraṇā (Inviting Admonition)

(i) For five or more bhikkhus

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

“Suṇātu me **bhante** saṅgho.

Ajja pavāraṇā **paṇṇarasī**.

Yadi saṅghassa pattakallaṃ,

Saṅgho **te-vācikaṃ** pavāreyya.”

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

[cf. VIN,I,159]

- When it is the 14th day:

“paṇṇarasī” → “cātuddasī”

- If the announcing bhikkhu is the most senior:

“bhante” → “āvuso”

- If each bhikkhu is to state his invitation twice:

“te-vācikaṃ” → “dve-vācikaṃ”

- If each bhikkhu is to state his invitation once:
“te-vācikaṃ” → “eka-vācikaṃ”
- If bhikkhus of equal rains are to invite in unison:
“Saṅgho te-vācikaṃ pavāreyya”
→ “Saṅgho samāna-vassikaṃ pavāreyya”
(“The Community should invite
in the manner of equal Rains.”)

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

“*Saṅgham-bhante* pavāremi.

Diṭṭhena vā sutena vā parisaṅkāya vā,
vadantu maṃ āyasmanto anukampaṃ upādāya.
Passanto paṭikkarissāmi.

Dutiyam-pi bhante saṅghaṃ pavāremi.

Diṭṭhena vā sutena vā parisaṅkāya vā,
vadantu maṃ āyasmanto anukampaṃ upādāya.
Passanto paṭikkarissāmi.

Tatīyam-pi bhante saṅghaṃ pavāremi

Diṭṭhena vā sutena vā parisaṅkāya vā,
vadantu maṃ āyasmanto anukampaṃ upādāya.
Passanto paṭikkarissāmi.”

(“Ven. sirs, I invite admonition from the Sangha.
According to what has been seen, heard or suspected,
may the ven. ones instruct me out of compassion.
Seeing it, I shall make amends.

For a second time... For a third time...”)

- For the most senior bhikkhu:

“Saṅgham-bhante” → “Saṅghaṃ āvuso”
“Dutiyam-pi bhante” → “Dutiyam-pi āvuso”
“Tatīyam-pi bhante” → “Tatīyam-pi āvuso”

(ii) For four or three bhikkhus

Preliminary duties, then *ñatti*:

“Suṇantu me *āyasmanto*,

Ajja pavāraṇā paṇṇarasī,

Yad’āyasmantānaṃ pattakallaṃ,

Mayaṃ aññaṃaññaṃ pavāreyyāma.”

(“Sirs, may you listen to me. Today is the pavāraṇā on the 15th (day of the fortnight). If there is complete preparedness of the ven. ones, we should pavāraṇā to each other.”) [cf. Vin, I, 162]

- If there are three bhikkhus:

“āyasmanto” → “āyasmantā”

Then each bhikkhu in order of Rains:

“Ahaṃ bhante āyasmante pavāremi.

Diṭṭhena vā sutena vā parisāṅkāya vā,

Vadantu maṃ āyasmanto anukampaṃ upādāya,

Passanto paṭikkarissāmi.

Dutiyam-pi bhante āyasmante pavāremi

Diṭṭhena vā sutena vā parisāṅkāya vā,

Vadantu maṃ āyasmanto anukampaṃ upādāya,

Passanto paṭikkarissāmi.

Tatīyam-pi bhante āyasmante pavāremi

Diṭṭhena vā sutena vā parisāṅkāya vā,

Vadantu maṃ āyasmanto anukampaṃ upādāya,

Passanto paṭikkarissāmi.”

- For the most senior bhikkhu:
“bhante” → “āvuso”
- If there are three bhikkhus:
“āyasmanto” → “āyasmantā”

(iii) For two bhikkhus

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

“Ahaṃ bhante āyasmantaṃ pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadatu maṃ āyasmā anukampaṃ upādāya,
Passanto paṭikkarissāmi.

Dutiyam-pi bhante āyasmantaṃ pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadatu maṃ āyasmā anukampaṃ upādāya,
Passanto paṭikkarissāmi.

Tatīyam-pi bhante āyasmantaṃ pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadatu maṃ āyasmā anukampaṃ upādāya,
Passanto paṭikkarissāmi.”

[cf. VIN,I,163]

- For the senior bhikkhu: “bhante” → “āvuso”

(iv) For one bhikkhu

Preliminary duties, then:

“Ajja me pavāraṇā.”
 (“Today is my pavāraṇā.”) [VIN,I,163]

(v) *Pavāraṇā* by a sick bhikkhu

“Pavāraṇaṃ dammi,
Pavāraṇaṃ me hara,
Mam’atthāya pavārehi.”

