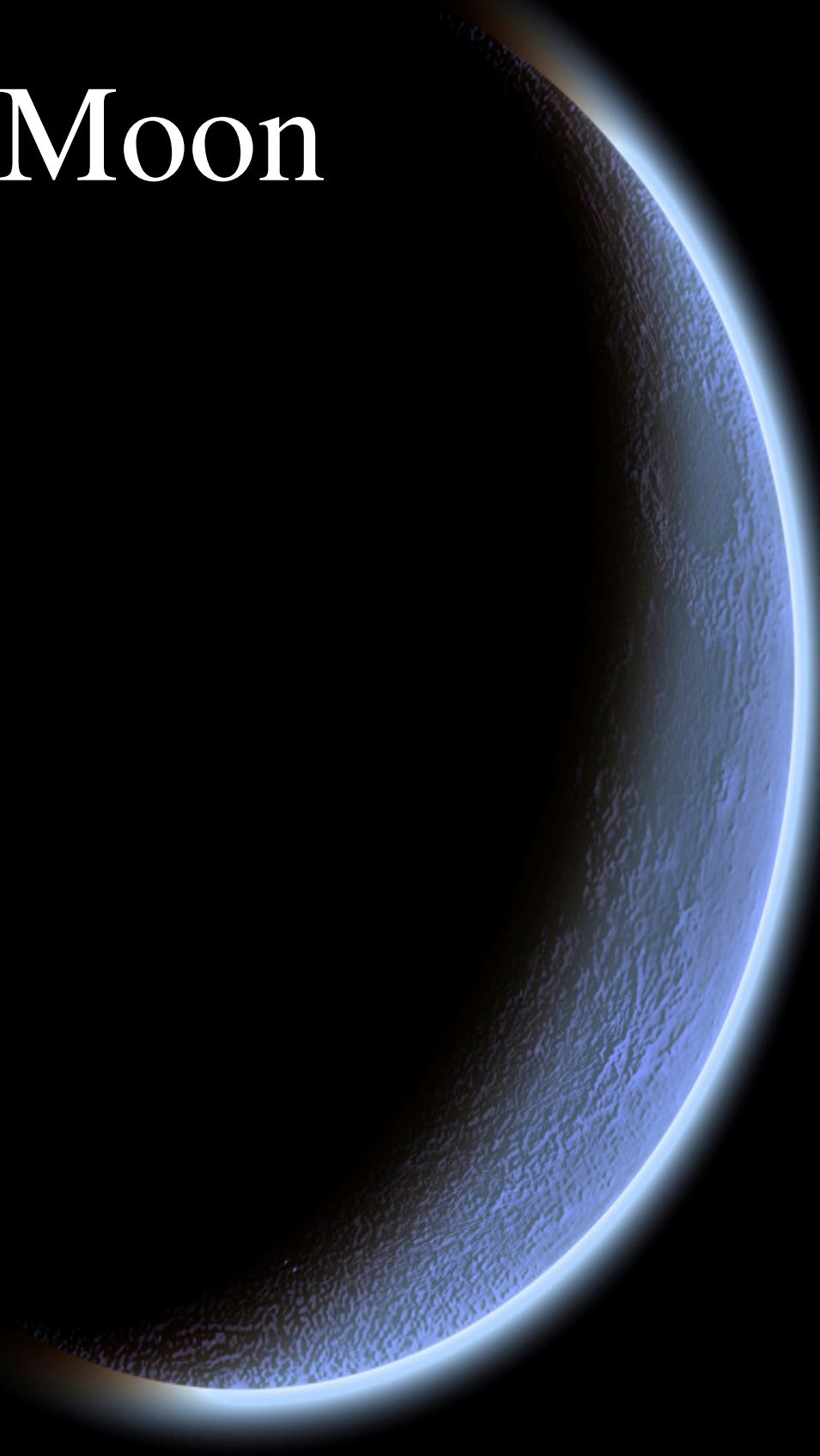


New Moon

Pali
Chanting
For
New
Monastics



Namo Tassa Bhagavato Arahato Sammā Sambuddhassa
Homage to Him, The Blessed One, The Worthy One, The Fully-Awakened One

Acknowledgements

New Moon is primarily a chanting resource for new monastics. It contains simple Pali chanting which is considered standard in many monasteries. English translations accompany the original Pali texts to provide some clarity in understanding the chants. Hopefully the English translation will assist new monastics to better reflect on, and enhance their understanding of the Dhamma.

New Moon provides a small range of popular chants used in the Pali language. Chanting listed in this book includes basic devotional chants, inspirational suttas and procedural chanting encountered by monastics from time to time. The content was translated by Venerable Sirs with great scholarly knowledge. To them the honours are due, and all source documents referenced are listed in the Bibliography.

In most cases the translations are verbatim from the authors in the Bibliography, with some changes in format and very few minor changes in interpretation. Should doubts arise, please check the original sources.

If there are any errors in *New Moon*, please notify: ven.jaganatha@gmail.com . Please quote the section, page, and paragraph if possible.

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Contents

Foundation Chanting

Abbreviations.			4
Brief Pali Pronunciation Guide.			5
Preliminary Homage – Buddha.	pubbabhāganamakārapāṭho	“namo tassa bhagavato...”	6
Asking for Refuge & Precepts.	tisarana-sila yacana	“okāsa aham [bhante/ayye]...”	6
Three Refuges.	tiratana	“buddhaṃ saraṇaṃ gacchāmi...”	6
Five Precepts (5).	pañcasīla	“pāṇātipātā veramaṇī...”	7
Eight Precepts (8).	aṭṭhangasīla	“pāṇātipātā veramaṇī...”	8
Recollection of the Triple Gem.	buddha, dhamma, saṅgha	“itipi so bhagavā arahaṇ...”	9
Closing Homage.	osāna vandanā	“arahaṇ sammā-sambuddho...”	10

Monastic Chanting

Rejoicing in Offerings.	anomodana	“sabba-roga-vinimutto...”	10
Rejoicing in Gifts of Food.	bhojana-dānānumodanā	“āyu-do bala-do dhīro...”	11
Ten Precepts (10).	dasasīla	“pāṇātipātā veramaṇī...”	12
The Novice’s Training.	sāmaṇera sikkhā	“anuññāsi kho bhagavā...”	13
Asking for Dependence.	nissaya	“ācariyo me bhante hohi...”	13
Confession of Offences.	āpatti-paṭidesanā	“āhaṇ bhante...”	14
Offence Class by Offence Class.			
All-In-One Confession.			
Asking for Forgiveness.	khamāpana-kammaṇ	“āyasmante pamādena...”	15
Rains Residence.	vassāvāso	“imasmiṇ vihāre imaṇ...”	16
Thai Style.			
Sri Lankan Style.			
Inviting Admonition.	pavāraṇā	“saṅgham - bhante pavāremi...”	17
The Making Allowable.	kappiya-karaṇa	“kappiyaṇ karohi...”	19

Discourses

Invitation to the Devas.	devatāradhanā	“pharitvāna mettāṃ samettā...”	20
Loving Kindness.	karaṇīya metta	“karaṇīya m-attha-kusalena...”	20
Protection of the Aggregates.	khandha parittāṃ	“virūpakkhehi me mettāṃ...”	21
The Fire.	āditta pariyāya	“sabbaṃ bhikkhave ādittaṃ...”	22
Turning the Wheel of Dhamma.	dhammacakkappavattana	“dve’me bhikkhave antā...”	25
Notes.			31
Bibliography.			32

Abbreviations

... = to be continued by next phrase

[...] = Action or various choices are available. Choose only one term in the bracket.

[ref.] = Referencing the P.T.S. Pāli source volume and/or verse.

[A.] = Anguttara Nikāya

[D.] = Dīgha Nikāya

[Dhp.] = Dhammapāda

[DhpA.] = Dhammpāda Commentary

[J.] = Jātaka verses

[Khp.] = Khuddakapāthā

[M.] = Majjhima Nikāya

[MJG] = Mahā-jaya-maṅgala-gāthā (Sri Lanka)

[S.] = Saṃyutta Nikāya

[Sn.] = Sutta-nipāta

[Sp.] = Samantapāsādikā

[Vin.] = Vinaya

{ } = Repeat variation.

& = and elsewhere.

↓ = continues on next page.

Basic Pali Pronunciation

The Vowels are pronounced as follows:

a	is like “u” in hut
ā	is like “a” in father
e	is like “a” in brake
i	is like “I” in pin
ī	is like “ee” in beetroot
o	is like “o” in hole
u	is like “u” in pull
ū	is like “oo” in pool

The Consonants are pronounced as follows:

c	is like “ch” in church
b	is like “b” in bat
d	is like “d” in delight
ḍ	is like “d” in dog
g	is like “g” in gone
h	is like “h” in hot
j	is like “j” in joy
k	is like “k” in king
l	is like “l” in long
m	is like “m” in mother
ṁ	is like “ng” in sang
n	is like “n” in name
ṅ	is like “ng” in sang
ṅ̃	is like “ny” in canyon
ṇ	is like “n” in not
p	is like “p” in pot
r	is like “r” in run
s	is like “s” in sun
ṭ	is like “t” in it
t	is like “t” in terror
v	is like “v” in vine
y	is like “y” in yes

Pubba-Bhāga-Nama-Kāra-Pāṭho

namo tassa bhagavato arahato sammā sambuddhassa. (×3)

Tisarana-Sīla Yācāna

Laity: sadhu! sadhu! sadhu!
{okāsa aham [bhante/ayye] tisananena
saddhiṃ [pañcasīlam 5/ aṭṭhasīlam 8]
dhammaṃ yācāmi, anuggahaṃ katvā sīlaṃ
detha me [bhante/ayye]}.

dutiyampi... repeat {} above
tatiyampi... repeat {} above

Monk/Nun: yaṃ ahaṃ vadāmi taṃ vadetha.

