A BHIKKHU MANUAL
A Bhikkhu Manual
Second revised edition 2003

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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
Abbreviations

[...] = Leader chants alone.
[ref.] = Referencing the P.T.S. Pali source volume and/or verse.
[A.] = Anguttara Nikaya
[D.] = Digha Nikaya
[Deh.] = Dhammapada
[DhpA.] = Dhammapada Commentary
[Kbh.] = Khuddakapatha
[Kv.] = Kankhavitarani
[J.] = Jataka verses
[M.] = Majjhima Nikaya
[MJG] = Mahaja-yama-nga-atha (Sri Lanka)
[Ps.] = Patisambhuddamagga
[S.] = Sarnyutta Nikaya
[Sn.] = Sutta-nipata
[St.] = Samantapasadika
[Thai] = Composed in Thailand, normally in recent centuries.
[Trad.] = Traditional verses not found in the original Pali
[Vin.] = Vinaya

/; */; = Alternative, variation.
{ } = Repeat variation.
♦ = Note—indicates possible separate section.
• = Observation.
& = and elsewhere.
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
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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“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.

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(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:
“Imaṁ bindukappaṁ karomi.” (×3)
(“I make this properly marked.”)
[cf. Vin,IV,120]

2. Adhiṭṭhāna (Determining)
“Imaṁ *saṅghāṭīṁ* adhiṭṭhāmi.”
(“I determine this outer robe.”)
For ‘saṅghāṭīṁ’ substitute item as appropriate:
*uttarā-saṅgaṁ (upper robe)*
*antara-vāsakaṁ (lower robe)*
*pattaṁ (alms bowl)*
*nisādanaṁ (sitting-cloth)*
*kaṇḍu-patīcchādiṁ (skin-eruption covering cloth)*
*vassika-sāṭikaṁ (rains cloth)*
*paccattharaṇaṁ (sleeping cloth)*
*mukha-puñchana-colaṁ (handkerchief)*
*parikkhāra-colaṁ (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 ‘mukhapuṇḍhana-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:

“Imāni” → “etaṁ” ; “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:

“Imaṁ saṅghātiṁ paccuddhārami.”

(“I relinquish this outer robe.”) [Sp,III,643]

Substitute the appropriate item for ‘saṅghātiṁ’.
• 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:

“Imañi cāvarāni tuyhaṁ vikappemi.”
(“... these robes...”)

“Imañi pattaṁ tujhayāvān vikappemi.”
(“... this bowl...”)

“Imañi patte tujhayāvān vikappemi.”
(“... these bowls...”)

• When the receiving bhikkhu is the senior:
  “tujhayāvān” →“āyasmatō”

• When it is shared with more than one bhikkhu:
  “tujhayāvān” →“tumhākaṁ”

• When the article is beyond forearm’s length:
  “imajā” →“ētāṁ”; “imajāni” →“ētāni”;
  “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:

“Imañ ciVARañ 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 sāmañerassa”

♦ To share a bowl: “ciVARañ” → “pattam”

• 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:

“Imañ ciVARañ vikappatthāya 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 và sandiṭṭho vā.”

(“Who is your friend or acquaintance?”)

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

“Uttaro bhikkhu ca tisso sāmañero ca”

(“Bhikkhu Uttaro and Sāmañera Tisso ”)
The witness then says:

“Aham tesaṁ dammi.”
("I give it to them.")

or

“Aham uttarassa bhikkhuno ca tissassa sāmañnerassa dammi.”
("I give it to Bhikkhu Uttarro and Sāmañera Tisso.")

[Vis,IV,122]

♦ To share a bowl: “cīvaraṁ” → “pattāṁ”
♦ 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-paccuddharana
(Relinquishing Shared Ownership)

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

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

“Imaṁ cīvaraṁ mayhaṁ santakaṁ paribhuñja vā visajjehi vā yathāpaccayaṁ vā karohi.”
("This robe of mine: you may use it, give it away, or do as you wish with it.")
[cf. Kī,122]

When more than one robe is being relinquished:

“imaṁ cīvaraṁ” → “imāni cīvarāni”
“santakaṁ” → “santakāni”

When the second owner is junior:
“paribhuñja” → “paribhuñjatha”
“visajjehi” → “visajjetha”
“karohi” → “karotha”

If the article(s) is (are) beyond forearm’s length, change case accordingly:
“Imaṁ” → “etam” ; “imāni” → “etāni”
(this) (that) (these) (those)

• To rescind the shared ownership of case <4a.iii> above, the witness says:
“Tesaṁ santakaṁ paribhuñja vā vissajjehi vā yathāpaccayam vā karohi.”
(“Use what is theirs, give it away or do as you like with it.”)

• To rescind the shared ownership of a bowl:
“cīvaram” → “pattam”
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.
5. Āpatti-pañidesanā (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 (pàràjika).
(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), pāñidesaniya (offences to be confessed), dukkata (offences of wrongdoing), 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 dukkaṭa 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 patidesemi.”
(“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: “Āyatiṁ āvuso saṁvareyyāsi”
(“In future, friend, you should be restrained.”)