(“I give my pavāraṇā. May you convey pavāraṇā for me. May you pavāraṇā on my behalf.”)

[VIN,I,161]

- If the sick bhikkhu is the junior one:

“hara” → “haratha”
“pavārehi” → “pavāretha”

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

“Āyasmā bhante ‘uttaro’ gilāno saṅghaṃ pavāreti,
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadantu taṃ āyasmanto anukampaṃ upādāya,
Passanto paṭikkarissati.

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

Tatīyam-pi bhante āyasmā ‘uttaro’ gilāno...
Passanto paṭikkarissati.”

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

[SP,V,1075]

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

→ “Uttaro’ bhante bhikkhu”

14. Kaṭhina

(i) Offering the Kaṭhina (Thai Tradition)

Optional preliminary statements:

Offering the cloth

Namo tassa bhagavato arahato sammā-sambuddhassa (three times).

Imaṃ bhante sapparivāraṃ kaṭhina-dussaṃ saṅghassa oṇojayāma. Sādhu no bhante saṅgho, imaṃ sapparivāraṃ kaṭhina-dussaṃ paṭiggaṇhātu, paṭiggahetvā ca iminā dussena kaṭhinaṃ attharatu, ambhākaṃ dīgha-rattaṃ hitāya sukhāya.

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:

Idāni kho bhante idaṃ sapparivāraṃ kaṭhina-dussam saṅghassa kaṭhinatthārāraha-kāleyeva uppannaṃ. īdise ca kāle evaṃ uppannaena dussena kaṭhinatthāro vassaṃ vutthānaṃ bhikkhūnaṃ bhagavatā anuññāto. Yena ākaṅkhamānassa saṅghassa pañca kappissanti: anāmanta-cāro, asamādānacāro, gaṇa-bhojanaṃ, yāva-d-attha-cīvaraṃ, yo ca tattha cīvaruppādo so nesam bhavissati. Catūsipi hemantikesu māsesu cīvara-kālo mahantī-kato bhavissati. Idāni pana saṅgho ākaṅkhati nu kho kaṭhinatthāraṃ, udāhu nākaṅkhati.

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 completed the Rains-residence. 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 robe-cloth as long as is wanted, 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: Ākaṅkhāma, bhante.

(We want it, venerable sir.)

Second bhikkhu:

So kho pana bhante kaṭhinatthāro bhagavatā puggalassa atthāra-vasen'eva anuññāto. Nāññatra puggalassa atthārā atthatam hoti kaṭhinanti hi vuttam bhagavatā. Na saṅho vā gaṇo vā kaṭhinaṃ attharati. Saṅghassa ca gaṇassa ca sāmaggīyā puggalass'eva atthārā, saṅghassapi gaṇassapi tasseva puggalassapi atthatam hoti kaṭhinaṃ. Idāni kass'imaṃ kaṭhina-dussam dassāma kaṭhinaṃ attharituṃ. Yo jiṇṇa-cīvaro vā dubbala-cīvaro vā, yo vā pana ussahissati ajj'eva cīvara-kammaṃ niṭṭhāpetvā, sabba-vidhānaṃ aparihāpetvā kaṭhinaṃ attharituṃ 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 threadbare 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 āyasmā Itthannāmo sabba-
mahallako bahussuto dhamma-dharo vinaya-
dharo, sabrahmacārīnaṃ sandassako samādapako
samuttejako sampahaṃsako, bahunnaṃ ācariyo [vā
upajjhāyo vā] hutvā, ovādako anusāsako, samattho
ca taṃ taṃ vinaya-kammaṃ avikopetvā kaṭhinaṃ
attharituṃ. Maññāmaṃ'aham-evaṃ “Sabbo'yaṃ
saṅgho imaṃ sapparivāraṃ kaṭhina-dussaṃ
āyasmato Itthannāmassa dātu-kāmo, tasmīṃ
kaṭhinaṃ attharante sabbo'yaṃ saṅgho sammadeva
anumodissati.” Āyasmato Itthannāmasseva imaṃ
sapparivāraṃ kaṭhina-dussaṃ dātuṃ, rucati vā no
vā 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?

The bhikkhus respond: Ruccati, bhante.

(It is pleasing, venerable sir.)

