Saṅgha Chanting
for
Daily Meditation with Yogis
via Zoom

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Tathāgata Meditation Center
October 4, 2020
Paritta-Parikamma -recited everyday


Let the deities in every universe around come to this place. Let them listen to the excellent Dhamma of the King of Sages that gives (rebirth in) celestial realms and liberation (from saṁsāra).

2. Dhammassavana-kālo ayaṁ bhaddantā! (3 times)

Oh, Happy Ones! This is the time for listening to the Dhamma.

3. Namo Tassa Bhagavato Arahato Sammāsambuddhassa. (3 times)

Homage to Him, the Blessed One, the Worthy One, the Fully Enlightened One.

Four Paccavakkhana -cīvara, piṇḍapāta, senāsana, bhesajja -recited everyday (English??)

1. Paṭisaṅkhā yoniso cīvara paṭisevāmi yāvadeva sītassa paṭighātāya, unhassa paṭighātāya, damsa makasa vātātapa sarīsapā samphassānam paṭighātāya, yāvadeva hiriko pīnapaṭicchā danatthām.

2. Paṭisaṅkhā yoniso piṇḍapātaṁ paṭisevāmi neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṣṭhitiyā, yāpāya, viṁśūparatiyā, brahmacarīyā nuggahāya, iti purāṇaṇca vedanam paṭihaṃkhāmi, navaṇca vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsvihāro ca.

3. Paṭisaṅkhā yoniso senāsanaṁ paṭisevāmi yāva deva sītassa paṭighātāya, unhassa paṭighātāya đamsamakasa vātātatarā sapasamphassānam paṭighātāya, yāvadeva utuparissayavinodana paṭisallānārāmatthām.

4. Paṭisaṅkhā yoniso gilāna paccayabhesisajja parikkhāraṁ paṭisevāmi yāvadeva uppannānam veyyābādhikānaṁ vedanānam paṭighātāya, abyābajjhaparamatthāya.
I. Sunday Chanting

1. Udanagatha
(Dhammapada 152-153)

Aneka-jāti-saṃsāraṃ - Through many births in saṃsāra

Sandhāvissaṇṭi anibbissaṇṭi - I wandered not finding

Gaha-kāraṃ gavesanto - Although having looked for the house-builder

Dukkhā jāti punappunāṇī - Sorrowful is repeated births.

Gahakāraka diṭṭhosi - Oh, House-builder, you are seen!

Puna-gehaṃ na kāhasi. - You shall build no house again.

Sabbā te phāsukā bhaggā - All your rafters are broken,

Gahakūṭaṃ visaṅkhataṃ - The ridge pole is destroyed,

Visaṅkhāra-gataṃ cittaṃ - The mind reached the unconditioned,

Taṅhānaṃ khayam-ajjhagā - Achieved is the end of craving.

2. Paṭiccasamuppāda -Dependent Origination
(Titthāyatana-sutta, Aṅgutara Nikāya)

Avijjā-paccayā saṅkhārā - Dependent on ignorance, arise kammic volitions.
Saṅkhāra-paccayā viññāṇaṃ - Dependent on kammic volitions, arises consciousness.

Viññāṇa-paccayā nāmarūpaṃ - Dependent on consciousness, arise mind-matter.

Nāmarūpa-paccayā saḷāyatanaṃ - Dependent on mind-matter, arise the six sense bases.

Saḷāyatana-paccayā phasso - Dependent on the six sense bases, arises contact.

Phassa-paccayā vedanā - Dependent on contact, arises sensation.

Vedanā-paccayā taṇhā - Dependent on sensation, arises craving.

Taṇhā-paccayā upādānaṃ - Dependent on craving, arises clinging.

Upādāna-paccayā bhavo - Dependent on clinging, arises existence (of life and volitions).

Bhava-paccayā jāti - Dependent on existence (of volitions), arises rebirth.

Jāti-paccayā jarāmaraṇaṃ - Dependent on birth, decay, death, and

Soka-parideva-dukkha-domanass ’upāyāsā saṁbhavanti - Sorrow, lamentation, pain, grief, and despair can arise.

Evam ’etassa kevalassa dukkha-kkhandhassa samudayo hoti - Thus arises this whole mass of suffering.

Avijjāya tveva asesa-virāga-nirodhā, saṅkhāra-nirodho - As ignorance completely ceases, kammic volitions cease.

Saṅkhāra-nirodho viññāṇa-nirodho - As kammic volitions cease, consciousness ceases.

Viññāṇa-nirodā nāmarūpa-nirodho - As consciousness ceases, mind-matter cease.

Nāmarūpa-nirodha saḷāyatana-nirodho - As mind-matter cease, the six sense bases cease.
**Saḷāyatana-nirodhā phassa-nirodho** - As the six sense bases cease, contact ceases.

**Phassa-nirodhā vedanā-nirodho** - As contact ceases, sensation ceases.

**Vedanā-nirodhā taṇhā-nirodho** - As sensation ceases, craving ceases.

**Taṇhā-nirodhā upādāna-nirodho** - As craving ceases, clinging ceases.

**Upādāna-nirodhā bhava-nirodho** - As clinging ceases, existence (of life and volitions) ceases.

**Bhava-nirodhā jāti-nirodho** - As existence (of volitions) ceases, rebirth ceases.

**Jāti-nirodhā jāri-maraṇāṃ** - As rebirth ceases, decay and death,

**Soka-parideva-dukkha-domanass’upāyāsā nirujjhanti** - Sorrow, lamentation, pain, grief, and despair cease.

**Evam’etassa kevalassa dukkhakkhandhassa nirodho hoti** - Thus, the whole mass of suffering comes to an end.

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3. Bodhikathā (from Vinaya Mahavagga)

1. **Yadā have pātubhavanti dhammā, Ātāpino jhāyato brāhmaṇassa. Athassa kaṃkhā vapayanti sabbā, Yato pajānāti sahetudhamman.**

   “Truly, when things grow plain to the ardent meditating brahmin, His doubts all vanish in that he comprehends thing-with-cause.”