JCB: “Sādhu suṭṭhu bhante saṁvarissāmi.” (×3)
(“It is well indeed, ven. sir. I shall be restrained.”)
5. ĀPATTI-PĀTIDESĀ (Confession of Offences)

- Senior Confessing Bhikkhu:
  “Āhaṁ āvuso sambahulā nānā-vatthukāyo "thullaccayāyo" āpattiyo āpanno tā pāṭidesemi.”
  (“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: “Āyatīṁ bhante saṁvareyyātha”
(“In future, ven. sir, you should be restrained.”)

SCB: “Sādhu suṭṭhu āvuso saṁvarissāmi.” (×3)
(“It is well indeed, friend. I shall be restrained.”)

- This formula is repeated replacing “thullaccayāyo” with, in turn, “pācittiya”, “dukkatāya”, “dubbhāsitāya”.
- With “dubbhāsitāya” 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 pāṭidesemi.”
  → “Ekāṁ thullaccayaṁ āpattiṁ āpanno tāṁ pāṭidesemi.”

Replace, as appropriate, “thullaccayaṁ” with “pācittiyaṁ”, “dukkatāṁ”, “dubbhāsitāṁ”.

(b) Sri Lankan Formula.

Junior Confessing Bhikkhu:

“Okása, ahaṁ bhante,
Sabhā āpattiyo ārocemi.
Dutiyaṁ-pi ahaṁ bhante,
Sabhā āpattiyo ārocemi.
Tatiyāṁ-pi ahaṁ bhante,
Sabhā 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:

“Okása ahaṁ bhante,
Sambahulā nānā-vatthukā āpattiyo āpajjīṁ,
Tā tumha-mūle pañidesemi.”

(“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:

“Āyatīṁ āvuso śānvarēyāsi.”

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

JCB: “Sādhu suṭṭhu bhante āyatīṁ śānvarissāmi.
Dutiyaṁ-pi sādhu suṭṭhu bhante āyatīṁ śānvarissāmi.
Tatiyāṁ-pi sādhu suṭṭhu bhante āyatīṁ
saṁvarissāmi.”

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

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

/JCB:/ “Okāsa aham bhante,
Sabbā tā garukāpattiyo āvikaṇomi.
Dutiyaṃ-pi okāsa aham bhante,
Sabbā tā garukāpattiyo āvikaṇomi.
Tatiyaṃ-pi okāsa aham bhante,
Sabbā tā garukāpattiyo āvikaṇomi.”

(“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 “ārocemi” and each “saṁvarissāmi.”

(c) Sri Lankan Formula for same base offences.

JCB: “Okāsa aham bhante,
Desanādukkatāpattiṁ āpaṇjiṁ,
Taṁ tumha-mūle paṭidesemi.”
(“I, ven. sir, confess an offence of wrong-doing through having confessed the same-based offences.”)  

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

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

When confessing a nissaggiya pàcittiya (‘expiation with forfeiture’) offence, substitute “nissaggiyàyo pàcittiyàyo” for “thullaccayàyo”, or “nissaggiyañ pàcittiyañ” for “thullaccayañ” 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 Pàcittiya 1 (‘extra robe’)

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

“Idañ me *bhante* cívàram dasāhátikkantañ nissaggiyañ, imáhañ áyasmato nissajjámi.”

(“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 nissaggīyāni, imānāham āyasmato nissajjāmi.”

If forfeiting to a Sangha:
“āyasamato” → “saṅghassa” [Vin,III,197]
If forfeiting to a group of bhikkhus:
“āyasamato” → “āysamantānaṁ”
If senior bhikkhu: “bhante” → “āvuso”
If beyond forearm’s length:
“idaṁ” (this) → “etaṁ” (that)
“imāhām” → “etāhām”
“imānī” (these) → “etānī” (those)
“imānāham” → “etānāham”

(ii) Returning the robe
“Imaṁ cīvaram āyasmato dammi.”
(“I give this robe to you.”) [Vin,III,197]

For returning more than one robe:
“imaṁ” → “imāni” ; “cīvaram” → “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’)
“Idaṁ me bhante cīvaram ratti-vippavuttham aṅṅatra bhikkhu-sammatiyyā nissaggīyām.
Imāhām āyasmato nissajjāmi.”
(“This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus,
is to be forfeited by me: I forfeit it to you.”)
[Vin,III,199–200]
• If multiple robes: “cīvaraṃ” → “dvicīvaraṃ” /
  “ticīvaraṃ” (two- / three-robes)
♦ For other variants, see <6.i> above.
♦ For returning the robe(s) see <6.ii> above.

(iv) Nissaggiya Pācittiya 3 (‘over-kept cloth’)
“Idam me bhante akāla-cīvaraṃ
māsātikkantam nissaggiyam,
imāham āyasmatō 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-cīvaraṇi
māsātikkānāni nissaggiyānī.
imānāham āyasmatō nissajjānī.”
♦ For other variants, see <6.i> above.
♦ For returning the robe(s) see <6.ii> above.