Fourth bhikkhu:

Yadi āyasmato Itthannāmassa imaṃ sapparivāraṃ kaṭhina-dussaṃ dātuṃ, sabbass'imassa saṅghassa ruccati, sādhu bhante saṅho imaṃ kaṭhina-dussa-parivāra-bhūtaṃ ti-cīvaraṃ vassāvāsikaṭṭhitikāya agāhetvā, āyasmato Itthannāmass'eva iminā apalokanena dadātu. Kaṭhina-dussaṃ pana apalokanena diyyamānam-pi na rūhati. Tasmā “Taṃ idāni ñatti-dutiyena kammaena akuppena ṭhānārahena āyasmato Itthannāmassa demāti” kamma-sanniṭṭhānaṃ 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 cloth. As for the kaṭhina-cloth, even if it were given by announcement it would not be effective. So may (the Community) make this transaction-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: Sādhu, bhante.

(Very good, venerable sir.)

Transaction statement: (Mv.VII.1.4)

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

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

Suṇātu me bhante saṅgho. Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Saṅgho imaṃ kaṭhina-dussaṃ āyasmato Itthannāmassa deti, kaṭhinaṃ attharituṃ.

Yass'āyasmato khamati, imassa kaṭhina-dussassa
āyasmato Itthannāmassa dānaṃ, kaṭhinaṃ
attharituṃ, so tuṇh'assa. Yassa nakkhamati, so
bhāseyya.

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

*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 is giving 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: (Bhī Pc 30)

Suṇātu me bhante saṅgho. Yadi saṅghassa
pattakallaṃ, saṅgho kaṭhinaṃ uddhareyya. Esā ñatti.

Suṇātu me bhante saṅgho. Saṅgho kaṭhinaṃ
uddharati. Yass'āyasmato khamati, kaṭhinassa
ubbhāro, so tuṇh'assa. Yassa nakkhamati, so
bhāseyya.

Ubbhataṃ saṅghena kaṭhinaṃ. Khamati saṅghassa,
tasmā tuṇhī. Evam-etaṃ dhārayāmi.

*Venerable sirs, may the Community listen to me. If the
Community is ready, it should dismantle the kaṭhina
(rescind the kaṭhina privileges). This is the motion.*

*Venerable sirs, may the Community listen to me. The
Community is dismantling 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.*

(ii) Spreading the Kaṭhina

After the kaṭhina-robe has been sewed and

died, and the old robe relinquished, the new robe is marked and determined, and then the recipient chants *one* of the following:

“Namo....” (×3)

“Imāya saṅghāṭiyā kaṭhinaṃ attharāmi.”

“Iminā uttarāsaṅgena kaṭhinaṃ attharāmi.”

“Iminā antaravāsakena kaṭhinaṃ attharāmi.”

(“By means of this outer robe / upper robe / lower robe I spread the Kaṭhina”) [SP,V,1109; Pv,XIV,4]

(iii) Kaṭhina Anumodanā

The recipient of the Kaṭhina:

“Atthataṃ bhante saṅghassa kaṭhinaṃ,
Dhammiko kaṭhinatthāro, anumodatha.” (×3)

(“Ven. sirs, the spreading of the kaṭhina is in accordance with the Dhamma. Please approve of it.”)

- If the recipient is senior to all the other bhikkhus: “bhante” → “āvuso”

The rest of the Sangha, chanting together:

“Atthataṃ bhante saṅghassa kaṭhinaṃ,
Dhammiko kaṭhinatthāro, anumodāma.” (×3)

(“Ven. sirs, the spreading of the kaṭhina is in accordance with the Dhamma. We approve of it.”)

[SP,V,1109; Pv,XIV,4]

- Bhikkhus senior to the recipient omit “bhante”.
- If approving one by one:
“anumodāma” → “anumodāmi”
- for bhikkhus senior to the recipient
“bhante” → “āvuso”.

◆ For a bhikkhu who completes the *Kaṭhina* ceremony, the Rains privileges extend for a further four months. [VIN,III,261]

OTHER PROCEDURES

15. Nissaya (Dependence)

The bhikkhu:

“Ācariyo me bhante hohi,
Āyasmato nissāya vacchāmi.” (×3)

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

The Ācariya:

“Sādhu; lahu; opāyikaṃ; paṭirūpaṃ;
pāsādikena sampādehi!”

*(“It is good; ...convenient; ...suitable; ...proper; ...
you should endeavour to conduct yourself in a good
manner.”)* [VIN,I,60-61]

The bhikkhu:

“Sādhu bhante.

Ajja-t-agge-dāni therō mayhaṃ bhāro,
Aham-pi therassa bhāro.” (×3)

*(“It is good, ven. sir. From this day onwards the
Thera will be my burden and I shall be the burden
of the Thera.”)* [SP,V,977]

16. Kappiya-karaṇa (The making allowable)

For fruit or vegetables that can grow again,
bhikkhu:

“Kappiyaṃ karohi”
(“Make it allowable.”)

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

“Kappiyaṃ bhante.”
(“It is allowable, ven. sir.”)