2. **Yadā have pātubhavanti dhammā, Ātāpino jhāyato brāhmaṇassa. Athassa kaṃkhā vapayanti sabbā, Yato khayaṃ paccayānaṃ avedī.**
“Truly, when things grow plain
to the ardent meditating brahmin,
His doubts all vanish
in that he discerns destruction of cause.”

(3) Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa.
Vidhūpayāṃ tiṭṭhati mārasenaṃ,
Sūriyova obhāsayamantaliṅkhan.

“Truly, when things grow plain
to the ardent meditating brahmin,
Routing the host of Māra does he stand
Like as the sun when lighting up the sky.”

**Paccayuddesa Pali** (Recitation of the conditions)

Hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samantarapaccayo, sahajātāpaccayo, aṭṭhaamāṇapaccayo, nissayapaccayo, upanissayapaccayo, punujātapaccayo, pacchajātapaccayo, āsevanapaccayo, kammappaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, āhārapaccayo, maggappaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, nathhipaccayo, vigatapaccayo, avigatapaccayoti.


**PUBBAṆHA SUTTA**

*(Jayanto Etc.)*

Jayanto bodhiyā mūle, Sakyānaṃ nandivaṇḍhano, Eva-meva jayo hotu, Jayassu jayamaṅgale.
That joy-enhancer of the Sakyas was victorious at the foot of the Tree of Enlightenment. Even so, may there be victory. May you attain joyous victory.

Aparājita-pallaike, Sīse puthuvipukkhale, Abhiseke sabba-Buddhānaṃ Aggappatto pamodati.
That joy-enhancer of the Sakayas rejoices having reached the highest state at the spot which is undefeatable, the best on the earth, and the consecration place of all Buddhas.
On the day meritorious deeds are performed, the stars are auspicious, blessings are auspicious, daybreak is auspicious, waking is auspicious, the moment is auspicious, and the time is auspicious. Offerings made to the holy ones on such a day are well-offered.

On such a day all bodily actions are felicitous, all verbal actions are felicitous, and all mental actions are felicitous. These three kinds of action are established in felicity.

People do good actions and therefore get good results. Having obtained good results and growth in the Dispensation of the Buddha (Buddha sāsana), may you have bliss, be free from disease and be happy together with all your relatives.

Sādhu! Sādhu! Sādhu!

II. Monday Chanting

1. Mahā Kassapa Thera Bojjhanga Sutta

Kassapa, these seven factors of Enlightenment are well expounded by Me, and are cultivated and fully developed by Me. They are conducive to perfect understanding. To full realization and to Nibbāna.

Katame satta? What are the seven?

1. Sati-sambojdhango kho Kassapa mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nībbānāya samvattati.
Mindfulness, the factor of Enlightenment, Kassapa, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

2. *Dhamma-vicaya-sambojjhango kho Kassapa mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.*

Investigation of the Dhamma, the factor of Enlightenment, Kassapa, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

3. *Viriya-sambojjhango kho Kassapa mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.*

Persevering effort, the factor of Enlightenment, Kassapa, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

4. *Piti-sambojjhango kho Kassapa mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.*

Rapture, the factor of Enlightenment, Kassapa, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

5. *Passaddhi-sambojjhango kho Kassapa mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.*

Tranquility, the factor of Enlightenment, Kassapa, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.


Concentration, the factor of Enlightenment, Kassapa, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

7. *Upekkhā-sambojjhango kho Kassapa mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.*

Equanimity, the factor of Enlightenment, Kassapa, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.
Ime kho Kassapa satta bojjhanga mayā sammadakkhātā, bhavitā, bahukikatā, abhiññāya, sambodhāya, nibbānāya, samvattanti.

These seven factors of Enlightenment, Kassapa, are well expounded by Me, and are cultivated and fully developed by Me. They are conducive to perfect understanding. To full realization and to Nibbāna.

2. Mahā Moggallana Thera Bojjhanga Sutta

(Factors of Enlightenment—Elder Moggallana the Great)

Satti’me Moggallana, bijhanga mayā sammadakkhātā, bhavitā, bahukikatā, abhiññāya, sambodhāya, nibbānāya, samvattanti.

Moggallana, these seven factors of Enlightenment are well expounded by Me, and are cultivated and fully developed by Me. They are conducive to perfect understanding. To full realization and to Nibbāna.

Katame satta? What are the seven?


Mindfulness, the factor of Enlightenment, Moggallana, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.


Investigation of the Dhamma, the factor of Enlightenment, Moggallana, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.


Persevering effort, the factor of Enlightenment, Moggallana, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

4. Piti-sambojjhango kho Moggallana mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.
Rapture, the factor of Enlightenment, Moggallana, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

5. **Passaddhi-sambojjhango kho Moggallana mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.**

Tranquility, the factor of Enlightenment, Moggallana, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

6. **Samādhi-sambojjhango kho Moggallana mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.**

Concentration, the factor of Enlightenment, Moggallana, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

7. **Upekkha-sambojjhango kho Moggallana mayā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.**

Equanimity, the factor of Enlightenment, Moggallana, is well expounded by Me, and is cultivated and fully developed by Me. It conduces to perfect understanding. To full realization and to Nibbāna.

*Ime kho Moggallana satta bojjhanga mayā sammadakkhātā, bhavitā, bahukikatā, abhiññāya, sambodhāya, nibbānāya, samvattanti.*

These seven factors of Enlightenment, Moggallana, are well expounded by Me, and are cultivated and fully developed by Me. They are conducive to perfect understanding. To full realization and to Nibbāna.

3. Buddha Bojjhanga Sutta (Maha Cunda Thera)

*Sattime bhante bojjhanga Bhagavatā sammadakkhātā, bhavitā, bahukikatā, abhiññāya, sambodhāya, nibbānāya, samvattanti.*

These seven factors of Enlightenment, Venerable Sir, are well expounded, and are cultivated and fully developed by the Blessee One. They are conducive to perfect understanding. To full realization and to Nibbāna.