Laity: āma [bhante/ayye].

Tiratāṇa

Monk/Nun: {namo tassa bhagavato arahato
sammā sambuddhassa} (×3)

Laity: repeat {} above

Monk/Nun: {buddhaṃ saranaṃ gacchāmi.
dhammaṃ saranaṃ gacchāmi.
saṅghaṃ saranaṃ gacchāmi.}
dutiyampi... repeat {} above
tatiyampi... repeat {} above

Laity: repeats after Monk/Nun.

Monk/Nun: saranāgamaṇaṃ sampunnaṃ

Laity: āma [bhante/ayye].

Preliminary Homage To The Buddha

Homage to Him, the Blessed One, the worthy One,
the Fully-Awakened One. (×3)

Asking For Refuge & Precepts

Laity: Wonderful! Wonderful! Wonderful!
Permit me [Sir/Madam], I ask for the [five/eight]
precepts together with the three refuges. Please
[Sir/Madam], kindly administer the precepts to me.

A second time, permit me...
A third time, permit me...

Monk/Nun: Please repeat after me.

Laity: Yes [Sir/Madam].

Three Refuges

Monk/Nun: {Homage to Him, the Blessed One, the
worthy One, the Fully-Awakened One.} (×3)

Laity: repeat {} above

Monk/Nun: {I go to the Buddha for refuge.
I go to the Dhamma for refuge.
I go to the Saṅgha for refuge.}
Twice... repeat {} above.
Three times... repeat {} above.

Laity: repeats after Monk/Nun.

Monk/Nun: The Three Refuges are complete.

Laity: Yes [Sir/Madam].

5

Pañcasīla

Monk/Nun: yaṃ ahaṃ vadāmi taṃ vadetha.

Laity: āma [bhante/ayye].

Monk/Nun:

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.
3. Kāmesu micchā-cārā veramaṇī sikkhā-padaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.
5. Surā-meraya-majja-pamādatthānā veramaṇī sikkhā-padaṃ samādiyāmi.

[cf. A,IV,248-250]

Monk/Nun: tisananena saha pancasīlam,
dhammaṃ sādhukaṃ surakkhitaṃ katvā
appamādena sampādetha.

Laity: āma [bhante/ayye].

Monk/Nun: sīlena sugatiṃ yanti,
sīlena bhogamsampadā,
sīlena nibbutiṃ yanti,
tasmā sīlaṃ visodhaye.

5

The Five Precepts

Monk/Nun: Please repeat after me.

Laity: Yes [Sir/Madam].

Monk/Nun:

1. I undertake the training rule to abstain from taking life.
2. I undertake the training rule to abstain from stealing.
3. I undertake the training rule to abstain from sexual misconduct.
4. I undertake the training rule to abstain from false speech.
5. I undertake the training rule to abstain from intoxicating drinks.

Monk/Nun: Maintain well the five precepts,
together with the three refuges and strive on with
diligence.

Laity: Yes [Sir/Madam].

Monk/Nun: By morality they attain good rebirth,
By morality they achieve wealth,
By morality they attain nibbana,
Therefore, one should purify morality.

8

Aṭṭhangasīla

Monk/Nun: yaṃ ahaṃ vadāmi taṃ vadetha.

Laity: āma [bhante/ayye].

Monk/Nun:

1. Pāṇātipātā veramaṇī sikkhā-padaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhā-padaṃ samādiyāmi.
3. Abrahma-cariyā veramaṇī sikkhā-padaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhā-padaṃ samādiyāmi.
5. Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.
6. Vikāla-bhojanā veramaṇī sikkhā-padaṃ samādiyāmi.
7. Nacca-gīta vādita visūka-dassana mālā-gandha vilepana dhāraṇa maṇḍana vibhūsanatṭhānā veramaṇī sikkhā-padaṃ samādiyāmi.
8. Uccā-sayana mahā-sayanā veramaṇī sikkhā-padaṃ samādiyāmi.

[cf. A, IV, 248-250]

Monk/Nun: tisanena saha aṭṭhasīlam,
dhammaṃ sādhukaṃ surakkhitaṃ katvā
appamādena sampādetha.

Laity: āma [bhante/ayye].

Monk/Nun: sīlena sugatiṃ yanti,
sīlena bhogamsampadā,
sīlena nibbutiṃ yanti,
tasmā sīlaṃ visodhaye.

8

Eight Precepts

Monk/Nun: Please repeat after me.

Laity: Yes [Sir/Madam].

Monk/Nun:

1. I undertake the training rule to abstain from taking life.
2. I undertake the training rule to abstain from stealing.
3. I undertake the training rule to abstain from incelibacy.
4. I undertake the training rule to abstain from false speech.
5. I undertake the training rule to abstain from intoxicating drinks.
6. I undertake the training rule to abstain from eating at improper times.
7. I undertake the training rule to abstain from dancing, singing, music, shows, wearing garlands, using perfumes, and beautifying with cosmetics.
8. I undertake the training rule to abstain from using high and large seats and beds.

Monk/Nun: Maintain well the eight precepts,
together with the three refuges and strive on with
diligence.

Laity: Yes [Sir/Madam].

Monk/Nun: By Morality they attain good rebirth,
By Morality they achieve wealth,
By Morality they attain nibbana,
Therefore, one should purify morality.

Pubba-Bhaga-Namakāra-Pāṭho

Monk/Nun: handa mayaṃ Buddhassa
Bhagavato pubba-bhāga-nama-kāraṃ
karomase.

All: namo tassa, bhagavato, arahato, sammā
sambuddhassa. (×3)

Buddha Vandanā

Leader: iti pi so...

All: bhagavā araham, sammā-sambuddho,
vijjā-caraṇa-sampanno, sugato, loka-vidū
anuttaro purisa-damma-sārathi,
satthā deva-manussānaṃ,
buddho bhagavāti.

Dhamma Vandanā

Leader: svākkhāto...

All: bhagavatā dhammo,
sanditṭhiko, akāliko,
ehi-passiko,
opāyiko,
paccattaṃ veditaḥko viññūhīti.

Saṅgha Vandanā

Leader: supaṭipanno...

All: bhagavato sāvaka-saṅgho,

uju-paṭipanno bhagavato sāvaka-saṅgho,

ñāya-paṭipanno bhagavato sāvaka-saṅgho,

sāmīci-paṭipanno bhagavato sāvaka-saṅgho,

yad-idaṃ cattāri purisa-yugāni aṭṭha purisa-
puggalā , esa bhagavato sāvaka-saṅgho:
āhuneyyo, pāhuneyyo, dakkhiṇeyyo, añjali-
karaṇīyo,

anuttaraṃ puññakkhattaṃ lokassāti.

Preliminary Homage To The Buddha

Monk/Nun: Let us now begin the preliminary
homage to the Buddha, the blessed One.

All: Homage to Him, the Blessed One, the worthy
One, the Fully-Awakened One. (×3)

Homage To The Buddha

Leader: Indeed...

All: the Blessed One is a Worthy One, a Fully
Awakened one, perfected in knowledge & conduct,
one who has gone the good way, knower of the
world, unsurpassed trainer of men to be tamed,
teacher of devas & humans, awakened and blessed.

Homage To The Dhamma

Leader: Well-expressed...

All: Is the Dhamma by the Blessed One,
visible, immediate,
inviting all to come & see,
applicable,
to be understood individually by the wise.

Homage To The Saṅgha

Leader: Well practiced...

All: are the noble disciples of the Blessed One's
Saṅgha,

The noble disciples of the Blessed One's Saṅgha
have practiced straightly,

The noble disciples of the Blessed One's Saṅgha
have practiced the true method,

The noble disciples of the Blessed One's Saṅgha
have practiced rightly,

That is the four pairs of persons, the eight types of
individuals, this noble Saṅgha of the Blessed One's
disciples is: worthy of offerings, worthy of
hospitality, worthy of a teacher's gift, worthy of
reverential salutation,

the unsurpassed field of merit for the world.

Osāna Vandana

Leader: araham...

All: sammā-sambuddho bhagavā. buddham
bhagavantam abhivādemī. [Bow]

Leader: svākkhāto...

All: bhagavatā dhammo, dhammam
namassāmi. [Bow]

Leader: supaṭipanno...

All: bhagavato sāvaka-saṅgho, saṅgham
namāmi. [Bow]

Anumodanā

1st Monk/Nun: yathā vāri-vahā pūrā,
paripūrenti sāgarā; evam-eva ito dinnam,
petānam upakappati [Khp.VII.v.8]
Icchitam patthitam tumham, khippam-eva
samijjhātu; sabbe pūrentu saṅkappā,
cando paṇṇa-raso yathā; maṇi joti-raso yathā.
[DhpA.I.198]

2nd Monk/Nun: sabb’ītiyo vivajjantu...