[Sp,IV,767-768]

17. Entering Town after Midday

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

“Vikāle gāmapavesanaṃ āpucchāmi.”
(“I take leave to go to the town
at the ‘wrong time’.”)

[cf. Kv,140]

18. Saṅghadāna-apalokana

(Sharing Saṅghadāna)

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

“Yagghe bhante saṅgho jānātu.

Ayaṃ paṭhamabhāgo *therassa* pāpuṇāti,

Avasesā bhāgā avasesānaṃ

bhikkhusāmaṇerānaṃ pāpuṇantu,

Yathāsukhaṃ paribhuñjantu.” (×3)

- “therassa” → “mahātherassa”

Or: “Yagghe bhante...
Avasesā bhāgā amhākaṃ pāpuṇanti.” (×3)
(“May the Saṅgha hear me. The first
portion (of this offering) goes to the Elders.
The remainder is for the rest of us here.”)

The Saṅgha responds: “Sādhu.”

[THAI; cf. Sp, VII, 1405–1409]

19. Paṃsukūla-cīvara (Taking Forest-cloth)

“Imaṃ paṃsukūla-cīvaraṃ
assāmikaṃ mayhaṃ pāpuṇāti.”
(“This rag-robe, which is ownerless,
has reached me.”)

[THAI]

20. Desanā

(i) Requesting permission

(a) To speak on Vinaya

(↓×3). Addressing the senior bhikkhu:

“Okāsaṃ me bhante thero detu
vinaya-kathaṃ kathetuṃ.”

“Namo... (×3);

Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi.”

“Vinayo sāsanaṃ āyūti karotu me āyasmā
okāsaṃ ahan-taṃ vattukāmo.”

(“Ven. sir, please give permission to speak on
Vinaya... Vinaya is the life of the religion.
I ask for permission from the ven. one:
I wish to speak about the Vinaya.”)

Reply: “Karomi āyasmato okāsaṃ.”

(“I give you the opportunity, ven. sir.”)

[THAI; cf. VIN,I,113]

(b) To speak on Dhamma

(↓×3). Addressing the senior bhikkhu:

“Okāsaṃ me bhante thero detu
dhamma-kathaṃ kathetuṃ.”

“Namo... (×3);

Buddhaṃ Dhammaṃ Saṅghaṃ namassāmi.”

“Apārutā tesaṃ amatassa dvārā
ye sotavantā pamuñcantu saddhaṃ.”

(“Ven. sir, please give permission to speak on
Dhamma... Open are the doors to the Deathless.
May all those who have ears release their faith.”)

[THAI]

(ii) After the talk on Vinaya or Dhamma

“Ayaṃ dhammā- / vinayā- / dhammavinayā-
kathā sādhañāyasmantehi samrakkhetabbāti.”

(“This talk on Dhamma / Vinaya / Dhammavinaya
should be well-preserved by you, ven. sirs.”)

The senior bhikkhu:

“Handa mayaṃ ovādā dhammā-
/ vinayā- / dhammavinayā- kathāya sādhu-
kāraṃ dadāmaṃse.”

(“Now let us make the act of acknowledging this
Dhamma / Vinaya / Dhammavinaya talk.”)

The listeners:

“Sādhu. Sādhu. Sādhu. Anumodāmi.” [THAI]

(iii) Acknowledging the Teaching

“Handa mayam̐ **dhamma-kathāya** /ovāda-kathāya sādhu-kāram̐ dadāmase.”

(“Now let us express our approval of this Dhamma Teaching.”)

- If an exhortation:

“dhamma-kathāya” → “ovāda-kathāya”

(Response:)

“Sādhu, Sādhu, Sādhu. Anumodāmi.”

(“It is well, I appreciate it.”)

21. Requesting a Dhamma Talk

“Brahmā ca lokādhipatī sahampatī,

Kat’añjalī anadhivaram̐ ayācatha;

Santīdha sattāpparajakkha-jātikā,

Desetu dhammam̐ anukamp’imam̐ pajam̐.”

(“The Brahma-god Sahampatī, Lord of the world,
With palms joined in reverence, Requested a favour:
Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion
for them.”) [BV,v.1]

22. Requesting Paritta Chanting

(↓×3) With hands joined in añjali, recite the following:)

“Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,

Sabba-dukkha-vināsāya,

Parittam̐ brūtha maṅgalam̐.

Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,

Sabba-bhaya-vināsāya,
Parittam̃ brūtha maṅgalaṃ.
Vipatti-paṭibāhāya sabba-sampatti-siddhiyā,
Sabba-roga-vināsāya,
Parittam̃ brūtha maṅgalaṃ.”