*Katame satta? (What are the seven?)*
1. Sati-sambojjhango kho bhante bhagavatā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.

Mindfulness, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessee One. It conduces to perfect understanding. To full realization and to Nibbāna.

2. Dhamma-vicaya-sambojjhango kho bhante bhagavatā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.

Investigation of the Dhamma, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessee One. It conduces to perfect understanding. To full realization and to Nibbāna.

3. Viriya-sambojjhango kho bhante bhagavatā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.

Persevering effort, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessee One. It conduces to perfect understanding. To full realization and to Nibbāna.

4. Piti-sambojjhango kho bhante bhagavatā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.

Rapture, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessee One. It conduces to perfect understanding. To full realization and to Nibbāna.

5. Passaddhi-sambojjhango kho bhante bhagavatā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.

Tranquility, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessee One. It conduces to perfect understanding. To full realization and to Nibbāna.


Concentration, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessee One. It conduces to perfect understanding. To full realization and to Nibbāna.

7. Upekkha-sambojjhango kho bhante bhagavatā sammādakkhāto, bhavito, bahulikato abhiññāya sambodhāya nibbānāya samvattati.
Equanimity, the factor of Enlightenment, Venerable Sir, is well expounded, cultivated and fully developed by the Blessee One. It conduces to perfect understanding. To full realization and to Nibbāna.

_Ime kho bhante satta bojjhanga Bhagavatā sammadakkhātā, bhavitā, bahukikatā, abhiññāya, sambodhāya, nibbānāya, samvattanti._

These seven factors of Enlightenment, Venerable Sir, are well expounded, cultivated and fully developed by the Blessee One. They are conducive to perfect understanding. To full realization and to Nibbāna.

_Sādhu! Sādhu! Sādhu!_

### III. Tuesday Chanting

_Patthanapali_

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<th>Paccayuddesa</th>
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| 1. _Hetu_-paccayo | Root condition  
| 2. _Ārammaṇa_-paccayo | Fascination condition  
| 3. _Adhipati_-paccayo | Predominance condition  
| 4. _Anantara_-paccayo | Continuity condition  
| 5. _Samanantara_-paccayo | Contiguity condition  
| 6. _Sahajāta_-paccayo | Co-nascence condition  
| 7. _Aññamañña_-paccayo | Mutuality condition  
| 8. _Nissaya_-paccayo | Dependence condition  
| 9. _Upanissaya_-paccayo | Strong-dependence condition  
| 10. _Purejāta_-paccayo | Pre-nascence condition  
| 11. _Pacchājāta_-paccayo | Post-nascence condition  
| 12. _Āsevana_-paccayo | Repetition condition  
| 13. _Kamma_-paccayo | Kamma condition  
| 14. _Vipāka_-paccayo | Resultant condition  
| 15. _Āhāra_-paccayo | Nutriment condition  
| 16. _Indriya_-paccayo | Faculty condition  

17. *Jhāna-paccayo*  
**Jhāna condition**

18. *Magga-paccayo*  
**Path condition**

19. *Sampayutta-paccayo*  
**Association condition**

20. *Vippayutta-paccayo*  
**Dissociation condition**

21. *Atthi-paccayo*  
**Presence condition**

22. *Natthi-paccayo*  
**Absence condition**

23. *Vigata-paccayo*  
**Disappearance condition**

24. *Avigata-paccayo*  
**Non-disappearance condition**

**Paccayaniddesa** (The analytic explanation of the conditions)

1. **Hetupaccayoti**–hetū hetusampayuttakānaṁ dhammānaṁ taṃsamatthānānañca rūpānaṁ hetupaccayena paccayo.

Roots serve as a condition for the root-associated consciousness and mental states and root-generated matter by the force of Root Condition.

2. **Ārammaṇapaccayoti**–


The visible-object-base serves as a condition for eye-consciousness-element and its concomitant mental states by the force of Fascination Condition. (Sound-base, odor-base, taste-base and tangible-object-base serve as conditions for ear, nose, tongue and body consciousnesses, respectively.)

Rūpāyatanaṁ sādāyatanaṁ gandhāyatanaṁ rasāyatanaṁ phoṭṭhabbāyatanaṁ manodhātuyā taṃsampayuttakānañca dhammānaṁ ārammaṇapaccayena paccayo.

Five sense-object-bases serve as conditions for the mind-element and its concomitant mental states by the force of Fascination Condition.

Sabbe dhammā manoviññānadhātuyā taṃsampayuttakānañca dhammānaṁ ārammaṇapaccayena paccayo.

All the phenomena serve as a condition for mind-consciousness-element and its concomitant mental states by the force of Fascination Condition.
Yaṃ yaṃ dhammaṃ ārabbha ye ye dhammadāppajjanti cittacetasikā dhammā, te te dhammā
tesāṃ tesāṃ dhammānaṃ ārammanaṇapaccayena paccayo.

3. Adhipatipaccayoti–chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃ-
samutṭhānānaṃ suṣṭhānaṃ adhipatipaccayena paccayo.

Predominant desire serves as a condition for its concomitant consciousness, mental states and
mind-born physical phenomena by the force of Predominance Condition.

Vīriyādhipati vīriyasampayuttakānaṃ dhammānaṃ taṃsamutṭhānānaṃ rūpānaṃ
adhipatipaccayena paccayo. Cittādhipati cittasampayuttakānaṃ dhammānaṃ
taṃsamutṭhānānaṃ rūpānaṃ adhipatipaccayena paccayo. Vīmaṃsādhipati
vīmaṃsasampayuttakānaṃ dhammānaṃ taṃsamutṭhānānaṃ rūpānaṃ adhipatipaccayena
paccayo.

Predominant (effort, mind, wisdom) … serves as a condition for its concomitant consciousness,
mental states and mind-born physical phenomena by the force of Predominance Condition.

Yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammadāppajjanti cittacetasikā dhammā, te te dhammā
tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo.

4. Anantarapaccayoti–cakkhuviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā
taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu
taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ
anantarapaccayena paccayo.

Sotaviññāṇadhātu taṃsampayuttakā ca dhammā manodiṭṭhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodiṭṭhātu taṃsampayuttakā ca dhammā
manoviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Ghānaviññāṇadhātu taṃsampayuttakā ca dhammā manodiṭṭhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodiṭṭhātu taṃsampayuttakā ca dhammā
manoviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Jivhāviññāṇadhātu taṃsampayuttakā ca dhammā manodiṭṭhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodiṭṭhātu taṃsampayuttakā ca dhammā
manoviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodiṭṭhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodiṭṭhātu taṃsampayuttakā ca dhammā
manoviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ
anantarapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ
abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.
Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.

Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo. Yesaṃ yesaṃ dhammānaṃ anantarā ye ye dhammā uppaţjanti cittacetasikā dhammā, te te dhammā tesaṃ tesaṃ dhammānaṃ anantarapaccayena paccayo.

Sādhu! Sādhu! Sādhu!

IV. Wednesday Chanting

1. Bhikkhu-Pātimokkha (Atthakatha Dvemātikāpāľī)

Pubbakaraṇa-4

Sammajjanī padīpo ca, udakaṃ āsanena ca,
Uposathassa etāni, “Pubbakaraṇa” ti vuccati.

Pubbakicca-5

Chanda-pārisuddhi-utukkhānaṃ, bhikkhugaṇanā ca ovādo,
Uposathassa etāni, “Pubbakiccan” ti vuccati.

Pattakalla Aṃga-4

Uposatho yāvatikā ca bhikkhū kammappattā,
Sabhāgāpattiyo ca na vijjanti,
Vajjanīyā ca puggalā tasmiṃ na honti,
“Pattakallan” ti vuccati.

Pubbakaraṇa-pubbakiccanī samāpetvā desitāpattikassa samaggassa bhikkhusamghassa anumatiyā Pātimokkhaṃ uddisituṇi ārādhanaṃ karoma.

“The broom and the lamp, the water with the seat
these are called: “the preparation for the observance.”

The consent and purity, the telling of the season,
the counting of the bhikkhus and the instruction (of the bhikkhunīs),
these are called: ‘the preliminary duty for the observance.’

The observance, whatever bhikkhus are entitled (to carry out the legal) act,
common offences are not found,
there are no persons to be excluded in there,
this is called: ‘reached suitability.’”

“Having made to undertake the preparations and preliminary duties we make the
invitation to recite the Disciplinary Code with the approval of the united community
whose offences have been confessed.

Nidāna


Nidānam niṭṭhitam

The recitation of the Introduction

Venerable Sir, let the Community listen to me! Today is a fifteenth [day] Observance. If it is suitable to the Community, [then] the Community should do the Observance [and] should recite the Disciplinary Code.
What is the preliminary for the Community? Venerables, announce the purity, [for] I shall recite the Disciplinary Code. Let us all [who are] present listen to it carefully [and] let us take it to mind. Whoever may have an offence, he should disclose [it]. When there is no offence, [then it] is to be silent. By the silence I shall know the Venerables [with the thought]: “[They are] pure.” As an answer occurs to [a bhikkhu] who is asked individually, just so in such an assembly [as this one] there is the announcement up to the third time. But if any bhikkhu, [who is] remembering [an offence] when the announcement is being made up to the third time, should not disclose the existing offence, there is [a further offence of] deliberate false speech for him. Now, venerables, deliberate false speech has been called an obstructive act by the Fortunate One. Therefore, by a bhikkhu who is remembering, who has committed [an offence], who is desiring purification, an existing offence is to be disclosed; because, [after] having disclosed [it], there is comfort for him.

Venerables, the introduction has been recited. Concerning that I ask the Venerables: [Are you] pure in this? A second time again I ask: [Are you] pure in this? A third time again I ask: [Are you] pure in this? The venerables are pure in this, therefore there is silence, so do I bear this [in mind].

2. Pārājika

_Tatr ‘ime cattāro Pārājikā Dhammā uddesaṃ āgacchanti._

_Methunadhamma Sikkhāpada_

1. _Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhaṭṭhāya dubbalyam anāvikatvā methunaṃ dhammaṃ paṭisevya, antamaso tiracchāññatāya pi, pārājiko hoti asaṃvāso._

   1. A monk who, undertaking the Rules of Discipline and not having disavowed his Training and not having declared his unwillingness to stay as a Bhikkhu, indulges in any kind of sexual intercourse commits an offense entailing loss of monkhood and he is not to be associated with.)

_Adinnādāna Sikkhāpada_

2. _Yo pana bhikkhu gāmā vā araṇā vā adinnam theyyasaṅkhātam ādiyeyya, yathārūpe adinnādāne rājano coraṃ gahetvā haneyyum vā bandheyyum vā pabbhājeyyum vā, “Coro ‘si, bhālo ‘si, mūḷho ‘si, theno ‘sī ” ti. Tathārūpaṃ bhikkhu adinnam ādiyamāno, ayam pi pārājiko hoti asaṃvāso._

   2. A monk who either in a village or elsewhere, takes with the intention of stealing what has not been given to him, where the theft is such that rulers, catching a thief, would flog him, imprison him or banish him, saying “You are a robber, you are wicked, you are stupid, you are a thief,” commits an offense entailing loss of monkhood and he is not to be associated with.)
Manussaviggaha Sikkhāpada


3. A monk who intentionally deprives a human being of his life or provides the means for suicide, or praises death, or incites him to commit suicide saying “Of what use to you is this evil difficult life? Death is better for you than life”, having his mind set on the other’s death and with the idea that he should die, praises death in various ways or incites him to commit suicide, commits an offense entailing loss of monkhood and he is not to be associated with.)