All Monks/Nuns: sabba-rogo vinassatu;
mā te bhavatv-antarāyo, sukhī dīgh’āyuko
bhava; [MJG]
abhivādana-sīlissa, niccam vuddhāpacāyino;

cattāro dhammā vaḍḍhanti, āyu vaṇṇo
sukham balaṁ. [Dhp.v.109] (Go ↓ # “bhavatu...”)

or :

1st Monk/Nun: sabba-roga-vinimutto...

All Monks/Nuns: sabba-santāpa-vajjito;
sabba-veram-atikkanto, nibbuto ca tuvam-
bhava; sabb’ītiyo vivajjantu,
sabba-rogo vinassatu; mā te bhavatv-
antarāyo, sukhī dīgh’āyuko bhava; [MJG]
abhivādana-sīlissa, niccam vuddhāpacāyino;
cattāro dhammā vaḍḍhanti, āyu vaṇṇo
sukham balaṁ. [Dhp.v.109]

bhavatu sabba-maṅgalam rakkhantu sabba-

Closing Homage

Leader: Worthy...

All: and Rightly Awakened is The Blessed One. I bow
before the Awakened, Blessed One.

Leader: Well-expressed...

All: Is the Blessed One’s Dhamma. I bow to the
Dhamma.

Leader: Well-practiced...

All: Are the Blessed One’s Noble Saṅgha members. I
bow to the Saṅgha.

Rejoicing In Offerings

1st Monk/Nun: Just as the rivers full of water fill
the ocean full, even so does this giving benefit to
those who are now ghosts. Whatever by you wished
or wanted may it quickly be; may all your wishes be
fulfilled as the moon upon the fifteenth day, or as
the wish-fulfilling gem.

2nd Monk/Nun: May all distress be averted...

All Monks/Nuns: May all diseases be destroyed;
May no dangers be for you. May you be happy,
living long;
One of respectful nature who ever the elders
honouring;
four qualities increase; long-life, beauty, happiness
and strength. (Go ↓ # “May there be...”)

or :

1st Monk/Nun: From all diseases freed...

All Monks/Nuns: From all grief escaped. Overcome
all enmity and liberated may you be. May all
distress be averted, may all diseases be destroyed.
May no dangers be for you. May you be happy,
living long. One of respectful nature who ever the
elders honouring; four qualities increase; long-life,
beauty, happiness and strength.

May there be for you all blessings, may all the

devatā,
sabba-buddh'ānubhāvena, sadā sotthī
bhavantu te.
bhavatu sabba-maṅgalaṃ, rakkhantu sabba-
devatā.
sabba-dhamm'ānubhāvena sadā sotthī
bhavantu te.
bhavatu sabba-maṅgalaṃ, rakkhantu sabba-
devatā.
sabba-saṅgh'ānubhāvena sadā sotthī
bhavantu te. [MJG]

Bhojana-Dānānumodanā

1st Monk/Nun: āyu-do bala-do dhīro...

All Monks/Nuns: vaṇṇa-do paṭibhāṇa-do;
sukhassa dātā medhāvī, sukhaṃ so
adhigacchati.

āyuraṃ datvā balaṃ, vaṇṇaṃ, sukhañ-ca
paṭibhāṇa-do;

dīgh'āyu yasavā hoti, yattha yatthūpapajjatī-
ti. [A.III.42]

Devas guard you well.
By the power of the Buddha, ever in safety may you
be.
May there be for you all blessings, may all the
Devas guard you well.
By the power of the Dhamma, ever in safety may
you be.
May there be for you all blessings, may all the
Devas guard you well.
By the power of the Saṅgha, ever in safety may you
be.

Rejoicing In The Giving Of Food

1st Monk/Nun: The wise person, gives life, strength,
beauty and intelligence,

All Monks/Nuns: The wise one having given;
happiness comes upon happiness.

Having given long-life, strength, beauty, happiness
and intelligence,

He has long life and a good reputation, wherever he
re-arises.

10

Dasasīla

Novice: (after taking the three refuges)

1. pāṇātipātā, veramaṇī sikkhā-padaṃ samādiyāmi.
2. adinnādānā, veramaṇī sikkhā-padaṃ samādiyāmi.
3. abrahma-cariyā, veramaṇī sikkhā-padaṃ samādiyāmi.
4. musā-vādā, veramaṇī sikkhā-padaṃ samādiyāmi.
5. surā-meraya-majja-pamādaṭṭhānā, veramaṇī sikkhā-padaṃ samādiyāmi.
6. vikāla-bhojanā, veramaṇī sikkhā-padaṃ samādiyāmi.
7. nacca-gīta, vādita, visūka-dassanā, veramaṇī sikkhā-padaṃ samādiyāmi.
8. mālā-gandha, vilepana, dhāraṇa, maṇḍana, vibhūsanatṭhānā, veramaṇī sikkhā-padaṃ samādiyāmi.
9. uccā-sayana, mahā-sayanā, veramaṇī sikkhā-padaṃ samādiyāmi.
10. jātarūpa-rajata paṭiggahaṇā, veramaṇī sikkhā-padaṃ samādiyāmi. [Vin, I, 83-84]

Monk/Nun: yaṃ ahaṃ vadāmi taṃ vadetha.

Novice: āma [bhante/ayye].

Monk/Nun: imāni dasa sikkhā-padāni samādiyāmi.

Novice: imāni dasa sikkhā-padāni samādiyāmi. (×3)

Monk/Nun: tisanena saha dasasīlam dhammaṃ sādhukaṃ surakkhitaṃ katvā appamādena sampādetha.

Novice: āma [bhante/ayye].

Monk/Nun: sīlena sugatiṃ yanti
sīlena bhogamsampadā
sīlena nibbutiṃ yanti
tasmā sīlaṃ visodhaye.

10

Ten Precepts

Novice: (after taking the three refuges)

1. I undertake the training rule to abstain from taking life.
2. I undertake the training rule to abstain from stealing.
3. I undertake the training rule to abstain from celibacy.
4. I undertake the training rule to abstain from false speech.
5. I undertake the training rule to abstain from intoxicating drinks.
6. I undertake the training rule to abstain from eating at improper times.
7. I undertake the training rule to abstain from dancing, singing, music or shows.
8. I undertake the training rule to abstain from wearing adornments, using perfumes, and beautifying with cosmetics.
9. I undertake the training rule to abstain from using high and large seats and beds.
10. I undertake the training rule to abstain from accepting gold or silver.

Monk/Nun: Please repeat after me.

Novice: Yes [Sir/Madam].

Monk/Nun: I undertake the ten precepts.

Novice: I undertake the ten precepts. (×3)

Monk/Nun: Maintain well the ten precepts, together with the three refuges and strive on with diligence.

Novice: Yes [Sir/Madam].

Monk/Nun: By Morality they attain good rebirth,
By Morality they achieve wealth,
By Morality they attain nibbana,
Therefore, one should purify morality.

Sāmaṇera Sikkhā

Novice: anuññāsi kho bhagavā, sāmaṇerānaṃ dasa sikkhā-padāni, tesu ca sāmaṇerehi sikkhitum: paṇātipātā veramaṇī; adinnādānā veramaṇī; abrahma-cariyā veramaṇī; musāvādā veramaṇī; surā-meraya-majja-pamādaṭṭhānā veramaṇī; vikāla-bhojanā veramaṇī; nacca-gīta-vādita-visūka-dassanā veramaṇī; mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī; uccāsayana-mahā-sayanā veramaṇī; jāta-rūpa-rajata-paṭiggahaṇā veramaṇī-ti.

anuññāsi kho bhagavā, dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetum. katamehi dasahi? paṇātipātī hoti; adinnādāyī hoti; abrahma-carī hoti; musāvādī hoti; majja-pāyī hoti; buddhassa avaṇṇaṃ bhāsati; dhammassa avaṇṇaṃ bhāsati; saṅghassa avaṇṇaṃ bhāsati; micchā-ditṭhiko hoti; bhikkhunī-dūsako hoti. anuññāsi kho bhagavā, imehi dasahi aṅgehi samannāgataṃ sāmaṇeraṃ nāsetum-ti. anuññāsi kho bhagavā, pañcahi aṅgehi samannāgataṃ sāmaṇerassa daṇḍakammaṃ kātuṃ. katamehi pañcahi? bhikkhūnaṃ alābhāya parisakkati; bhikkhūnaṃ anattāya parisakkati; bhikkhūnaṃ anāvāsāya parisakkati; bhikkhū akkosati paribhāsati; bhikkhū bhikkhūhi bhedetī. [Vin.I.84]

Nissaya

Monk: ācariyo me bhante hohi, āyasmato nissāya vacchāmi. (x3)

Ācariya:
sādhu; lahu; opāyikaṃ; paṭirūpaṃ;
pāsādikena sampādehi [Vin,I,60-61]

Monk: sādhu bhante ajja-t-agge-dāni thero mayhaṃ bhāro, aham-pi therassa bhāro. (x3)
[Sp,V,977]

The Novice's Training

Novice: Allowed by the Blessed One, are the ten training rules for sāmaṇeras, and in these sāmaṇeras are to train: Refraining: from killing living beings; from taking what is not given; from uncelibacy; from false speech; from drinking alcohol and intoxicants that cause carelessness; from eating at the 'wrong time'; from dancing, singing and watching shows; from wearing garlands or jewelry, perfumes and cosmetics; from using high and great beds; from accepting gold & money.

Allowed by the Blessed One is the expulsion of a samaṇera endowed with (any) of these ten factors: he is a killer of living beings; he is one who takes what is not given; he is one who is not celibate; he is one who speaks deceptively; he is a drinker of alcohol; he speaks in dispraise of the Awakened One he speaks in dispraise of the Dhamma; he speaks in dispraise of the Saṅgha; he is of wrong-view; he is one who rapes a bhikkhunī.