(v) Nissaggiya Pācittiya 6 (‘asked for’)
“Idam me bhante cīvaraṃ aṇñatakaṃ
gahapatikaṃ aṇṇatara samayā viññāpitaṃ
nissaggiyam, imāham āyasmatō 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 aṇḍātakaṁ
gahapatikāṁ aṇḍatra samayā viññāpitāni
nissaggīyāni. Imānāhāṁ 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 cīvaraṁ aṇḍātakaṁ
gahapatīkaṁ “upasaṁkamitvā” tat’uttariṁ
viññāpitaṁ nissaggīyaṁ,
imāhāṁ 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]
• “upasaṁkamitvā” is included in Sri Lanka.
• For more than one piece of cloth:
“Imāni me bhante cīvarāni aṇḍātakaṁ
gahapatikāṁ tat’uttariṁ viññāpitaṁ
nissaggīyāni. Imānāhāṁ 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 cīvaraṁ pubbe appavārito
aṇḍātakaṁ gahapatikāṁ upasaṁkamitvā
cīvare vikappaṁ āpannaṁ nissaggīyaṁ.
Imāhāṁ 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 Pàcittiya 9 (‘instructing’)
For a robe (robe-cloth) received after making instructions to two or more householders. Use formula of <6.vi> above but change:
“aññàtakaṁ gahapatikaṁ”
→“aññàtake gahapatike”
♦ For returning the robe(s) see <6.ii> above.

(viii) Nissaggiya Pàcittiya 10 (‘reminding’)
“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 Pàcittiya 18 (‘gold and silver’)
“Aham bhante rûpiyam pañiggahesim.
Idam me nissaggiyaṁ.
Imàham sañghassa nissajjâmi.”
("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 Sangha only.

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

“Aham bhante nānappakārakaṁ rūpiyasamvohāraṁ samāpajjim. Idaṁ me nissaggiyaṁ. Imāham 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 Sangha only.

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

“Aham bhante nānappakārakaṁ kayavikkayaṁ samāpajjim, idaṁ me nissaggiyaṁ, imāham āyasmato nissajjāmi.”

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

[Vin,III,242]

• If forfeiting to a Sangha:
  “āyasmato” →"saṅghassa"

• If forfeiting to a group of bhikkhus:
  “āyasmato” →“āyasmantānaṁ”

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

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

“Aham me bhante patto dasāhāṭikkanto nissaggiyo, imāham āyasmato nissajjāmi.”
6. Nissaggiya Pàcittiya

(“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:
  “Imaṁ pattaṁ āyasmatu dammi.”
  (“I give this bowl to you.”)

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

  “Ayaṁ me bhante patto ūnapañca-bandhanena pattena cetāpito nissaggiyo. Imāhaṁ saṅghassa nissajjāmi.”
  (“This bowl, ven. sirs, which has been exchanged for a bowl that has less than five mends, is to be forfeited by me: I forfeit it to the Sangha.”) [Vin,III,246]

♦ To be forfeited to the Sangha only.

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

  “Idaṁ me bhante bhesajjaṁ sattāhātikkantaṁ nissaggiyaṁ. Imāhaṁ āyasmatu 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:
  “Imaṁ bhesajjam āyasmatu dammi.”
  (“I give this medicine to you.”)

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

  “Idaṁ me bhante cīvaraṁ bhikkhusa sāmaṁ
datvā acchinnaṁ nissaggiyaṁ.
Imāhaṁ āyasmato nissajjāmi.”
(“This robe, ven. sir, which has been snatched back after having given it myself to a bhikkhu, is to be forfeited by me: I forfeit it to you.”) [Vin,III,255]
♦ For other variants, see <6.i> above.

(xv) Nissaggiya Pācittiya 28 (‘urgent’)
“Idam me bhante acceka-cīvaraṁ cīvara-kāla-
samayaṁ atikkāmitaṁ nissaggiyaṁ.
Imāhaṁ āyasmato nissajjāmi.”
(“This robe-offered-in-urgency, ven. sir, has passed beyond the robe-season, is to be forfeited by me: I forfeit it to you.”) [Vin,III,262]
♦ For other variants, see <6.i> above.

(xvi) Nissaggiya Pācittiya 29 (‘wilderness abode’)
“Idam me bhante cīvaraṁ atireka-chā-rattāṁ vippavutthaṁ aaññatra bhikkhu-sammatiyā nissaggiyaṁ. Imāhaṁ āyasmato nissajjāmi.”
(“This robe, ven. sir, which has stayed separate (from me) for a night without the consent of the bhikkhus, is to be forfeited by me: I forfeit it to you.”) [Vin,III,264]
♦ For other variants, see <6.i> above.

(xvii) Nissaggiya Pācittiya 30
“Idam me bhante jānaṁ sañghikaṁ lābhaṁ
parinātāṁ attano parināmitaṁ nissaggiyaṁ,
imāhaṁ āyasmato nissajjāmi.”
(“This gain belonging to the Sañgha, ven. sir, which
7. Saṅghādisesa

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:
   “Imaṁ 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.
8. Pàrisuddhi-uposatha (Purity Uposatha)

(i) Pàrisuddhi Before Sangha
Declaring one’s purity before the Sangha:

“Parisuddho ahañ bhante,
parisuddho’ti mañ sangho dhāretu.”

(“I, Ven. sirs, am quite pure
May the Saïgha hold me to be pure.”)