(“For warding off misfortune, For the arising of good
fortunes, For the dispelling of all dukkha,
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.”)

(↓×3)

[THAI]

23. Requesting the Refuges and Five Precepts

(a) (Thai Tradition)

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

“Mayaṃ bhante ti-saraṇena saha
pañca sīlāni yācāma,
Dutiyam-pi mayaṃ bhante...
Tatiyam-pi mayaṃ bhante...”

(“We, ven. sir, request the 3 Refuges and the 5
Precepts. For the second time... For the third time...”)

- As an individual, or one on behalf of a group:
“Mayaṃ” → “Ahaṃ”; “yācāma” → “yācāmi”

Bhikkhu: “*Namo...*” (×3)

Laypeople repeat.

Bhk: “*Buddhaṃ saraṇaṃ gacchāmi.*

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Dutiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.

Tatiyam-pi Buddhaṃ saraṇaṃ gacchāmi.

Tatiyam-pi Dhammaṃ saraṇaṃ gacchāmi.

Tatiyam-pi Saṅghaṃ saraṇaṃ gacchāmi.”

Laypeople repeat line by line.

Bhk: “*Ti-saraṇa-gamaṇaṃ niṭṭhitaṃ.”*

(“This completes the going to the 3 Refuges.”)

Laypeople: “*Āma bhante.”*

(“Yes, ven. sir.”)

Then the *bhikkhu* recites, with the *laypeople* repeating line by line:

“*Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.*

Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.

Kāmesu micchā-cārā veramaṇī sikkhā-padaṃ samādiyāmi.

Musā-vādā veramaṇī sikkhā-padaṃ samādiyāmi.

Surā-meraya-majja-pamādaṭṭhānā veramaṇī

sikkhā-padaṃ samādiyāmi.” [cf. A,IV,248–250]

(“I undertake the precept to refrain from:

—destroying living beings.

—taking that which is not given.

—sexual misconduct.

—false speech.

—intoxicating drinks and drugs that lead to carelessness.”)

The bhikkhu then chants:

“Imāni pañca sikkhā-padāni

Sīlena sugatiṃ yanti,

Sīlena bhoga-sampadā,

Sīlena nibbutiṃ yanti,

Tasmā sīlaṃ visodhaye.”

(“These Five Precepts

Have morality as a vehicle for happiness,

Have morality as a vehicle for good fortune,

Have morality as a vehicle for liberation,

Let morality therefore be purified.”)

The Laypeople may respond with:

“Sādhu, sādhu, sādhu!”

◆ See page 26 above for the Eight Precepts.

(b) Five Precepts (Sri Lankan Tradition)

With hands in *añjali*, the laypeople recite the following request:

“Sādhu! Sādhu! Sādhu!

Okāsa ahaṃ bhante tisaraṇena saddhiṃ

pañca-sīlaṃ dhammaṃ yācāmi, anuggahaṃ

katvā sīlaṃ detha me bhante.

Dutiyam-pi okāsa...

Tatiyam-pi okāsa...”

Bhikkhu: “Yaṃ ahaṃ vadāmi taṃ vadetha.”

Laypeople: “Āma, bhante.”

Bhk: “Namo...” (×3)

Laypeople repeat.

Bhk: “Saraṇagamanam sampuṇṇam.”

Laypeople: “Āma, bhante.”

Then the bhikkhu recites, with the laypeople repeating line by line:

“Pāṇātipātā veramaṇī sikkhā-padam samādiyāmi.
Adinnādānā veramaṇī sikkhā-padam samādiyāmi.
Kāmesu micchā-cārā veramaṇī sikkhā-padam
samādiyāmi.

Musā-vādā veramaṇī sikkhā-padam samādiyāmi.
Surā-meraya-majja-pamādaṭṭhānā veramaṇī
sikkhā-padam samādiyāmi.” [cf. A,IV,248-250]

◆ See previous section <23.a> for translation.

Bhk: “Tisaraṇena saddhim pañcasīlam
dhammam sādhuḥkam surakkhitam katvā
appamādena sampādettha.”

Laypeople: “Āma, bhante.”

Bhk: “Sīlena sugatim yanti
Sīlena bhoga-sampadā,
Sīlena nibbutim yanti,
Tasmā sīlam visodhaye.”

◆ See previous section <23.a> for translation.

◆ See page 29 above for the Eight Precepts.

APPENDIX A

Pali Phonetics and Pronunciation

Pali is the original scriptural language of Theravādin Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have always been in the lettering of another language (e.g. Devanāgiri, Sinhalese, Burmese, Thai, Roman). Thus the Roman lettering used here is pronounced just as one would expect, with the following clarifications.