Uttarimanussa Sikkhāpada


4. A monk who boasts, with reference to himself, of clear knowledge and insight which are preventive or destructive of kilesas (defilements) and which are the attributes of those who have attained Jhāna, Magga and Phala, without having such knowledge or insight, as well as a monk who having been guilty of contravention of this rule (and having lost his monkhood) being desirous of the clean status of a novice or a layman,1 confesses2 subsequently, on being examined or without being examined: `Sir, I said “I know”, without really knowing and “I see” without really seeing. I have made an empty boast and told a lie”, commits an offense entailing loss of monkhood and he is not to be associated with, provided that he was not under a delusion.3


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3. Samghādisesa

Ime kho pan’ āyasmanto terasa Samghādisesā Dhammā uddesaṃ āgacchanti.

Sukkavissatthi Sikkhāpada
1. Sañcetanikā sukkavissatthi aññatra supinantā saṁghādiseso.

The training precept on emission of semen
1. Intentional emission of semen is an offense requiring formal meetings of the Order for its exoneration.

Kāyasāmsagga Sikkhāpada
2. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhim kāyasāmsaggam samāpajjeya hatthaggāham vā veniggāham vā aññatarassa vā aṃgassa parāmasanam, saṁghādiseso.

The training precept on physical contact
2. A monk who with sexual desire and a perverse intention, contacts a woman holding her hand or holding a braid of her hair or rubbing against any part of her body, commits an offense requiring formal meetings of the Order for its exoneration.

Duṭṭhullavācā Sikkhāpada
3. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya yathā taṇī yuvā yuvatiṃ methunupasaṃhitāhi, saṁghādiseso.

The training precept on depraved words
3. A monk who with sexual desire and a perverse intention makes suggestions to a woman with lewd words just as a young man makes suggestions to a young woman with words relating to sexual intercourse, commits an offense requiring formal meetings of the Order for its exoneration.
The training precept on (ministering) to himself with love

4. A monk who with sexual desire and a perverse intention speaks in praise of ministering to his sexual pleasures in the presence of a woman, saying “Sister, this is the highest kind of ministration that a woman should minister with to one who is virtuous, of good conduct, and leading the holy life like me”, commits an offense requiring formal meetings of the Order for its exoneration.

The training precept on mediating

5. A monk who acts as a go-between telling a man’s desire to a woman or a woman’s desire to a man in order to bring about their union as husband and wife or otherwise or to bring about their union even for a moment commits an offense requiring formal meetings of the Order for its exoneration.

The training precept on making a hut

6. By a bhikkhu who is having a hut, which is without an owner, [and] is designated for himself, built by means of his own begged requisites, [that hut] is to be built according to the [proper] measure. This is the measure here: twelve spans of the sugata-span in length, [and] inside seven [spans] across. Bhikkhus are to be brought to [it] for appointing the site. By those bhikkhus a site is to be appointed which is not entailing harm [to creatures and which is] having a surrounding space. If a bhikkhu, having requested it himself, should have a hut built on a site entailing harm [to creatures], [and] not having a surrounding space, or if he should not bring bhikkhus to [it] for appointing the site, or if he should let [it] exceed the measure: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

The training precept on making a dwelling

7. By a bhikkhu who is having a large dwelling built, which has an owner, [and] is designated for himself, bhikkhus are to be brought to [it] for appointing the site. By those bhikkhus a site not entailing harm [to any creatures] [and] having a surrounding space is to be appointed. If a bhikkhu should have a hut built on a site entailing harm [to creatures], [and] not having a surrounding space, or if he should not bring bhikkhus to [it] for appointing the site, [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Sādhu! Sādhu! Sādhu!

V. Thursday Chanting

Duṭṭhadosa Sikkhāpada


The training precept on being corrupted by malice

8. If any bhikkhu, corrupted by malice [and] upset, should accuse a bhikkhu with a groundless case involving disqualification [thinking]: “If only I could make him fall away from this holy life!,” [and] then, on another occasion, [whether] being interrogated or not being interrogated, if that legal issue is really groundless, and if the bhikkhu stands firm in malice: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Aññabhāgiya Sikkhāpada

The training precept on (an issue) belonging to another class

9. If any bhikkhu, corrupted by malice [and] upset, should accuse a bhikkhu with a case involving disqualification, having taken [it] up [with] some point, which is a mere pretext, of a legal issue belonging to another class [thinking]: “If only I could make him fall away from this holy life!,” [and] then, on another occasion, [whether] being interrogated or not being interrogated, if that legal issue is really belonging to another class, [and] some point, which a mere pretext, has been taken up, and if the bhikkhu stands firm in malice: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Saṃghabheda Sikkhāpada

10. Yo pana bhikkhu samaggassa saṃghassa bhedāya parakkameyya, bhedanasamvattanikam vā adhikaraṇam samādhāya paggayha tiṭṭheyya, so bhikkhu bhikkhuhi evam assa vacaniyo, “M’ āyasam saṃaggassa saṃghassa bhedāya parakkami, bhedanasamvattanikam vā adhikaraṇam samādhāya paggayha atṭhāsi, samet’ āyasā samghena, samaggohi samgho sammodamāno avivadamāno ekuddesaphassu viharati’” ti. Evaṁ ca so bhikkhu bhikkhuhi vuccamāno tath’ eva pagganheyya, so bhikkhu bhikkhuhi yāvatatiyam samanubhāsiyamāno tam paṭinissaggāya, yāvatatiyān ce samanubhāsiyamāno tam paṭinissajjeyya, icc’ etam kusalam, no ce paṭinissajjeyya, saṃghādiseso.