(cf. Vin,1,129)

(ii) Pàrisuddhi for 3 Bhikkhus
The Pàtimokkha 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:

“Sunantu me bhante āyasmantā ajj’uposatho paññaraso, yad’āyasmantānaṁ pattakallaṁ,
maññi aññamaññāṁ pàrisuddhi uposathaṁ
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:
  “paññaraso” → “cātuddaso”

• If the announcing bhikkhu is the most senior:
  “bhante” → “āvuso”

  [Vin.I,124]

Then, starting with the senior bhikkhu:
  “Parisuddho aham āvuso,
  parisuddho’ti mam 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 ṇatti. The senior bhikkhu declares purity first:
  “Parisuddho aham āvuso,
  parisuddho’ti mam dhārehi.” (×3)

• For the junior:
  “āvuso” → “bhante”
  “dhārehi” → “dhāretha”
  [Vin.I,124–125]

(iv) Adhiññhànuposatha (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) Pàrisuddhi

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

“Pàrisuddhiṁ dammi,
pàrisuddhiṁ me hara,
pàrisuddhiṁ 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 Pàtimokkha:

“Āyasmā bhante ‘uttaro’ bhikkhu gilāno,
parisuddho’ti patijāni,
parisuddho’ti taṁ saṅgho dhāretu.”

("Ven. sirs, ‘Uttaro Bhikkhu’ who is sick acknowledges that he is pure. May the Sangha 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:

“Chandaṁ dammi,
chandaṁ me hara,
chandaṁ me ārocehi.”

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

• If the sick bhikkhu is the junior:
  “hara” → “haratha”; “ārocehi” → “ārocetha”

[Vin,I,121]

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

“Ayasmā bhante ‘uttaro’
mayhaṁ chaṇḍaṁ ādāsi,
tassa chaṇḍo mayā āhaṭo,
sādhū 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:
  “Ayasmā bhante ‘uttaro’”
  → “‘Uttaro’ bhante bhikkhu”

[Thai; cf. Vin,I,122]

(iii) Pārisuddhi + Chanda

When both purity and consent are conveyed to the Sangha:
“Uttaro’ bhante bhikkhu gilāno mayhaṁ
chandañca pārisuddhiñca adāsi,
tassa chando ca pārisuddhi ca mayā āhañā,
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)

“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.

[iii] Eight Precepts (Thai Tradition)
After bowing three times, with hands in añjali, the laypeople recite the following request:

“Mayā bhante ti-saranena saha aṭṭha silāni yācāma,
Dutiyan-pi mayān bhante…
Tatiyan-pi mayān 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:
  “Mayā” →“Ahaṃ”; “yācāma” →“yācāmi”
Bhikkhu: “Namo…” (×3)
Laypeople repeat.
Bhk: “Buddhām saranāma gacchāmi.”
Dhammaṁ saraṇaṁ gacchāmi.
Saṅghaṁ saraṇaṁ gacchāmi.
Dutiyaṁ-pi Buddhāṁ saraṇaṁ gacchāmi.
Dutiyaṁ-pi Dhammaṁ saraṇaṁ gacchāmi.
Dutiyaṁ-pi Saṅghaṁ saraṇaṁ gacchāmi.
Tatiyaṁ-pi Buddhāṁ saraṇaṁ gacchāmi.
Tatiyaṁ-pi Dhammaṁ saraṇaṁ gacchāmi.
Tatiyaṁ-pi Saṅghaṁ saraṇaṁ gacchāmi.”

Laypeople repeat line by line.
Bhk: “Tisaraṇa-gamanaṁ niññhitaṁ.”
(“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:
“Pāṇātipāta veramaṇī sikkhā-padaṁ samādiyāmi.
Adinnādāna veramaṇī sikkhā-padaṁ samādiyāmi.
Abrahma-cariyā veramaṇī sikkhā-padaṁ samādiyāmi.
Musāvādā veramaṇī sikkhā-padaṁ samādiyāmi.
Surā-meraya-majja-pamādaṭṭhāna veramaṇī sikkhā-padaṁ samādiyāmi.
Vikāla-bhojanā veramaṇī sikkhā-padaṁ samādiyāmi.
Nacca-gāta vàdita visūka-dassana mālā-
gandha vilepana dhāraṇa māṇḍana
vibhūsaṇaṭṭhāna veramaṇī sikkhā-padaṁ samādiyāmi.
Uccā-sayana mahā-sayanā veramaṇi
sikkhā-padaṁ 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
Silena sugatiṁ yanti,
Silena bhoga-sampadā,
Silena nibbutiṁ yanti,
Tasmā sīlaṁ visodhaye.”
(“These Eight Precepts
Have morality as a vehicle for happiness,
Have morality as a vehicle for good fortune,
Have morality as a vehicle for liberation,
Let morality therefore be purified.”)
The Laypeople may respond with:
“Sādhu, sādhu, sādhu!”

• Alternatively, the laypeople may chant:
“Imaṃ aṭṭha-aṅga-samannāgataṃ buddha-paṇḍattāṃ uposathaṁ, imaṅ-ca rattiṁ imaṅ-ca divasaṁ, samma-deva abhirakkhitum samādiyāmi.”