Vowels are of two types:

I. Short

a	as in	'about'
i	as in	'hit'
u	as in	'put'

II. Long

ā	as in	'father'
ī	as in	'machine'
ū	as in	'rule'
e	as in	'grey'
o	as in	'more'

Exception: e and o change to short sounds in

syllables ending in a consonant. They are then pronounced as in 'get' or 'ox'.

Consonants are mostly as one would expect, with a few additional rules:

c as in 'ancient' (like ch, but unaspirated)

ṁ, ṅ as ng in 'sang'

ṇ as ny in 'canyon'

v rather softer than the English v; near w

bh, dh, ḍh, gh, jh, kh, ph, th, ṭh

These two-letter notations with 'h' denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, all other combinations with 'h', i.e., lh, mh, ṅh and vh, do count as two consonants.

Examples:

th as t in 'tongue'. It is never pronounced as in English 'the'.

ph as p in 'palate'. It is never pronounced as in English 'photo'.

ḍ, ḍh, ḷ, ṅ, ṭ, ṭh

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

Full-length syllables

contain a long vowel (ā, ī, ū, e, o);

or end with ṁ;

or having *ended* in a consonant, are followed by a syllable *beginning* with a consonant (e.g. ‘mag•ga’, ‘hon•ti’, ‘Bud•dha’).

Remember that **bh**, **dh**, etc., count as a *single* consonant. (*Therefore* ‘am•hā•kam’; *but* ‘sa•dham•maṃ’, *not* ‘sad•ham•maṃ’.)

Half-length syllables end in a short vowel.

Chanting Technique

Once the system of Pali pronunciation and rhythm has been grasped, it is possible to chant a text from sight.

Bud•dho su•sud•dho ka•ru•nā ma•haṇ•ṇa•vo
 1 1 ½ 1 1 ½ ½ 1 ½ 1 ½ 1

If you find it difficult to understand the theory of chanting (or even if you find it straightforward), the general rule of thumb is to listen carefully to what the leader and the group are chanting, and to follow, keeping the same pitch, tempo and speed. All voices should blend together as one.

Añjali

Chanting – and making formal requests – is done with the hands in añjali.

This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.

APPENDIX B

Useful Notes

1. Invitation to Request

An invitation to request (*pavāraṇā*), unless otherwise specified, lasts at most four months. One may make requests of blood-relatives (but not in-laws) without receiving an invitation. One may give special help to one's parents as well as to one's steward and to anyone preparing to become a bhikkhu. [VIN,IV,101-104]

2. Abusive Speech

The bases of abuse are rank of birth, personal name, clan name, work, art, disease, physical appearance, mental stains, faults, and other bases. There are both direct abuse and sarcasm and ridicule. Abusive speech may be a base for either expiation (or wrong-doing) or, when only teasing, for *dubbhāsita*. [VIN,IV,4-11]

3. Unallowable Meats

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

[VIN,I,218-219]

Also unallowable is flesh incompletely cooked,

and meat from an animal seen, heard or suspected to have been killed in order that its meat be offered to bhikkhus. [VIN,I,218-219]

4. Admonishing Another Bhikkhu

Before admonishing another bhikkhu, a bhikkhu should investigate five conditions in himself and establish five other conditions in himself.

He should investigate thus: “Am I one who practises purity in bodily action?;... purity in speech?; is the heart of good-will established in me towards my fellows?; am I one who has heard the Teachings, practised them, and penetrated them with insight?; is the Discipline known and thoroughly understood by me?”

And he should establish these five conditions in himself: he should speak at the right time, speak of facts, and speak gently, and he should speak only profitable words, and with a kindly heart. [A,V,78]

5. Wrong Livelihood for a Layperson

Trade in weapons, in human beings, in animal flesh, in liquor, in poison. [A,III,207]

6. Dealing with Doubtful Matters (*Kālāmasutta*)

Be not led by report, by tradition, by hearsay, by the authority of texts, by mere logic, by inference, by considering appearances, by its

agreement with an established theory, by seeming possibilities, by the idea ‘This is our teacher’.

[A,I,189]

7. The Gradual Teaching

Talk on: generosity and giving; morality; the ease and happiness of heavenly realms; the disadvantages of sensual pleasures; the benefits of renouncing sensual pleasures.

[VIN,I,15; D,I,148]

8. The Last Words of the Buddha

“Handadāni bhikkhave āmantayāmi vo,
vayadhammā saṅkhārā,
appamādena sampādetha”,
ayaṃ tathāgatassa pacchimā vācā.

“Now, take heed bhikkhus, I caution you thus: decline-and-disappearance is the nature of all conditions. Therefore strive on ceaselessly, discerning and alert!” These are the final words of the Tathāgata.