Allowed by the Blessed One is the expulsion of a samaṇera endowed with (one of) those ten factors. It is allowed by the Blessed One (to give) penalty-work for a samaṇera endowed with five factors. What five? He strives for the non-gain of bhikkhus; he strives for the non-benefit of bhikkhus; he strives for the non-residence of bhikkhus; he abuses and reviles bhikkhus; he causes bhikkhus to split with bhikkhus.

Asking For Dependence

Monk: Ven. Sir, may you be my teacher. I shall stay dependent on the ven. one. (x3)

Teacher:
It is good; convenient; suitable; proper; you should endeavour to conduct yourself in a good manner.

Monk: It is good, ven. Sir From this day onwards the teacher will be my burden and I shall be the burden of the teacher (x3)

Āpatti-Paṭidesanā

Class by Class Confession (Thai Style)

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 (JB) confesses first, going through the different offence classes. Then the senior bhikkhu (SB) does likewise:

(JB): āhaṃ bhante sambahulā nānā-vatthukāyo [thullaccayā-yo, pācittiyā-yo, dukkaṭāyo, *dubbhāsītāyo] āpatti-yo āpanno tā paṭidesemi.

(SB): passasi āvuso?

(JB): āma bhante passāmi.

(SB): āyatim āvuso saṃvareyyāsi.

(JB): sādhu suṭṭhu bhante saṃvarissāmi.
(×3)

* Note: With *dubbhāsītāyo* omit “nānā-vatthukāyo”

All-In-One Confession (all classes at once). Burmese / Sri Lankan Style

Junior Bhikkhu Formula.

(JB): ahaṃ bhante, sabbā āpattiyo ārocemi.

(SB): sādhu āvuso, sādhu sādhu.

* **(JB):** ahaṃ bhante, sambahulā nānā-vutthukā sabbā āpattiyo āpajim, tā tumhamūle paṭidesemi.

(SB): passasi, āvuso, tā āpattiyo?

(JB): āma bhante, passāmi.

(SB): āyatim, āvuso, saṃvareyyāsi.

(JB): sādhu suṭṭhu, bhante, saṃvarissāmi.

(SB): sādhu sādhu sādhu.

Confession Of Offences



(JB): I, ven. sir, having many times fallen into [grave, to be expiated, wrong doing and wrong speech] offences with different bases, these I confess.

(SB): Do you see, friend?

(JB): Yes, ven. sir, I see.

(SB): In future, friend, you should be restrained.

(JB): It is well indeed, ven. sir. I shall be restrained.
(×3)

* Note: With *wrong speech* omit “with different bases”

All-In-One Confession (all classes at once). Burmese / Sri Lankan Style

Junior Bhikkhu Formula.

(JB): I ven. sir, declare all offences.

(SB): It is good friend, It is good, It is good.

* **(JB):** I ven. sir, having many times fallen into many different offences with different bases, these I confess.

(SB): Do you see, friend, those offences?

(JB): Yes ven. sir, I see.

(SB): In the future, friend, you should be restrained.

(JB): It is well indeed, ven. sir, I shall be restrained.

(SB): It is good, It is good, It is good.

Senior Bhikkhu (SB) Formula.

(SB): ahaṃ āvuso, sabbā āpattiyo ārocemi.

(JB): sādhu bhante, sādhu, sādhu.

(SB): ahaṃ āvuso, sambahulā nānā-vutthukā sabbā āpattiyo āpajim, tā tuyha-mūle paṭidesemi.

(JB): passātha bhante tā āpattiyo?

(SB): āma āvuso, passāmi.

(JB): āyatiṃ bhante saṃvareyyātha.

(SB): sādhu suṭṭhu, āvuso, saṃvarissāmi.

(JB): sādhu sādhu sādhu.

The Junior Bhikkhu after listening to the SB confession then goes up to the “*” in the JB formula and starts again from there. Once he reaches the end of his formula, both monks have finished the Āpatti-paṭidesanā process. The purpose for the repetition is to clear the (JB) of the dukkata offence of confessing to another Bhikkhu who (may) have the same offence. Observed in Myanmar and Sri-Lanka.

Khamāpana-Kammaṃ

The formula below has the singular (one monk) followed by the plural (monks) phrasing in between the [...] marks. For example: [me/no] = [1 monk/many monks] asking for forgiveness. The [...] also indicates where various choices are available. Choose the category within the [...] as is appropriate.

Monk/s: namo tassa bhagavato arahato samma sāmbuddhassa. (×3)

Monk/s: [āyasmante/there/mahā-there/ācariye/upajjhāye] pamādena, dvārattayena kataṃ, sabbaṃ aparādhaṃ khamatu [me/no] bhante.

Senior Monk: ahaṃ khamāmi, [tayā pi /tumhehi pi] me khamitabbaṃ.

Monk/s: [khamāmi/khamāma] bhante.

Senior Bhikkhu (SB) Formula.

(SB): I friend, declare all offences.

(JB): It is good ven. sir, It is good, It is good.

(SB): I friend, having many times fallen into many different offences with different bases, these I confess.

(JB): Do you see, ven. sir, those offences?

(SB): Yes friend, I see.

(JB): In the future, ven. sir, you should be restrained.

(SB): It is well indeed, friend, I shall be restrained.

(JB): It is good, It is good, It is good.

Asking for Forgiveness



Monk/s: Homage to Him, the Blessed One, the worthy One, the Fully-Awakened One. (×3)

Monk/s: Forgive [me/us], [ven. sir/10-vassa teacher/20+vassa teacher/teacher/ordination teacher], for all wrong-doing done carelessly to the ven. one by way of the three doors.

Senior Monk: I forgive you. [You/you all] should also forgive me.

Monk/s: [I/We] forgive you, ven. sir.

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

Senior Monk: evaṃ hotu, yo ca pubbe pamajjitvā pacchā so nappamajjati, so'maṃ lokaṃ pabhāseti abbhā mutto va candimā, [Dhp,v.172]

yassa pāpaṃ kataṃ kammaṃ kusalena pithīyati, so'maṃ lokaṃ pabhāseti abbhā mutto va candimā, [Dhp,v.173]

abhivādana sīlissa niccaṃ vuḍḍhāpacāyino, Cattāro dhammā vaḍḍhanti: āyu vaṇṇo sukhaṃ balaṃ. [Dhp,v.109]

At the end of the blessing the bhikkhus, while still bowing, respond:

Monk/s: sādhu bhante.

Vassāvāso

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. There are a few alternative chants below to use.

Thai Tradition

The boundaries are specified, then all resident bhikkhus chant:

Option 1. – Entering in a Monastery

Monk/s: Imasmiṃ āvāse imaṃ te-māsaṃ vassaṃ [upemi/upema]. (×3)

Option 2. – Entering in Kuṭi

Monk: Imasmiṃ vihāre imaṃ te-māsaṃ vassaṃ upemi. (×3)

Option 3. – Entering in Another Place

Monk: Idha vassaṃ upemi. (×3) [cf. Sp,V,1067]

Senior Monk: He who formerly was reckless and afterwards became sober, brightens up this world, like the moon when freed from clouds.

He whose evil deeds are covered by good deeds, brightens up this world, like the moon when freed from clouds.

One of respectful nature who ever the elders honouring, four qualities increase; long-life, beauty, happiness and strength.

Monk/s: Wonderful ven. Sir.

Entering the Rains (Residence)



Option 1. – Entering in a Monastery

Monk/s: [I/We] enter the Rains in this monastery for three months. (×3)

Option 2. – Entering in Hut

Monk/s: I enter the Rains in this hut for three months. (×3)

Option 3. – Entering in Another Place

Monk: I enter the Rains here. (×3)

Sri- Lankan Tradition

Monk: Imasmiṃ vihāre imaṃ te-māsaṃ vassaṃ upemi. Idha vassaṃ upemi.

Pavāraṇā

For 5 or More Bhikkhus: After the *preliminary duties* one bhikkhu chants the ñatti:

ñatti: suṇātu me [bhante/āvuso] saṅgho. ajja pavāraṇā [paṇṇarasī 15th/cātuddasī 14th]. yadi saṅghassa pattakallaṃ, saṅgho [te-vācikaṃ thrice/dve-vācikaṃ twice /eka-vācikaṃ once] pavāreyya. [cf. Vin,I,159]

Note: If the announcing bhikkhu is the most senior he uses “āvuso”. If each bhikkhu is to state his invitation twice = “dve-vācikaṃ”, once = “eka-vācikaṃ”.

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

Each Monk: Saṅgham - [bhante/āvuso] pavāremi. diṭṭhena vā sutena vā par isaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. passanto paṭikkarissāmi.

dutiyam-pi [bhante/āvuso] saṅghaṃ pavāremi. diṭṭhena vā sutena vā par isaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. passanto paṭikkarissāmi.

tatiyam-pi [bhante/āvuso] saṅghaṃ pavāremi. diṭṭhena vā sutena vā par isaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. passanto paṭikkarissāmi.

Note: The most senior bhikkhu uses “āvuso”.

For 3 or 4 bhikkhus: *preliminary duties* then one bhikkhu chants the ñatti.

Sri- Lankan Tradition

Monk: I enter the Rains in this kuṭi for three months. I enter the Rains here.