Bhk: “Imāni aṭṭha sikkha-padāni,
ajj’ekaṁ rattin-divāṁ,
uposatha (sīla) vasena sādhukaṁ (katvā appamādena) rakkhitabbāni.”

Laypeople: “Āma bhante.”

Bhk: “Silena sugatim yanti,
Silena bhoga-sampadā,
Silena nibbutim yanti,
Tasmā silam visodhaye.”

• Having undertaken the Eight Precepts, lay-followers may stay overnight. The next morning they will take their leave from the bhikkhu, who responds:
“Yassa dāni tumhe kālam maṇḍathā.”
(“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 āñjali, the laypeople recite the following request:
“Sādhu! Sādhu! Sādhu!”
Okāsa ahaṁ bhante ti-saraṇena sādhīṁ aṭṭhaṅga sīlāṁ dhammaṁ yācāmi,
anuggahaṁ katvā sīlāṁ detha me bhante.
Dutiyam-pi okāsa... detha me bhante.
Tatiyam-pi okāsa... detha me bhante.”

Bhk: “Yaṁ ahaṁ vadāmi tam vadetha.”
Laypeople: “Āma, bhante.”
Bhk: “Namo...” (×3)
Laypeople repeat.
Bhk: “Buddhaṁ saraṇaṁ gacchāmi.
Dhammaṁ saraṇaṁ gacchāmi.
Sāṅghaṁ saraṇaṁ gacchāmi.
Dutiyam-pi Buddhaṁ saraṇaṁ gacchāmi.
Dutiyam-pi Dhammaṁ saraṇaṁ gacchāmi.
Dutiyam-pi Sāṅghaṁ saraṇaṁ gacchāmi.
Tatiyam-pi Buddhaṁ saraṇaṁ gacchāmi.
Tatiyam-pi Dhammaṁ saraṇaṁ gacchāmi.
Tatiyam-pi Sāṅghaṁ saraṇaṁ gacchāmi.”
Laypeople repeat line by line.
Bhk: “Saraṇagamanāṁ sampunṇaṁ.”
Laypeople: “Āma, bhante.”

Then the bhikkhu recites, with the laypeople repeating line by line:
“Pañātipātā veramaṇi sīkkhā-padaṁ samādiyāmi.
Adinnādāna veramaṇi sīkkhā-padaṁ samādiyāmi.
Abrahma-cariyā veramaṇi sīkkhā-padaṁ samādiyāmi.
Musāvādā veramaṇi sīkkhā-padaṁ samādiyāmi.
Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.
Vikāla-bhojanā veramaṇī sikkhā-padaṁ samādiyāmi.
Nacca-gīta vāḍita visūka-dassana mālā-gandha vilepana dhāraṇa maṇḍana vibhūsanāṭṭhānā veramaṇī sikkhā-padaṁ samādiyāmi.
Uccā-sayana mahā-sayanā veramaṇī sikkhā-padaṁ samādiyāmi.”

[cf. A,IV,248–250]

(Translation see previous section.)

Bhk: “Imaṁ aṭṭhaṅga-sīlaṁ samādiyāmi.”
Laypeople: “Imaṁ aṭṭhaṅga-sīlaṁ samādiyāmi.” (×3)
Bhk: “Ti-saraṇena saddhiṁ aṭṭhaṅga-sīlaṁ dhammaṁ sādhukaṁ surakkhitam katvā appamādena sampādetha.”
Laypeople: “Āma, bhante.”
Bhk: “Sīlena sugatiṁ yanti,
Sīlena bhoga-sampadā,
Sīlena nibbutiṁ yanti,
Tasmā sīlaṁ visodhaye.”

(Translation see previous section.)

♦ See below page 49 for the Five Precepts.
11. Khamāpana-kammañ (Asking for Forgiveness)

RAINS AND KATHINA

The bhikkhus: “Namo…” (×3)

“*Āyasmante* pamādena,
dvārattayena kataṁ,
sabbaṁ aparādhāṁ 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:

“Ahaṁ khamāmi,
*tumhehi pi* me khamitabbaṁ.”
(*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:

“Evaṁ hotu evaṁ hotu,
Yo ca pubbe pamajjitvā pacchā so nappamajjati,
So’māṁ lokāṁ pabhāseti abbhā mutto va
candimā,  
[DHK, 172]
Yassa pāpaṁ kataṁ kammaṁ kusalena pithiyati,
So’māṁ lokāṁ pabhāseti abbhā mutto va
candimā,  
[DHK, 173]
Abhivādana sīlissa niccaṁ vuddhāpacāyino,
   Cattāro dhammā vaḍḍhanti:
Āyu vaṅgo sukham balaṁ.” [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”, “Mahā-
there”, “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 kuñi with a lock-
able door.

(i) Entering the Rains (Thai tradition)
The boundaries are specified, then all resident
bhikkhus:

“Imasmiṁ āvāse
imāṁ te-māsāṁ vassaṁ upema.” (×3)
(“We enter the Rains in this monastery
for three months.”)

• If one bhikkhu at a time: “upema” →“upemi”
34  12. Vassāvāso (Rains-residence)

• Alternatively:
  “Imasmiṁ vihāre
  imaṁ te-māsaṁ vassaṁ upemi.” (×3)
  ("I enter the Rains in this kuṭī for three months.")