[D,II,156]

9. The 3 Cravings and the 4 Attachments

Craving for sense-experience, craving for being, craving for non-existence.

Attachment to sensuality, to views, to conduct and custom, and attachment to the way of self.

[D,III,230; M,I,66]

10. The 3 Universal Characteristics of Experience

Every condition is necessarily impermanent and must change and become otherwise.

Every condition is necessarily suffering, a burden.

No-thing is the subject of experience.

[S,IV,1; DHP,vv.277-9]

11. The Three Kinds of Suffering

The suffering of what is unpleasant or painful.

The suffering of what is subject to change and so must become otherwise.

The suffering of experience determined by conditions that determine oneself.

[D,III,216; S,IV,259]

12. The 3 Characteristics of Conditioned Experience

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

[A,I,152]

13. The Four Nutriments

“All beings are maintained by nutriment.” The four Nutriments are coarse, material food; sense-contact food; mental-intention food; and consciousness food. [D,III,228; M,I,48; S,II,101]

14. The Four Bases of Judgement

Judging and basing faith on form and outward appearance, on reputation and beauty of speech, on ascetic and self-denying practices, on teaching and righteous behaviour. [A,II,71]

15. The Five Facts to be Frequently Contemplated

“I am subject to decay and I cannot escape it.”

“I am subject to disease and I cannot escape it.”

“I am subject to death and I cannot escape it.”

“There will be division and separation from all that I love or hold dear.”

“I am the owner of my actions—whatever I do, whether good or bad, I must be heir to it.”

[A,III,71]

16. The Five Qualities for a New Bhikkhu to Establish

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

[A,III,138]

17. The Five Ways of Restraint

Restraint by the Monastic Code of Discipline, by mindfulness, by knowledge, by patience, by energy and effort.

[VISM. 7]

18. The Six Attributes of Dhamma

Dhamma is well-expounded by the Awakened One. It is visible here and now, non-temporal, inviting one to come and see, leading onward and inward, directly experiencable by the wise.

[M,I,37; A,III,285]

19. The Seven Qualities of a Wholesome Friend (Kalyāṇamitta)

That individual is endearing; worthy of respect; cultured and worthy of emulation; a good counsellor; a patient listener; capable of

discussing profound subjects; and is one who never exhorts groundlessly, not leading or spurring one on to a useless end. [A,IV,31]

20. The 7 Things Favourable to Mental Development (*Sappāya*)

Suitable abode, location, speech, companion, food, climate, and posture. [VISM. 127]

21. The Seven Conditions Leading to the Welfare of the Sangha

(i) To hold regular and frequent meetings. To meet in harmony, to do the duties of the Sangha in harmony, and to disperse in harmony. To introduce no revolutionary ordinance, break up no established ordinance, but to train oneself in accordance with the prescribed training rules. To honour and respect those elders of long experience, the fathers and leaders of the Sangha, and to deem them worthy of listening to. Not to fall under the influence of craving. To delight in forest dwelling. To establish oneself in mindfulness, with this thought: 'May disciplined monks who have not yet come, come here; and may those who have already come live in comfort'.

(ii) Not to be fond of activities; not to be fond of gossip; not to be fond of sleeping; not to be fond of society; not to have evil desires;

not to have evil friends; not to be prematurely satisfied and rest content with early success.

[D,II,77-78; A,IV,20-21]

22. The Eight Utensils (*aṭṭha-parikkhārā*)

The three robes, the bowl, a razor/sharp knife, needle, belt, water-filter. [JA,I,65; DA,I, 206]

23. The Eight Worldly Conditions (*Lokadhammā*)

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

[A,IV,157]

24. The Eight Gifts of a Good Person

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

[A,IV,243]

25. The Ten Perfections

Generosity; morality; renunciation; wisdom; energy; patience; earnest-truth; determination; loving-kindness; equanimity.

[BV,v.6]

26. The Ten Wholesome Courses of Action

To avoid the destruction of life and be anxious for the welfare of all lives. To avoid taking what belongs to others. To avoid sexual misconduct. To avoid lying, not knowingly speaking a lie for the sake of any advantage.

To avoid malicious speech, to unite the discordant, to encourage the united, and to utter speech that makes for harmony. To avoid harsh language and speak gentle, courteous and agreeable words. To avoid frivolous talk; to speak at the right time, in accordance with facts, what is useful, moderate and full of sense. To be without covetousness. To be free from ill-will, thinking, "Oh, that these beings were free from hatred and ill-will, and would lead a happy life free from trouble". To possess right view, such as that gifts and offerings are not fruitless and that there are results of wholesome and unwholesome actions.