Inviting Admonition

For 5 or More Bhikkhus: After the *preliminary duties* one bhikkhu chants the Announcement:

Announcement: [Ven. sirs/friends], may the Community listen to me. Today is the day of Inviting Admonition on the fifteenth /fourteenth (day of the fortnight). If the Community is ready, the Community should invite with [three /two/one] statement/s.



Each Monk: 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 3 or 4 bhikkhus: *preliminary duties* then one bhikkhu chants the announcement.

ñatti: suṇantu me [āyasmantā 3/ āyasmanto 4]
, ajja pavāraṇā paṇṇarasī, yad'āyasmantānaṃ
pattakallaṃ, mayaṃ aññaamaññaṃ
pavāreyyāma. [cf. Vin,I,162]

Then each bhikkhu in order of Rains:

Each Monk: ahaṃ [bhante/āvuso] āyasmante
pavāremi. diṭṭhena vā sutena vā parisaṅkāya
vā, vadantu maṃ āyasmanto anukampaṃ
upādāya, passanto paṭikkariṣāmi.

dutiyam-pi [bhante/āvuso] āyasmante
pavāremi diṭṭhena vā sutena vā parisaṅkāya
vā, vadantu maṃ āyasmanto anukampaṃ
upādāya, passanto paṭikkariṣāmi.

tatiyam-pi [bhante/āvuso] āyasmante
pavāremi diṭṭhena vā sutena vā parisaṅkāya
vā, vadantu maṃ āyasmanto anukampaṃ
upādāya, passanto paṭikkariṣāmi.

Note: Most senior bhikkhu uses “āvuso”.

For 2 bhikkhus: *preliminary duties* but no ñatti,
then each bhikkhu in order of Rains:

Monk: ahaṃ [bhante/āvuso] āyasmantaṃ
pavāremi. diṭṭhena vā sutena vā par isaṅkāya
vā, Vadatu maṃ āyasmā anukampaṃ
upādāya, passanto paṭikkariṣāmi.

dutiyam-pi [bhante/āvuso] āyasmantaṃ
pavāremi. diṭṭhena vā sutena vā par isaṅkāya
vā, vadatu maṃ āyasmā anukampaṃ upādāya,
passanto paṭikkariṣāmi.

tatiyam-pi [bhante/āvuso] āyasmantaṃ
pavāremi. diṭṭhena vā sutena vā par isaṅkāya
vā, vadatu maṃ āyasmā anukampaṃ upādāya,
passanto paṭikkariṣāmi. [cf. Vin,I,163]

Note: The senior bhikkhu uses “āvuso”.

For one bhikkhu: *preliminary duties*, then:
ajja me pavāraṇā. [Vin,I,163]

Announcement: May you listen to me [3or 4 ven.
sirs]. 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.

Each Monk: 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 2 bhikkhus: *preliminary duties*, but no
announcement, then each bhikkhu in order of
Rains:

Monk: 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 one bhikkhu: *preliminary duties*, then:
Today I invite admonition from the Sangha..

Pavāraṇā by a [Senior/Junior] Sick bhikkhu:
pavāraṇaṃ dammi, Pavā raṇaṃ me
[hara/haratha], mam'atthāya [pavārehi/
pavāretha]. [Vin,I,161]

The pavāraṇā of the sick bhikkhu (e.g.
'Devadatta') is conveyed in his place in the
order of Rains:

Healthy Monk: āyasmā bhante 'Devadatta'
gilāno saṅghaṃ pavāreti, diṭṭhena vā sutena
vā parisāṅkāya vā, vadantu taṃ āyasmanto
anukampaṃ upādāya, passanto paṭikkariṣṣati.

dutiyam-pi bhante āyasmā 'Devadatta'
gilāno...passanto paṭikkariṣṣati.

tatiyam-pi bhante āyasmā 'Devadatta'
gilāno...passanto paṭikkariṣṣati. [Sp,V,1075]

If the conveying bhikkhu is senior to the sick
bhikkhu: "āyasmā bhante 'Devadatta'"
changes to: "'Devadatta' bhante bhikkhu"

Kappiya-karaṇa

* For fruit or vegetables with seeds that can
grow (ie not burnt/cooked/damaged seeds).
Also applies to edible seeds eg sunflower,
pumpkin and sesame seeds that are
undamaged, and can sprout.

Monk/Nun: kappiyaṃ karohi.

The lay person while cutting, marking or
damaging the fruit, vegetable or seed says:

Laity: kappiyaṃ [bhante/ayye].

* Some monks do not observe this procedure
which was based on a Brahmanical ritual and
belief that seed contained 'one-facultied life'.

**Inviting Admonition by a [Senior/Junior] Sick
bhikkhu:** I invite admonition. May you convey my
invitation for admonition on my behalf.

Healthy Monk: Ven. sirs, ven. 'Devadatta' 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.

For a second time...

For a third time....

The Making Allowable

Monk/Nun: (Please) make it allowable.

Laity: It is allowable, [bhante/ayye].

Devatāradhanā

Leader: pharitvāna mettāṃ samettā bhadantā
avikkhitta-cittā parittāṃ bhaṇantu.

samantā cakka-vāḷesu, atrāgacchantu devatā.
saddhammaṃ muni-rājassa,
suṇantu sagga-mokkha-dam.

sagge kāme ca rūpe giri-sikhara-taṭe
c'antalikkhe vimāne. dīpe raṭṭhe ca gāme
taru-vana-gahane geḥa-vatthumhi khette;

bhummā cāyantu devā jala-thala-visame
yakkha-gandhabba-nāgā, tiṭṭhantā santike
yaṃ muni-vara-vacanaṃ sādhave me
suṇantu.

1. dhammassavana-kālo ayam-bhadantā. (×3)

Or :

2. buddha-dassana-kālo yaṃ bhadantā,
dhammas-savana-kālo yaṃ bhadantā,
saṅgha-payirūpāsana-kālo yaṃ bhadantā.

Karaṇīya Metta Sutta

Leader: karaṇīya m-attha-kusalena...

All: yaṃ taṃ santaṃ padaṃ abhisamecca;
sakko ujū ca suhujū ca,
suvaco c'assa mudu anatimānī,

santussako ca subhara ca,
appakicco ca sallahuka-vutti;
sant'indriyo ca nipako ca,
appagabbho kulesu ananugiddho.

na ca khuddaṃ samācare kiñci,
yena viññū pare upavadeyyuṃ;
sukhino vā khemino hontu,
sabbe sattā bhavantu sukhit'attā:

Invitation to the Devas

Leader: Having radiated mettā may you venerable
sirs with mettā and with undistracted minds listen
to the protections.

In every direction, from every world-system, may
the devas come here, may they listen to the True
Dhamma of the King of Sages, leading to heaven
and to liberation.

Those in the heavens of sensuality and form, on
mountain peaks, and in palaces in the sky,
In islands, countries and towns, in groves of trees &
thickets, around homes and fields;

The devas of the earth, yakkhas, gandhabbas and
nāgas, In water, on land, and in uneven places, May
they, standing close by, listen, saying 'Sādhu', as I
recite the excellent word of the sage.

1. This is the time to listen to the Dhamma,
Venerable Sirs. (×3)

Or :

2. This is the time to see the Buddha, Venerable
Sirs.
This is the time to listen to the Dhamma, Venerable
Sirs. This is the time to draw close to the Saṅgha,
Venerable Sirs.

The Loving Kindness Discourse

Leader: This is to be done by one skilled in the goal.

All: having realised the state of peace;
Let him be able, honest and straightforward, easy
to speak to, soft and not proud,

Contented and easy to support,
with few duties and living simply,
Peaceful in their sense-faculties and intelligent, not
impudent, not greedy among families;

Let him not do the slightest thing,
that the wise would reprove.
May they be happy in themselves.
May all beings be happy and secure;

ye keci pāṇa-bhūt'atthi,
tasā vā thāvarā vā anavasesā;
dīghā vā ye mahantā vā,
majjhimā rassakā aṇuka-thūlā.

diṭṭhā vā ye ca adiṭṭhā,
ye ca dūre vasanti avidūre;
bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhit'attā.

na paro paraṃ nikubbetha,
nātimaññetha katthaci naṃ kiñci;
byārosanā paṭīgha-saññā,
nāññam-aññassa dukkham-iccheyya.

mātā yathā niyaṃ puttāṃ,
āyusā eka-puttam-anurakkhe;
evam pi sabba-bhūtesu,
mānasam-bhāvaye aparimāṇaṃ.

mettañ-ca sabba-lokasmim,
mānasam-bhāvaye aparimāṇaṃ;
uddhaṃ adho ca tiriyañ-ca,
asambādhaṃ averaṃ asapattaṃ.

tiṭṭhañ-caraṃ nisinno vā,
sayāno vā yāvat'assa vigata-middho;
etaṃ satim adhiṭṭheyya,
brahmam-etaṃ vihāraṃ idham-āhu.

diṭṭhiñ-ca anupagamma,
sīlavā dassanena sampanno;
kāmesu vineyya gedhaṃ,
na hi jātu gabbha-seyyaṃ punar-etī-ti.
[Sn.vv.143-152; Khp.ix]

Karaṇīya Metta Sutta Niṭṭhitaṃ.

Khandha Parittaṃ Sutta

Leader: virūpakkhehi me mettaṃ;
All: mettaṃ erāpathehi me;
chabyā-puttehi me mettaṃ,
mettaṃ kaṇhā-gotamakehi ca; ↓

Whatever living beings there may be,
whether weak & fearful or strong & immovable,
may all beings without exception;
whether long, great, medium, short, small or fat.