The training precept on the schism of a community

10. If any bhikkhu should endeavor for the schism of a united community, or having undertaken, should persist in upholding a legal issue conducive to schism, [then] that bhikkhu should be spoken to thus by the bhikkhus: “Let the venerable one not endeavor for the schism of the united community, or having undertaken, persist in upholding a legal issue conducive to schism. Let the venerable one convene with the community, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Bhedānuvattaka Sikkhāpada

11. Tass’ eva kho pana bhikkhussa bhikkhu honti anuvattakā vaggavādakā eko vā dve vā tayo vā, te evaṁ vadeyyum, “M’ āyasamanto etam bhikkhuṁ kiñci avacuttha, dhamnavādi c’ eso bhikkhu, vinayavādi c’ eso bhikkhu, amhākaṁ c’ eso bhikkhu chandāṁ ca ruciṁ ca ādhāya viharati, jānati, no bhāsati, amhākaṁ p’ etam khamati” ti. Te bhikkhā bhikkhūhi evam assu vacaniyo, “M’ āyasamanto evaṁ avacuttha, na c’ eso bhikkhu dhamnavādi, na c’ eso bhikkhu vinayavādi, m’ āyasamantānam pi saṃghabheda ruccittha, samet’ āyasā samghena, samaggo hi samgho sammodamāno avivadamāno ekuddhesaphassu viharati” ti. Evaṁ ca te bhikkhū bhikkhūhi vuccamānā tath’ eva pagganheyyum, te bhikkhū bhikkhūhi yāvatatiyam
The training precept on the followers of the schism

11. Now, there are bhikkhus who are followers of that same bhikkhu, [and] who are speaking for [his] faction: one, or two, or three, [and] they should say so: “Venerables, don't say anything to this bhikkhu! This bhikkhu is one who speaks in accordance with the Teaching and this bhikkhu is one who speaks in accordance the Discipline; this [bhikkhu], having received [our] consent and favour defines [the Teaching & Discipline]. Knowing us, he speaks, [and] this suits us too.” [Then] those bhikkhus should be spoken to thus by the bhikkhus: “Venerables, don't say so! This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline! Don't let the venerables too favour the schism of the community. Let there be convening with the community for the venerables, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,” and [if] those bhikkhus being spoken to thus by the bhikkhus should persist in the same way [as before], [then] those bhikkhus are to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if those bhikkhus] being argued with up to three times, should relinquish that [course], then this is good, [but] if they should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Dubbaca Sikkhāpada


[The training precept on being of a nature difficult to be spoken to]

12. Now, a bhikkhu is of a nature difficult to be spoken to, [and when] being righteously spoken to by the bhikkhus about the training precepts included in the recitation, he makes himself [one] who can not be spoken to [saying]: “Venerables, don't say anything good or bad to me, and I too shall not say anything good or bad to the venerables! Venerables, refrain from speaking to me!” [Then] that bhikkhu should be spoken to thus by the bhikkhus: “Let the venerable one one not make himself [one] who cannot be spoken to. Let the venerable one make himself [one] who can be spoken to. Let the venerable one speak to the bhikkhus with righteousness and the monks too will speak to the venerable one with righteousness. For the Blessed One's assembly has grown thus, that is, by the speaking of one to another, by the rehabilitating of one another,” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that
[course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Kuladūsaka Sikkhāpada

13. Bhikkhu pan’ eva aaññataram gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti c’ eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c’ eva suyyanti ca. So bhikkhu bhikkhūhi evam assa vacaniyo, “Āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c’ eva suyyanti ca, kulāni c’ āyasmatā duṭṭhāni dissanti ceva suyyanti ca, pakkamat’ āyasmā imamhā āvāsā, alaṃ te idha vāsenā” ti. Evañ ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evam vadeyya, “Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū tādisikāya āpattiyā ekaccam pabbajenti, ekaccam na pabbajenti” ti. So bhikkhu bhikkhūhi evam assa vacaniyo, “M’ āyasmā evam avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c’ eva suyyanti ca, kulāni c’ āyasmatā duṭṭhāni dissanti c’ eva suyyanti ca, pakkamat’ āyasmā imamhā āvāsā, alaṃ te idha vāsenā” ti. Evañ ca so bhikkhu bhikkhūhi vuccamāno tath’ eva pagganheyya, so bhikkhu bhikkhūhi yāvat-itiyā samanubhāsittabbo tassa paṭinissaggāya, yāvatitiyā ce samanubhāsīyamāno tam paṭinissajjeyya, icc’ etam kusalaṃ, no ce paṭinissajjeyya, samghādiseso.

The training precept on the spoiler of families

13. Now, a bhikkhu lives dependent upon a certain village or town who is a spoiler of families, who is of bad behaviour. His bad behaviour is seen and is heard about, and the families spoilt by him are seen and heard about. That bhikkhu is to be spoken to thus by the bhikkhus: “The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!” and [if] that bhikkhu being spoken to thus by the bhikkhus should say thus to those bhikkhus: “The bhikkhus are driven by desire; the bhikkhus are driven by anger; the bhikkhus are driven by delusion; the bhikkhus are driven by fear. They banish someone because of this kind of offence, [but] another one they do not banish.” [Then] that bhikkhu is to be spoken to thus by the bhikkhus: “Let the venerable one not speak thus! The bhikkhus are not driven by desire; and the bhikkhus are not driven by anger; and the bhikkhus are not driven by delusion; and the bhikkhus are not driven by fear. The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].
Saṃghādisesa conclusion

Uddiṭṭhā kho āyasmanto terasa Samghādisesā Dhammā nava paṭhamāpattikā, cattāro yāvatatīya kā. Yeṣam bhikkhu aṇṇata ramā vā aṇṇata ramā vā āpaṭijitvā yāvatitām jānaṃ paṭicchādēti, tāvatīha tena bhikkhuṇā akāṃa parivatthabbaṃ. Parivutthaparivāsena bhik-khunā uttari chārattāṃ bhikkhumānaṭṭāṃ paṭipajjitatē, cinnamānto bhikkhu yathā siyā vīsatīgano bhikkhusamgho, tathā so bhikkhu abbhetabbo. Ekena pi ce ūno vīsatīgano bhikkhusamgho tathā bhikkhuṇā abbheyya, so ca bhikkhu anabbhito, te ca bhikkhu garayhā, ayaṃ tathā sāmīcī.