• Alternatively:
  “Idha vassaṁ upemi.” (×3)
  ("I enter the Rains here.")
  [cf. Sr,V,1067]

(ii) Entering the Rains (Sri Lanka)
  “Imasmiṁ vihāre
  imaṁ te-māsaṁ vassaṁ upemi.
  Idha vassaṁ upemi.”
  ("I enter the Rains in this kuṭī for three months.
  I enter the Rains here.")

(iii) Sattāha-karaṇiya (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-karaṇiyaṁ kiccaṁ me-v-athī
tasmā mayā gantabbaṁ imasmiṁ
sattāḥ’abhbhantare 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,1139]
(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 ṇatti:

“Suṇātu me bhante saṅgho.
Ajja pavāraṇā paṇṇarasiṃ.
Yadi saṅghassa pattakallam, Saṅgho te-vācikanī 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:
  “paṇnarasiṃ” → “cātuddaśi”
• If the announcing bhikkhu is the most senior:
  “bhante” → “āvuso”
• If each bhikkhu is to state his invitation twice:
  “te-vācikanī” → “dve-vācikanī”
If each bhikkhu is to state his invitation once:
“te-vācikaṁ” → “eka-vācikaṁ”

If bhikkhus of equal rains are to invite in unison:
“Saṅgho te-vācikaṁ pavāreyya”
→ “Saṅgho samāna-vassikāṁ pavāreyya”
(“The Community should invite in the manner of equal Rains.”)

After the  الماضي, if each bhikkhu is to invite ‘three times’, then, in order of Rains:
“*Saṅgham-bhante* pavāremi.
Diṭṭhena và sutena và parisaṅkāya và, vadantu maṁ āyasmanṭo anukampam upādāya.
Passanto paṭikkarissāmi.
Dutiyaṁ-pi bhante saṅghaṁ pavāremi.
Diṭṭhena và sutena và parisaṅkāya và, vadantu maṁ āyasmanṭo anukampam upādāya.
Passanto paṭikkarissāmi.
Tatiyaṁ-pi bhante saṅghaṁ pavāremi
Diṭṭhena và sutena và parisaṅkāya và, vadantu maṁ āyasmanṭo anukampam 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” → “Saṅgham āvuso”
“Dutiyaṁ-pi bhante” → “Dutiyaṁ-pi āvuso”
“Tatiyaṁ-pi bhante” → “Tatiyaṁ-pi āvuso”

(ii) For four or three bhikkhus

Preliminary duties, then ātīti:

“Suññantu me *āyasmanto*,
Ajja pavāraṇā paññarañī,
Yadāyasmantānaṁ pattrakallam,
Mayam aññamaññam 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,1,162]

• If there are three bhikkhus:

“āyasmanto” → “āyasmantā”

Then each bhikkhu in order of Rains:

“Ahaṁ bhante āyasmante pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadantu mam āyasmanto anukampaṁ upādāya,
Passanto paṭikkarissāmi.
Dutiyaṁ-pi bhante āyasmante pavāremi
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadantu mam āyasmanto anukampaṁ upādāya,
Passanto paṭikkarissāmi.
Tatiyaṁ-pi bhante āyasmante pavāremi
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadantu mam āyasmanto anukampaṁ upādāya,
Passanto paṭikkarissāmi.”
13. Pavāraṇā (Inviting Admonition)

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

(iii) **For two bhikkhus**

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

“Ahaṁ bhante āyasmanțaṁ pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadatu maṁ āyasmaṁ anukampaṁ upādāya,
Passanto paṭīkkarissāmi.
Dutiyaṁ-pi bhante āyasmanțaṁ pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadatu maṁ āyasmaṁ anukampaṁ upādāya,
Passanto paṭīkkarissāmi.
Tatiyaṁ-pi bhante āyasmanțaṁ pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadatu maṁ āyasmaṁ anukampaṁ upādāya,
Passanto paṭīkkarissāmi.”

[cf. Vin, I, 163]

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

(iv) **For one bhikkhu**

Preliminary duties, then:

“Ajja me pavāraṇaṁ.”

(“Today is my pavāraṇa.”) [Vin, I, 163]
(v) Pavāraṇā by a sick bhikkhu

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

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

[VIN,1,161]

• If the sick bhikkhu is the junior one:
  “hara” → “haratha”
  “pavārehi” → “pavāretha”

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

“Āyasmā bhante ‘uttaro’ gilāno saṅghaṁ pavāreti,
Diṭṭhena vā sutena vā parisaṅkāya vā,
Vadantu taṁ āyasmanto anukampaṁ upādāya,
Passanto paṭikkarissati.

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

Tatiyan-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.”)

[Sv,V,1075]

• If the conveying bhikkhu is senior to the sick bhikkhu: “Āyasmā bhante ‘uttaro’”
  → “Uttaro’ bhante bhikkhu”
14. Kathina

(i) Offering the Kathina (Thai Tradition)

Preliminary consultation of Sangha:
The first bhikkhu describes the merits obtained in acknowledging the making of the kañhina robe, and then asks the Sangha whether or not it desires to do so. The bhikkhus respond by saying in unison:

“Ākañkhāma, bhante”
(We desire to do so, ven. sir.)