The seen and the unseen,
those living near and far away;
Those born and those about to be born, may all
beings be happy in themselves.

Towards them in any place, in any way; Let none
despise another, nor act contemptuously, because
of ill-will or negativity,
let them not wish each other suffering.

Just as a mother protects with her life, her child,
her only child;
Even so towards all beings he should develop this
mind of friendliness without measure.

And with friendliness towards the whole world, he
should develop this mind without limit, above,
below and across, without barriers,
without hostility, without enemies.

Whether standing, walking, sitting or lying down,
as long as one is without dullness, he should
determine upon this mindfulness, for this they say
is the dwelling of Brahma.

Without having gone anywhere near (wrong) view,
being virtuous and attained to vision, having
removed desire towards objects of sensuality,
one does not return again to lie in any womb.

This Ends The Discourse On Loving Kindness.

The Discourse On The Protection of The Aggregates

Leader: May Virūpakkas* receive my love;
All: May Erāpathas* receive my love;
May Chabyā-puttas* receive my love;
May Black Gotamakas* receive my love.

(* The four royal tribes of snakes found in India.)

apātakehi me mettaṃ;
mettaṃ di-pātakehi me;
catuppadehi me mettaṃ;
mettaṃ bahuppadehi me;

mā maṃ apādako hiṃsi,
mā maṃ hiṃsi di-pādako;
mā maṃ catuppado hiṃsi,
mā maṃ hiṃsi bahuppado;

sabbe sattā sabbe pāṇā;
sabbe bhūtā ca kevalā;
sabbe bhadraṇi passantu;
mā kiñci pāpam-āgamā;

appamaṇo Buddho,
appamaṇo Dhammo,
appamaṇo Saṅgho,

pamaṇavantāni sirimsapāni; ahi-vicchikā
sata-padī uṇṇā-nābhī sarabhū mūsikā.

katā me rakkhā, katā me parittā,
paṭikkamantu bhūtāni.
so'haṃ namo Bhagavato,
namo sattannaṃ sammā-sambuddhānaṃ.
[A.II.72-73; Vin.II.110; J.144]

Khandha-Parittaṃ Sutta Niṭṭhitaṃ.

Āditta Pariyāya Sutta

Leader: evam-me suttaṃ...

All: ekaṃ samayaṃ Bhagavā, Gayāyaṃ
vihārati gayāsīse, saddhiraṃ bhikkhu-
sahassena. Tatra kho Bhagavā bhikkhū
āmantesi:

sabbaṃ bhikkhave ādittaṃ. kiñ-ca bhikkhave
sabbaṃ ādittaṃ? cakkhuṃ bhikkhave
ādittaṃ. rūpā ādittā. cakkhu-viññānaṃ
ādittaṃ. cakkhu-samphassa āditto. yam-
p'idaṃ cakkhu-samphassa-paccayā uppajjati
vedayitaṃ, sukhaṃ vā dukkhaṃ vā
adukkham-asukhaṃ vā, tam-pi ādittaṃ. kena
ādittaṃ? ādittaṃ rāg'agginā dos'agginā

May those with no feet receive my love;
May those with two feet receive my love;
May those with four feet receive my love;
May those with many feet receive my love;

May those with no feet not harm me;
May those with two feet not harm me;
May those with four feet not harm me;
May those with many feet not harm me;

May all beings, all those with life;
All who have become, all in their entirety;
May all see what is good;
May suffering not come to anyone;

Infinite (in virtue) is the Buddha,
Infinite is the Dhamma,
Infinite is the Sangha.

Finite are creeping things – snakes, scorpions,
centipedes, spiders, lizards and rats.

I have guarded myself, I have made my protection.
depart from me, you beings.
I bow down to the Blessed One
and the seven supreme Buddhas.

This Ends The Discourse On The Protection Of The
Aggregates

The Fire Discourse

Leader: Thus I have heard...

All: On one occasion the Blessed One was dwelling
at Gayā, at Gayā's Head, together with a thousand
monks. There the Blessed One addressed the monks
thus:

Monks, all is burning. And what, monks, is the all
that is burning? The eye is burning, forms are
burning, eye-consciousness is burning, and
whatever feeling arises with eye-contact as
condition - whether pleasant or painful or neither-
painful-nor-pleasant - that too is burning. Burning
with what? Burning with the fire of lust, with the
fire of hatred, with the fire of delusion; burning

<p>moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.</p> <p>sotam ādittam. saddā ādittā. sota-viññānam ādittam. sota-samphasso āditto. yam-p'idam sota-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā, tam-pi ādittam. kena ādittam? ādittam rāg'agginā dos'agginā moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.</p> <p>ghānam ādittam. gandhā ādittā. ghāna-viññānam ādittam. ghāna-samphasso āditto. yam-p'idam ghāna-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā, tam-pi ādittam. kena ādittam? ādittam rāg'agginā dos'agginā moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.</p> <p>jivhā ādittā. rasā ādittā. jivhā-viññānam ādittam. jivhā-samphasso āditto. yam-p'idam jivhā-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā, tam-pi ādittam. kena ādittam? ādittam rāg'agginā dos'agginā moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi.</p> <p>kāyo āditto. phoṭṭhabbā ādittā. kāya-viññānam ādittam. kāya-samphasso āditto. yam-p'idam kāya-samphassa-paccayā uppajjati vedayitam, sukham vā dukkham vā adukkham-asukham vā, tam-pi ādittam. kena ādittam? ādittam rāg'agginā dos'agginā moh'agginā, ādittam jātiyā jarā-maraṇena, sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan-ti vadāmi. ↓</p>	<p>with birth, ageing and death, with sorrow, lamentation, pain, displeasure and despair, I say.</p> <p>The ear is burning, sounds are burning, ear-consciousness is burning, and whatever feeling arises with ear-contact as condition - whether pleasant or painful or neither-painful-nor-pleasant - that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, ageing and death, with sorrow, lamentation, pain, displeasure and despair, I say.</p> <p>The nose is burning, smells are burning, nose-consciousness is burning, and whatever feeling arises with nose-contact as condition - whether pleasant or painful or neither-painful-nor-pleasant - that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, ageing and death, with sorrow, lamentation, pain, displeasure and despair, I say.</p> <p>The tongue is burning, tastes are burning, tongue-consciousness is burning, and whatever feeling arises with tongue-contact as condition - whether pleasant or painful or neither-painful-nor-pleasant - that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, ageing and death, with sorrow, lamentation, pain, displeasure and despair, I say.</p> <p>The body is burning, tactile sensations are burning, body-consciousness is burning, and whatever feeling arises with body-contact as condition - whether pleasant or painful or neither-painful-nor-pleasant - that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, ageing and death, with sorrow, lamentation, pain, displeasure and despair, I say.</p>
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mano āditto. dhammā ādittā. mano-viññāṇaṃ
ādittaṃ. mano-samphasso āditto. yam-p'idaṃ
mano-samphassa-paccayā uppajjati
vedayitaṃ, sukhaṃ vā dukkhaṃ vā
adukkham-asukhaṃ vā, tam-pi ādittaṃ. kena
ādittaṃ? ādittaṃ rāg'agginā dos'agginā
moh'agginā, ādittaṃ jātiyā jarā-maraṇena,
sokehi paridevehi dukkhehi domanassehi
upāyāsehi ādittan-ti vadāmi.

Leader: evaṃ passaṃ bhikkhave

All: sutavā ariya-sāvako, cakkhusmiṃ pi
nibbindati. rūpesu pi nibbindati. cakkhu-
viññāṇe pi nibbindati. cakkhu-samphasse pi
nibbindati. yam-p'idaṃ
cakkhu-samphassa-paccayā uppajjati
vedayitaṃ, sukhaṃ vā dukkhaṃ vā
adukkham-asukhaṃ vā, tasmim pi nibbindati.

sotasmim pi nibbindati. saddesu pi nibbindati.
sota-viññāṇe pi nibbindati. sota-samphasse pi
nibbindati. yam-p'idaṃ sota-samphassa-
paccayā uppajjati vedayitaṃ, sukhaṃ vā
dukkhaṃ vā adukkham-asukhaṃ vā, tasmim
pi nibbindati.

ghānasmiṃ pi nibbindati. gandhesu pi
nibbindati. ghāna-viññāṇe pi nibbindati.
ghāna-samphasse pi nibbindati. yam-p'idaṃ
ghāna-samphassa-paccayā uppajjati
vedayitaṃ, sukhaṃ vā dukkhaṃ vā
adukkham-asukhaṃ vā, tasmim pi nibbindati.

jivhāya pi nibbindati. rasesu pi nibbindati.
jivhā-viññāṇe pi nibbindati. jivhā-samphasse
pi nibbindati. yam-p'idaṃ jivhā-samphassa-
paccayā uppajjati vedayitaṃ, sukhaṃ vā
dukkhaṃ vā adukkham-asukhaṃ vā, tasmim
pi nibbindati.

kāyasmim pi nibbindati. phoṭṭhabbesu pi
nibbindati. kāya-viññāṇe pi nibbindati. kāya-
samphasse pi nibbindati. yam-p'idaṃ kāya-
samphassa-paccayā uppajjati vedayitaṃ,
sukhaṃ vā dukkhaṃ vā adukkham-asukhaṃ
vā, tasmim pi nibbindati.

manasmim pi nibbindati, dhammesu pi-

The mind is burning, dhammas are burning, mind-
consciousness is burning, and whatever feeling
arises with mind-contact as condition - whether
pleasant or painful or neither-painful-nor-pleasant
- that too is burning. Burning with what? Burning
with the fire of lust, with the fire of hatred, with
the fire of delusion; burning with birth, ageing and
death, with sorrow, lamentation, pain, displeasure
and despair, I say.