Venerables, the thirteen cases [concerning] the community in the beginning and in the rest [of the procedure] have been recited, nine [cases] are of the offence-at-oncem class, four [cases] are of the up-to-the-third [time admonition-class]. A bhikkhu who has committed any one of [these offenses], has to stay on probation with no choice [in the matter] for as many days as he knowingly conceals [it]. Moreover, by a bhikkhu who has stayed on the probation, a six-night state of deference to [other] bhikkhus has to be entered upon. [When] the bhikkhu [is one by whom] the deference has been performed: wherever there may be a community of bhikkhus, which is a group of twenty [or more bhikkhus], there that bhikkhu should be reinstated. If a community of bhikkhus, which is a group of twenty deficient by even one [bhikkhu], should reinstate that bhikkhu [then] that bhikkhu is not reinstated, and those monks are blameworthy. This is the proper procedure here.

Concerning that I ask the venerables: [Are you] pure in this? A second time again I ask: [Are you] pure in this? A third time again I ask: [Are you] pure in this? The venerables are pure in this, therefore there is silence, so do I bear this [in mind].

Aniyata (Uncertain)

Ime kho pan’ āyasmanto dve Aniyatā Dhammā uddesāṃ āgacchanti.

The recitation of the uncertain [cases]

Venerables, these two uncertain cases come up for recitation.

Pathama Aniyata Sikkhāpada

1. Yo pana bhikkhu mātugāmena saddhīṃ eko ekāya raho paṭicchane asane ālaṃkammaniye nisajjam kappeyya, tam enam saddheyyavacasa upāsikā disvā tinnaṃ dhammānaṃ aṇṇatarena vadeyya pārājikena vā samghādisesena vā pācittīyena vā, nissajjam bhikkhu paṭijānamāno tinnaṃ dhammānaṃ aṇṇatarena kāretabbo pārājikena vā samghādisesena vā pācittīyena vā, yena vā să saddheyyavacasa upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ dhammo aniyato.
The first uncertain training precept

1. If any bhikkhu should sit down together with a woman, one [man] with one [woman], privately, on a concealed seat [that is] sufficiently fit for doing [it], [and then if] a female lay-follower whose words can be trusted having seen that, should speak according to one of three cases: according to disqualification, according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, [then] the bhikkhu who is admitting the sitting down should be made to do [what is] according to one of three cases: according to disqualification, or according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, or according to whatever that female lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do. This is an uncertain case.

Dutiya Aniyata Sikkhāpada

2. But even if the seat is neither concealed nor sufficiently fit for doing it, but is sufficient for speaking suggestively to a woman with depraved words: if any bhikkhu should sit down on such a seat together with a woman—one [man] with one [woman], privately—[and then if] a female lay-follower whose words can be trusted having seen that, should speak according to one of two cases: according to what concerns the community in the beginning and in the rest, or according to expiation, [then] the bhikkhu admitting the sitting down is to be made to do according to one of two cases: according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, or according to whatever that female lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do, this too is an uncertain case.

Aniyata conclusion


Venerables, the two uncertain cases have been recited. Concerning that I ask the Venerables: [Are you] pure in this? A second time again I ask: [Are you] pure in this? A third time again I ask: [Are you] pure in this? The venerables are pure in this, therefore there is silence, thus I bear this [in mind].
Sādhu! Sādhu! Sādhu!

VI. Friday Chanting

1. Sekhiya

Parimāṇḍalavagga

Ime kho pan’ āyasamanto Sekhiyā Dhammā uddesaṃ āgacchanti.

Parimāṇḍala Sikkhāpada

1. Parimāṇḍalaṃ nivāsasāmīti sikkhā karaṇīyā.
   1. “I will dress with the inner robe hanging evenly around me,” is a training to be observed.

2. Parimāṇḍalaṃ pārupissāmīti sikkhā karaṇīyā.
   2. “I will put on the upper robe hanging evenly around me,” is a training to be observed.

Suppaṭicchanna Sikkhāpada

3. Suppaṭicchanno antaraghare gamissāmīti sikkhā karaṇīyā.
   3. “Properly clad will I go in the villages,” is a training to be observed.

4. Suppaṭicchanno antaraghare nisidissāmīti sikkhā karaṇīyā.
   4. “Properly clad will I sit down in the villages,” is a training to be observed.

Susaṃvuta Sikkhāpada

5. Susaṃvuto antaraghare gamissāmīti sikkhā karaṇīyā.
   5. “Well-controlled will I go in the villages,” is a training to be observed.

6. “Well-controlled will I sit down in the villages,” is a training to be observed.

**Okkhittacakkhu Sikkhāpada**

7. *Okkhittacakkhu antaraghare gamissāṁti sikkhā karaṇīyā.*

7. “With the eyes cast down will I go in the villages,” is a training to be observed.

8. *Okkhittacakkhu antaraghaṁ nisīdissāṁti sikkhā karaṇīyā.*

8. “With the eyes cast down will I sit down in the villages,” is a training to be observed.

**Ukkhittaka Sikkhāpada**

9. *Na ukkhittakāya antaraghare gamissāṁti sikkhā karaṇīyā.*

9. “Not lifting up the robes will I go in the villages,” is a training to be observed.

10. *Na ukkhittakāya antaraghaṁ nisīdissāṁti sikkhā karaṇīyā.*

10. “Not lifting up the robes will I sit down in the villages,” is a training to be observed.

Parimāṇḍalavaggo paṭhamo.

2. **Ujjagghikavagga**

**Ujjagghika Sikkhāpada**

11. *Na ujjagghikāya antaraghare gamissāṁti sikkhā karaṇīyā.*

11. “Not with loud laughter will I go in the villages,” is a training to be observed.

12. *Na ujjagghikāya antaraghare nisīdissāṁti sikkhā karaṇīyā.*

12. “Not with loud laughter will I sit down in the villages,” is a training to be observed.