The second bhikkhu describes qualities of one worthy of the kañhina-robe, and the bhikkhus respond by remaining silent.
The third bhikkhu nominates the worthy recipient, and the assembly responds:

“Ruccati bhante”.
(It is pleasing, ven. sir.)

The fourth bhikkhu makes the formal proposal, and the assembly responds:

“Sādhu bhante”.
(It is well, ven. sir.)

• Bhikkhus senior to the speaker omit “bhante”.

Then two bhikkhus chant the formal motion and announcement. [But cf. Vin,1,254]

(ii) Spreading the Kathina

After the kathina-robe has been sewed and
dyed, and the old robe relinquished, the new robe is marked and determined, and then the recipient chants one of the following:

“Namo....” (×3)
“Imâya saânhâtiyâ kaôhinaâm attharâmi.”
“Iminâ utteredsañgena kaôhinaâm attharâmi.”
(“By means of this outer robe / upper robe / lower robe I spread the Kaôhina”) [Sp,V,1109; Pv,XIV,4]

(iii) Kaôhina Anumodânâ
The recipient of the Kaôhina:

“Atthataân bhante sanhasssa kaôhinaâm, Dhammiko kaôhinatthâro, anumodatha.” (×3)
(“Ven. sirs, the spreading of the kaôhina is in accordance with the Dhamma. Please approve of it.”)

• If the recipient is senior to all the other bhikkhus: “bhante” →“âvuso”

The rest of the Sangha, chanting together:

“Atthataân bhante sanhasssa kaôhinaâm, Dhammiko kaôhinatthâro, anumodâma.” (×3)
(“Ven. sirs, the spreading of the kaôhina 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:
  “anumodâma” →“anumodâmi”
• for bhikkhus senior to the recipient
  “bhante” →“âvuso”.

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; opāyikaṁ; patirūpaṁ; pāsādikena sampādehi!”
(“It is good; ...convenient; ...suitable; ...proper; ...you should endeavour to conduct yourself in a good manner.”) [Vin,I,60–61]

The bhikkhu:
“Sādhu bhante.
Ajja-t-agge-dāni thero mayhaṁ bhāro,
Aham-pi therassa bhāro.” (×3)
(“It is good, ven. sir. From this day onwards the Thera will be my burden and I shall be the burden of the Thera.”) [Sr,V,977]
16. Kappiya-karana (The making allowable)
For fruit or vegetables that can grow again, bhikkhu:

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

The lay-person, while ‘marking’ (cutting or tearing) the fruit, etc., responds:
“Kappiyaṁ 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 gāmappavesanāṁ 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, kneels and recites:

“Yagghe bhante saṅgho jānātu.
Ayaṁ paṭhamabhāgo *therassa* pāpuṇāti,
Avasesā bhāgā avasesānaṁ bhikkhusaṁnerānaṁ pāpuṇāntu,
Yathāsuskhām paribhuñjantu.” (×3)

- “therassa” → “mahātherassa”
19. Pañsukūla-cīvara (Taking Forest-cloth)

Or:

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

The Sāṅgha responds: “Śādhu.”

[THAI; cf. Sp.VII,1405–1409]

19. Pañsukūla-cīvara (Taking Forest-cloth)

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

20. Desanā

(i) Requesting permission

(a) To speak on Vinaya

(3×3). Addressing the senior bhikkhu:

“Okāsaṃ me bhante thero detu vinaya-kathāṃ kathetum.”

“Namo…(×3);

Buddhaṃ Dhammaṃ Sāṅghaṃ nammāmi.”

“Vinayo sāsanassa āyūti karotu me āyasmaṃ okāsaṃ ahaṃ-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 okāsaṁ.”
(“I give you the opportunity, ven. sir.”)
[THAI; cf. VIN.I,113]

(b) To speak on Dhamma
(⋗×3). Addressing the senior bhikkhu:
“Okāsaṁ me bhante thero detu dhamma-kathaṁ kathetuṁ.”
“Namo…(×3); Buddham Dhammaṁ Saṅghāṁ namassāmi.”
“Apārutā tesām amatassa dvārā ye sotavantā pamuñcantu saddham.”
 (“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
“Ayaṁ dhammā- / vinayā- / dhammavinayā- kathā sādhāyāsmanṭehi saṁrakkhetabbāti.”
(“This talk on Dhamma / Vinaya / Dhammavinaya should be well-preserved by you, ven. sirs.”)
The senior bhikkhu:
“Handa mayaṁ ovādā dhammā- / vinayā- / dhammavinayā- kathāya sādhu- kāraṁ dadāmase.”
(“Now let us make the act of acknowledging this Dhamma / Vinaya / Dhammavinaya talk.”)
The listeners:
(iii) Acknowledging the Teaching

“Handa mayam *dhamma-kathāya* /ovāda-kathāya sādhu-kāraṁ 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 lokādhipati sahampati,
Kat’añjali anadhivaram ayācatha;
Santidha sattāpparajakkha-jātikā,
Desetu dhammaṁ anukamp’imaṁ pajāṁ.”
(“The Brahma-god Sahampati, Lord of the world,
With palms joined in reverence, Requested a favour:
Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion for them.”) [BV,v.1]

22. Requesting Paritta Chanting

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

“Vipatti-pañibāhāya sabba-sampatti-siddhiyā,
Sabba-dukkha-vināsāya,
Paritthāṁ brūtha maṅgalaṁ.
Vipatti-pañibāhāya sabba-sampatti-siddhiyā,
Sabella-bhaya-vināsāya,
Parittam brūtha maṅgalam.
Vipatti-patibhāya sabella-sampatti-siddhiyā,
Sabba-roga-vināsāya,
Parittam brūtha maṅgalam.”
(“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.”)