[M,I,287; A,V,266; 275-278]

27. The Ten Reflections for One Gone Forth

"I have come to a status different from that of a layman ('classlessness'). My livelihood is bound up with others. I now have a way to behave different to a layperson. Does my conduct lead to self-reproach? Does my conduct lead to reproach from fellows in the holy life? There must be separation from all that is dear to me. I am the owner of my actions—whatever I do, whether good or bad, I must be heir to it. How has my passing of the nights and days been? Do I delight in a solitary place or

not? Have I developed any extraordinary qualities such that, when questioned in my latter days by my fellows in the holy life, I shall not be confounded?" [A,V,57]

28. The Ten Topics for Talk among Bhikkhus

Talk favourable to wanting little; to contentment; to seclusion; to not mingling together; to strenuousness; to good conduct; to concentration; to understanding and insight; to deliverance; and talk favourable to the knowledge and vision of deliverance.

[M,I,145; M,III,113; A,V,129]

29. The Thirteen *Dhutāṅgā*

Wearing rag-robles; possessing only 3 robes; eating only alms-food; collecting alms-food house-to-house; eating only at one sitting; eating only from the bowl; not accepting late-come food; living in the forest; living at the foot of a tree; living in the open; living in a cemetery; being satisfied with whatever dwelling is offered; abstaining from lying down to sleep.

[VISM. 59-83]

30. The 38 Highest Blessings

Not to associate with fools; to associate with the wise; to honour those worthy of honour; living in a good environment; having formerly done meritorious deeds; setting oneself in the

right course; having extensive learning; having skill and knowledge; being accomplished in discipline; being well-spoken; being supportive of mother and father; cherishing one's children; cherishing one's spouse; having an uncomplicated livelihood; being generous; having right conduct; rendering aid to relatives; behaving blamelessly; abstaining from and avoiding evil; abstaining from intoxicants; persevering in virtue; being respectful; being humble; being content; having gratitude; hearing the Dhamma; being patient; being amenable to correction; seeing monks; discussing the Dhamma; having strenuous self control; living the holy life; seeing the Noble Truths; realizing Nibbana; being unshakable; being free from sorrow; having a mind undefiled; having a mind which is secure.

Those who have done these things see no defeat and go in safety everywhere: to them these are the highest blessings.

[SN.259-268]

31. Recognising the Dhamma

“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 shedding, not to accumulating;

to modesty, not to self-aggrandizement;
to contentment, not to discontent;
to seclusion, not to entanglement;
to aroused persistence, not to laziness;
to being unburdensome, not to being
burdensome’.

You may categorically hold, ‘This is the Dhamma, this is the Vinaya, this is the Teacher’s instruction.’” [Cv.X.5]

32. Contentment

“‘This Dhamma is for one who is content, not for one who is discontent.’

Thus was it said. With reference to what was it said? There is the case where a monk is content with any old robe cloth at all, any old almsfood, any old lodging, any old medicinal requisites for curing sickness at all. ‘This Dhamma is for one who is content, not for one who is discontent.’ Thus was it said. And with reference to this was it said.” [AN 8:30]

33. Traditions of the Noble Ones

“There is the case where a monk is content with any old robe cloth at all. He speaks in praise of being content with any old robe cloth at all. He does not, for the sake of robe

cloth, do anything unseemly or inappropriate. Not getting cloth, he is not agitated. Getting cloth, he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old robe cloth at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old almsfood at all. He speaks in praise of being content with any old almsfood at all. He does not, for the sake of almsfood, do anything unseemly or inappropriate. Not getting almsfood, he is not agitated. Getting almsfood, he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old almsfood at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk is content with any old lodging at all. He speaks in praise of being content with any old lodging at all. He does not, for the sake of lodging, do anything unseemly or inappropriate. Not getting lodging, he is not agitated. Getting lodging, he uses it not tied to it, uninfatuated, guiltless, seeing the drawbacks (of attachment to it), and discerning the escape from them. He does not, on account of his contentment with any old lodging at all, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

Furthermore, the monk finds pleasure and delight in developing (skillful mental qualities), finds pleasure and delight in abandoning (unskillful mental qualities). He does not, on account of his pleasure and delight in developing and abandoning, exalt himself or disparage others. In this he is skillful, energetic, alert, and mindful. This, monks, is said to be a monk standing firm in the ancient, original traditions of the Noble Ones.

These are the four traditions of the Noble Ones — original, long-standing, traditional, ancient, unadulterated, unadulterated from the beginning — which are not open to suspicion, will never be open to suspicion, and are unfaulted by knowledgeable contemplatives and brahmans.”

[AN 4:28]