Leader: Seeing thus, monks,

All: the learned noble disciple experiences
revulsion towards the eye, towards forms, towards
eye-consciousness, towards eye-contact, towards
whatever feeling arises with eye-contact as
condition - whether pleasant or painful or neither-
painful-nor-pleasant;

experiences revulsion towards the ear, towards
sounds, towards ear-consciousness, towards ear-
contact, towards whatever feeling arises with ear-
contact as condition - whether pleasant or painful
or neither-painful-nor-pleasant;

experiences revulsion towards the nose, towards
smells, towards nose-consciousness, towards nose-
contact, towards whatever feeling arises with nose-
contact as condition - whether pleasant or painful
or neither-painful-nor-pleasant;

experiences revulsion towards the tongue, towards
tastes, towards tongue-consciousness, towards
tongue-contact, towards whatever feeling arises
with tongue-contact as condition - whether
pleasant or painful or neither-painful-nor-pleasant;

experiences revulsion towards the body, towards
tactile sensations, towards body-consciousness,
towards body-contact, towards whatever feeling
arises with body-contact as condition - whether
pleasant or painful or neither-painful-nor-pleasant;

experiences revulsion towards the mind, towards

nibbindati. mano-viññāṇe pi nibbindati.
mano-samphasse pi nibbindati. yam-p'idaṃ
mano-samphassa-paccayā uppajjati
vedayitaṃ, sukhaṃ vā dukkhaṃ vā
adukkham-asukhaṃ vā, tasmim pi nibbindati.

nibbindaṃ virajjati. virāgā vimuccati.
vimuttasmiṃ vimuttam-iti ñāṇaṃ hoti. 'khīṇā
jāti, vusitaṃ brahma-cariyaṃ, kataṃ
karaṇiyaṃ, nāparaṃ itthattāyā-ti' pajānātī-ti.'

idam-avoca bhagavā. attamanā te bhikkhū
bhagavato bhāsitaṃ abhinandun. imasmiñ-ca
pana veyyākaraṇasmiṃ bhaññamāne, tassa
bhikkhu-sahassassa anupādāya, āsavehi
cittāni vimuccimsū-ti. [S.IV.19f; Vin.I.34]

Āditta-Pariyāya Sutta Niṭṭhitaṃ.

Dhammacakkappavattana Sutta

Leader: evam-me sutam...

All: ekaṃ samayaṃ bhagavā Bārāṇasiyaṃ
viharaṭi Isipatane Migadāye. tatra kho
Bhagavā pañca-vaggiye bhikkhū āmantesi:

dve'me bhikkhave antā pabbajitena na
sevitabbā.

(katame dve?) yo cāyaṃ kāmesu kāma-
sukh'allikānuyogo hīno gammo pothujjaniko
anariyo anattasañhito yo cāyaṃ atta-
kilamathānuyogo dukkho anariyo
anattasañhito.

ete te bhikkhave ubho ante anupagamma
majjhimaṃ paṭipadā tathāgatena
abhisambuddhā cakkhukaraṇī ñāṇakaraṇī
upasaṃyāya abhiññāya sambodhāya nibbānāya
saṃvattati. ↓

dhammas, towards mind-consciousness, towards
mind-contact, towards whatever feeling arises with
mind-contact as condition - whether pleasant or
painful or neither-painful-nor-pleasant;

experiencing revulsion, he becomes dispassionate.
Through dispassion (his mind) is liberated. When it
is liberated there comes the knowledge: 'It's
liberated'. He understands: 'Destroyed is birth, the
Holy-Life has been fulfilled, what had to be done
has been done, there is no more for this state of
existence.'

This is what the Blessed One said. Elated, those
monks delighted in the words of the Blessed One.
And while this explanation was being recited, the
minds of the thousand monks were liberated from
the defilements by non-clinging.

This Ends The Discourse On Fire.

The Discourse On Turning The Wheel Of Dhamma

Leader: Thus I have heard...

All: On one occasion the Blessed One was dwelling
at Bārāṇasī in the Deer Park at Isipatana. There the
Blessed One addressed the bhikkhus of the group of
five thus:

Monks, these two extremes should not be followed
by one who has gone forth.

What two? The pursuit of sensual happiness in
sensual pleasures, which is low, vulgar, the way of
ordinary people, ignoble, unbeneficial; and the
pursuit of self-mortification, which is painful,
ignoble, unbeneficial.

Monks, without approaching towards either of
these extremes the Tathāgata has awakened to the
middle way, which gives rise to vision, gives rise to
knowledge, which leads to stilling, to direct
knowledge, to awakening, to nibbāna.

<p>katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.</p> <p>ayam-eva ariyo aṭṭhaṅgiko maggo seyyath'idaṁ. sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi.</p> <p>ayaṁ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.</p> <p>idaṁ kho pana bhikkhave dukkhaṁ ariyasaccaṁ jātipi dukkhā jarāpi dukkhā (byādhipi dukkho) maraṇampi dukkhaṁ soka-parideva-dukkā-domanass'upāyāsā pi dukkhā, appiyehi sampayogo dukkho piyehi vippayogo dukkho yampiccham na labhati tampi dukkhaṁ saṅkhittena pañc'upādānakkhandhā dukkhā</p> <p>idaṁ kho pana bhikkhave dukkha-samudayo (dukkhasamudayaṁ) ariya-saccaṁ yāyaṁ taṇhā ponobbhavikā nandī-rāga-sahagatā tatra-tatrā-bhinandinī seyyathidaṁ kāma-taṇhā bhava-taṇhā vibhava-taṇhā</p> <p>idaṁ kho pana bhikkhave dukkha-nirodho (dukkhanirodham) ariyasaccaṁ yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo</p> <p>idaṁ kho pana bhikkhave dukkha-nirodha-gāminī paṭipadā ariya-saccaṁ ayam-eva ariyo aṭṭh'āṅgiko maggo seyyathidaṁ sammā-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi</p> <p>idaṁ dukkhaṁ ariya-saccaṁ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhumaṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi. ↓</p>	<p>And what, monks, is that middle way awakened to by the Tathāgata, which gives rise to vision, gives rise to knowledge, which leads to stilling, to direct knowledge, to awakening, to nibbāna?</p> <p>It is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.</p> <p>This, monks, is that middle way awakened to by the Tathāgata, which gives rise to vision, gives rise to knowledge, which leads to stilling, to direct knowledge, to awakening, to nibbāna.</p> <p>Now this, monks, is the noble truth of suffering: birth is suffering, aging is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.</p> <p>Now this, monks, is the noble truth of the origin of suffering: it is that craving which leads to renewed existence, accompanied by delight & lust, seeking delight here & there; that is, craving for sensuality, craving for existence and craving for self-extermination.</p> <p>Now this, monks, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it and non-reliance on it.</p> <p>Now this, monks, is the noble truth of the way leading to the cessation of suffering: it is this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.</p> <p>'This is the noble truth of suffering!': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
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<p>taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyaṃ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.</p>	<p>'This noble truth of suffering is to be fully understood': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
<p>taṃ kho paṇ'idaṃ dukkhaṃ ariya-saccaṃ pariññātaṃ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.</p>	<p>'This noble truth of suffering has been fully understood': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
<p>idaṃ dukkha-samudayo (dukkhasamudayaṃ) ariya-saccaṃ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.</p>	<p>'This is the noble truth of the origin of suffering': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
<p>taṃ kho paṇ'idaṃ dukkha-samudayo (dukkhasamudayaṃ) ariya-saccaṃ pahātabban-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi</p>	<p>'This noble truth of the origin of suffering is to be abandoned': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
<p>taṃ kho paṇ'idaṃ dukkha-samudayo (dukkhasamudayaṃ) ariya-saccaṃ pahīnaṃ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.</p>	<p>This noble truth of the origin of suffering has been abandoned': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
<p>idaṃ dukkha-nirodho (dukkhanirodhaṃ) ariya-saccaṃ-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.</p>	<p>'This is the noble truth of the cessation of suffering': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
<p>taṃ kho paṇ'idaṃ dukkha-nirodho (dukkhanirodhaṃ) ariya-saccaṃ sacchikātabban-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.</p>	<p>'This noble truth of the cessation of suffering is to be realised': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>
<p>taṃ kho paṇ'idaṃ dukkha-nirodho (dukkhanirodhaṃ) ariyasaccaṃ sacchikātan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.</p>	<p>'This noble truth of the cessation of suffering has been realised': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p>