23. Requesting the Refuges and Five Precepts

(a) (Thai Tradition)
After bowing three times, with hands in aṅjali, the laypeople recite the following request:

“Mayaṁ bhante ti-saranena saha
pañca silāni yācāma,
Dutiyaṁ-pi mayaṁ bhante...
Tatiyaṁ-pi mayaṁ 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:
“Mayaṁ” →“Ahaṁ”; “yācāma” →“yācāmi”
Bhikkhu: “Namo...” (×3)
Laypeople repeat.

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-gamanāṃ 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 veramanī sikkhā-padaṃ samādiyāmi.
Adinnādāna veramanī sikkhā-padaṃ samādiyāmi.
Kāmesu micchā-cārā veramanī sikkhā-padaṃ samādiyāmi.
Musā-vādā veramanī sikkhā-padaṃ samādiyāmi.
(“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:

"Imáni pañca sikkhā-padāni
Silena sugatim yanti,
Silena bhoga-sampadā,
Silena nibbutim yanti,
Tasmā sīlām 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 aham bhante tisaraṇena saddhim pañca-sīlām dhammaṁ yācāmi, anuggahaṁ katvā sīlām detha me bhante.
Dutiyaṁ-pi okāsa...
Tatiyam-pi okāsa..."

Bhikkhu: “Yaṁ aham vadāmi tam vadetha.”
Laypeople: “Āma, bhante.”

Bhk: “Namo…” (×3)

Laypeople repeat.

Bhk: “Saranagamanāṁ sampunṇaṁ.”

Laypeople: “Āma, bhante.”

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

“Pāṇātipātā veramanī sikkhā-padaṁ samādiyāmi.
Adinnādāna veramanī sikkhā-padaṁ samādiyāmi.
Kāmesu micchā-cārā veramanī sikkhā-padaṁ samādiyāmi.
Musā-vādā veramanī sikkhā-padaṁ samādiyāmi.
Surā-meraya-majja-pamādatthāna veramanī sikkhā-padaṁ samādiyāmi.”

[cf. A,IV,248–250]

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

Bhk: “Tisaraṇena sādhiṁ pañcaśilaṁ
dhammaṁ sādhukāṁ surakhitam katvā
appamādena sampādetha.”

Laypeople: “Āma, bhante.”

Bhk: “Silena sugatiṁ yanti
Silena bhoga-sampadaṁ,
Silena nībbutiṁ yanti,
Tasmā sīlaṁ visodhaye.”

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

♦ See page 29 above for the Eight Precepts.
Pali is the original scriptual 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)
- **m, ŋ** as **ng** in ‘sang’
- **ň** as **ny** in ‘canyon’
- **v** rather softer than the English **v**; near **w**
- **bh, dh, gh, jh, kh, ph, th, ð**

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, ŋh** 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’.
- **d, dh, l, ñ, ŋ, ð**

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 (ä, Ĭ, ū, e, o);
- or end with **m**;
or having ended in a consonant, are followed by a syllable beginning with a consonant (e.g. ‘mag•ga’, ‘hon•tî’, ‘Bud•dha’).

Remember that bh, dh, etc., count as a single consonant. (Therefore ‘am•hâ•kaÝ’ai; but ‘sa•dham•maÝ’, not ‘sad•ham•maÝ’.)

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•nâ ma•han•nâ•vo

1 1 ½ 1 1 ½ ½ 1 ¼ 1 ¾ 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 *dubbhāsīta*. [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,1,218–219]
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 (Kāḷāmasutta)
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,
apamādena sampādetha”,
ayam 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; DHEV: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,J,48; S,J,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,J,71]

15. The Five Facts to be Frequently Contemplated
“I am subject to decay and I cannot escape it.”
Useful Notes

“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 Pàtimokkha; 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,1,37; A,III,285]

19. The Seven Qualities of a Wholesome Friend (Kalyâñamitta)
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. \[\text{[A,IV,31]}\]

20. The 7 Things Favourable to Mental Development
\(\text{(Sappāya)}\)

Suitable abode, location, speech, companion,
food, climate, and posture. \[\text{[Vism. 127]}\]

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 har-
mony. To introduce no revolutionary ordinance,
break up no established ordinance, but to train
oneself in accordance with the prescribed train-
ning 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 disci-
plined 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;

Useful Notes
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 (atṭha-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.

[MI, 287; AV, 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 Dhutaṅgā
Wearing rag-robes; 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-comer 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]