<p>idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhurū upapādi ñāṇaṃ upapādi paññā upapādi vijjā upapādi āloko upapādi.</p> <p>taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvetabban-ti me bhikkhave pubbe ananussutesu dhammesu cakkhurū upapādi ñāṇaṃ upapādi paññā upapādi vijjā upapādi āloko upapādi.</p> <p>taṃ kho paṇ'idaṃ dukkha-nirodha-gāminī paṭipadā ariya-saccaṃ bhāvitan-ti me bhikkhave pubbe ananussutesu dhammesu cakkhurū upapādi ñāṇaṃ upapādi paññā upapādi vijjā upapādi āloko upapādi.</p> <p>yāva-kīvañ-ca me bhikkhave imesu catūsu ariyasaccesu evan-ti-parivaṭṭaṃ dvā-das'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi n'eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhi-sambuddho paccaññāsiṃ.</p> <p>yato ca kho me bhikkhave imesu catūsu ariya-saccesu evan-ti-parivaṭṭaṃ dvā-das'ākāraṃ yathā-bhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ ñāṇañ-ca pana me dassanaṃ upapādi akuppā me vimutti ayamantimā jāti natthi dāni punabbhavo-ti.</p> <p>idam-avoca bhagavā. Attamaṇā pañca-vaggiyā bhikkhū bhagavato bhāsitaṃ abhinandurū. Imasmiñ-ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍañña virajaṃ vīta-malaṃ dhamma-cakkhurū upapādi yañ-kiñci samudaya-dhammaṃ sabban-taṃ nirodha-dhamman-ti</p> <p>pavattite ca bhagavatā dhamma-cakke bhumma devā saddam-anussāvesuṃ etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye</p>	<p>'This is the noble truth of the way leading to the cessation of suffering': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p> <p>'This noble truth of the way leading to the cessation of suffering is to be developed': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p> <p>'This noble truth of the way leading to the cessation of suffering has been developed': thus monks, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge and light.</p> <p>So long, monks, as my knowledge & vision of these Four Noble Truths as they are come to be in their three phases and twelve aspects was not thoroughly purified in this way, I did not claim to have fully awakened to the unsurpassed right-awakening in this world with its devas, māra & brahmā, in this generation with its samaṇas & bhāhmins, its devas & humans.</p> <p>But when my knowledge & vision of these Four Noble Truths as they are come to be in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have fully awakened to the unsurpassed right-awakening in this world with its devas, māras & brahmās, in this generation with its samaṇas & brāhmins, its devas & humans. The knowledge & vision arose in me: 'Unshakeable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.'</p> <p>When this Dhamma-exposition was being recited the dustless, stainless vision of Dhamma arose in the Venerable Koṇḍañña: 'whatever is of the nature to arise, all of that is of the nature to cease'.</p> <p>And when the wheel of the Dhamma had been set in motion by the Blessed One, the earth devas cried out: "At Bārāṇasī, in the Deer Park at Isipatana, the</p>
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anuttaraṃ dhamma-cakkaṃ pavattitaṃ appaṭivattiyāṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin-ti.	Blessed One has set in motion the unsurpassed Wheel of Dhamma that cannot be stopped by any samaṇa or brāhmin, deva, or māra or brahmā or anyone in the world."
bhummānaṃ devānaṃ saddaṃ sutvā cātumahā-rājikā devā saddam-anussāvesuṃ.	Having heard the earth devas' cry, the devas of the Four Great Kings cried out.
cātumahā-rājikānaṃ devānaṃ saddaṃ sutvā tāvatiṃsā devā saddam-anussāvesuṃ.	Having heard the devas of the Four Great Kings' cry the tāvatimsa devas cried out.
tāvatiṃsānaṃ devānaṃ saddaṃ sutvā yāma devā saddam-anussāvesuṃ.	Having heard the tāvatimsa devas cry the yāma devas cried out.
yāmānaṃ devānaṃ saddaṃ sutvā tusitā devā saddam-anussāvesuṃ.	Having heard the yāma devas' cry the Tusita devas cried out.
tusitānaṃ devānaṃ saddaṃ sutvā, nimmānaratī devā saddam-anussāvesuṃ.	Having heard the tusita devas' cry the Nimmānarati devas cried out.
nimmāna-ratīnaṃ devānaṃ saddaṃ sutvā para-nimmita-vasa-vattī devā saddam- anussāvesuṃ.	Having heard the nimmānarati devas' cry the Paranimmita-vasavatti devas cried out.
para-nimmita-vasa-vattīnaṃ devānaṃ saddaṃ sutvā (brahma-kāyikā devā saddam-anussāvesuṃ # go to next page)	Having heard the paranimmita-vasavatti devas' cry the (devas of Brahmā's retinue cried out # go to next page)
brahma-pārisajjā devā saddam-anussāvesuṃ.	brahma-pārisajjā devas cried out.
brahma-pāri-sajjānaṃ devānaṃ saddaṃ sutvā brahma-puro-hitā devā saddam-anussāvesuṃ.	Having heard the brahma-pārisajjā devas' cry the brahma-purohitā devas cried out.
brahma-puro-hitānaṃ devānaṃ saddaṃ sutvā mahā-brahma devā saddam-anussāvesuṃ.	Having heard the brahma-purohitā devas' cry the mahā-brahma devas cried out.
mahā-brahma-naṃ devānaṃ saddaṃ sutvā parittā-bha devā saddam-anussāvesuṃ.	Having heard the mahā-brahma devas' cry the parittābha devas cried out.
parittā-bha-naṃ devānaṃ saddaṃ sutvā appamā-nābha devā saddam-anussāvesuṃ.	Having heard the parittābha devas' cry the appamānābha devas cried out.
appamā-nābha-naṃ devānaṃ saddaṃ sutvā abhassarā devā saddam-anussāvesuṃ.	Having heard the appamānābha devas' cry the abhassarā devas cried out.
abhassarā-naṃ devānaṃ saddaṃ sutvā paritta-subhā devā saddam-anussāvesuṃ.	Having heard the abhassarā devas' cry the parittasubhā devas cried out.
paritta-subhānaṃ devānaṃ saddaṃ sutvā	Having heard the parittasubhā devas' cry the

appamānā-subha devā saddam-anussāvesuṃ.	appamānābha devas cried out.
appamānā-subhanam devānam saddam sutvā subha-kinhakā devā saddam-anussāvesuṃ.	Having heard the appamānābha devas' cry the subhakinhakā devas cried out.
subha-kinhakānam devānam saddam sutvā asaṅṅa-satta devā saddam-anussāvesuṃ.	Having heard the subhakinhakā devas' cry the asaṅṅa-satta devas cried out.
asaṅṅa-sattanam devānam saddam sutvā vehapphalā devā saddam-anussāvesuṃ.	Having heard the asaṅṅa-satta devas' cry the vehapphalā devas cried out.
vehapphalā-nam devānam saddam sutvā avihā-devā saddam-anussāvesuṃ.	Having heard the vehapphalā devas' cry the avihā devas cried out.
avihā-nam devānam saddam sutvā atappā devā saddam-anussāvesuṃ.	Having heard the avihā devas' cry the atappā devas cried out.
atappā-nam devānam saddam sutvā sudassā devā saddam-anussāvesuṃ.	Having heard the atappā devas' cry the sudassā devas cried out.
sudassā-nam devānam saddam sutvā sudassi devā saddam-anussāvesuṃ.	Having heard the sudassā devas' cry the sudassi devas cried out.
sudassi-nam devānam saddam sutvā akan-itthakā devā saddam-anussāvesuṃ.	Having heard the sudassi devas' cry the akanitthakā devas cried out.
#etaṃ bhagavatā bārāṇasīyaṃ isipatane migadāye anuttaram dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin-ti.	# “At Bārāṇasī, in the Deer Park at Isipatana, the Blessed One has set in motion the unsurpassed Wheel of Dhamma that cannot be stopped by samaṇa or brāhmin, deva or māra or brahmā or anyone in the world.”
itiha tena khaṇena tena muhuttana yāva brahmalokā saddo abbhuggacchi ayaṅca dasa-sahassi-loka-dhātu saṅkampi sampakampi sampavedhi appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānam devānubhāvaṃ.	Thus at that moment, at that instant, at that second, the cry spread as far as the brahmā world, and this ten-thousandfold world system shook, quaked and trembled, and an immeasurable glorious radiance appeared in the world, surpassing the glorious radiance of the devas.
atha kho bhagavā (imaṃ) udānaṃ udānesi aṅṅasi vata bho koṇḍañña aṅṅasi vata bho koṇḍañña'ti.	Then the Blessed One uttered this utterance “Koṇḍañña has understood, Koṇḍañña has understood!”
Iti-h'idaṃ āyasmato koṇḍañṅassa, Aṅṅa-Koṇḍañña-tveva nāmaṃ, ahoṣī-ti. [S.V.420 f; Vin.I.10 f]	This is why Venerable Koṇḍañña was named ‘Aṅṅa Koṇḍañña’, the ‘one who has understood’.
Dhamma-Cakkappavattana Suttaṃ Niṭṭhitaṃ	This Ends The Discourse On Turning the Wheel of Dhamma.

Notes

Preliminary Duties are usually carried out by Bhikkhus on an uposatha day. This involves sweeping the uposatha hall / meeting place, preparing the seats for the bhikkhus, lighting lamps if the meeting is held at night or in a dark place, and setting out drinking water and washing water.

The bhikkhus, once gathered, should convey the consent and purity of bhikkhus within the territory who are absent. They should tell the season, count the bhikkhus, and arrange for the exhortation of the bhikkhunīs. The senior bhikkhu in a monastery should announce to the other Bhikkhus: "Today is the uposatha day."

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Editing and layout was done by myself, and thus if there is any error, please forgive me. Any recommendations for fixing an error can be sent to: ven.jaganatha@gmail.com

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May all beings be happy. May all beings be safe. May all beings realise Nibbana.