**Uccāsadda Sikkhāpada**
13. **Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.**
13. “With little noise will I go in the villages,” is a training to be observed.

14. **Appasaddo antaraghare nisīdissamīti sikkhā karaṇīyā.**
14. “With little noise will I sit down in the villages,” is a training to be observed.

**Kāyappacālaka Sikkhāpada**

15. **Na kāyappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.**
15. “Not swaying the body will I go in the villages,” is a training to be observed.

16. **Na kāyappacālakaṃ antaraghare nisīdissamīti sikkhā karaṇīyā.**
16. “Not swaying the body will I sit down in the villages,” is a training to be observed.

**Bāhuppacālaka Sikkhāpada**

17. **Na bāhuppacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.**
17. “Not swaying the arms will I go in the villages,” is a training to be observed.

18. **Na bāhuppacālakaṃ antaraghare nisīdissamīti sikkhā karaṇīyā.**
18. “Not swaying the arms will I sit down in the villages,” is a training to be observed.

**Sīsappacālaka Sikkhāpada**

19. **Na sīsappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.**
19. “Not swaying the head will I go in the villages,” is a training to be observed.

20. **Na sīsappacālakaṃ antaraghare nisīdissamīti sikkhā karaṇīyā.**
20. “Not swaying the head will I sit down in the villages,” is a training to be observed.

*Ujjagghikavaggo dutiyo.*

*Khambhakatavagga*
Khambhakata Sikkhāpada

21. *Na khambhakato antaraghare gamissāmīti sikkhā karaṇīyā.*

21. “Not with arms akimbo will I go in the villages,” is a training to be observed.

22. *Na khambhakato antaraghare nisīsissāmīti sikkhā karaṇīyā.*

22. “Not with arms akimbo will I sit down in the villages,” is a training to be observed.

Oguṇṭhita Sikkhāpada

23. *Na oguṇṭhito antaraghare gamissāmīti sikkhā karaṇīyā.*

23. “Not covering the head will I go in the villages,” is a training to be observed.

24. *Na oguṇṭhito antaraghare nisīdissāmīti sikkhā karaṇīyā.*

24. “Not covering the head will I sit down in the villages,” is a training to be observed.

Ukkuṭika Sikkhāpada

25. *Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.*

25. “Not walking on the heels or toes will I go in the villages,” is a training to be observed.

Pallatthika Sikkhāpada

26. *Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.*

26. “Not with knees raised and clasped or wound round with the upper robe will I sit down in the villages,” is a training to be observed.

Sakkaccapaṭiggahaṇa Sikkhāpada

27. *Sakkaccam piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.*

27. “Attentively will I accept almsfood,” is a training to be observed.

Pattasaṅañipaṭiggahaṇa Sikkhāpada

28. “Mindful of the bowl will I accept almsfood,” is a training to be observed.

Samasūpaka Sikkhāpada

29. \textit{Samasūpakaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.}

29. “With a proportionate amount of curry will I accept almsfood,” is a training to be observed.

Samatittika Sikkhāpada

30. \textit{Samatittikaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.}

30. “Only up to the inner ring of the bowl will I accept almsfood,” is a training to be observed.

\textit{Khambhakatavaggo tātīyo.}

Sakkaccavagga

Sakkacca bhuñjana Sikkhāpada

31. \textit{Sakaccaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.}

31. “Attentively will I eat almsfood,” is a training to be observed.

Pattasaññī bhuñjana Sikkhāpada

32. \textit{Pattasaññī piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.}

32. “Mindful of the bowl will I eat almsfood,” is a training to be observed.

Sapadāna Sikkhāpada

33. \textit{Sapadānaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.}

33. “In orderly manner will I eat almsfood,” is a training to be observed.

Samasūpaka Sikkhāpada
34. **Samasūpakaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.**
34. “With a proportionate amount of curry will I eat almsfood,” is a training to be observed.

Na thūpakata Sikkhāpada
35. **Na thūpakato omadditvā piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.**
35. “Not pressing down the top will I eat almsfood,” is a training to be observed.

Odanappāṭicchādana Sikkhāpada
36. **Na sūpaṃ vā byañjanaṃ vā odanene paṭicchādēssāmi bhīyyokamyataṃ upādāyāti sikkhā karaṇīyā.**
36. “Desiring something more I will not cover up the soup and curry and the condiment with rice,” is a training to be observed.

Sūpodanaviññatti Sikkhāpada
37. **Na sūpaṃ vā odanaṃ vā agilāno attano viññāpetvā bhuñjissāmīti sikkhā karaṇīyā.**
37. “If not ill, I will not ask for food for myself and eat it,” is a training to be observed.

Ujjhānasaññī Sikkhāpada
38. **Na ujjhānasaññī paresaṃ pattaṃ olokessāmīti sikkhā karaṇīyā.**
38. “Not with a captious mind will I look at another’s bowl,” is a training to be observed.

Kabala Sikkhāpada
39. **N’ ātimahantaṃ kabaḷaṃ karissāmīti sikkhā karaṇīyā.**
39. “I will not make up too large a mouthful,” is a training to be observed.

Ālopa Sikkhāpada
40. **Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.**
40. “I will not make each mouthful round,” is a training to be observed.
Sakkaccavaggo catuttho.

Kabalavagga

Anāhaṭa Sikkhāpada
41. Na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmīti sikkhā karaṇīyā.
41. “I will not open the mouth till the mouthful is brought close,” is a training to be observed.

Bhuñjamāna Sikkhāpada
42. Na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmīti sikkhā karaṇīyā.
42. “I will not put the fingers into the mouth while eating,” is a training to be observed.

Sakabala Sikkhāpada
43. Na sakabalena mukhena byāharissāmīti sikkhā karaṇīyā.
43. “I will not talk with the mouth full,” is a training to be observed.

Piṇḍukkhepaka Sikkhāpada
44. Na piṇḍukkhepakaṃ bhuñjissāmīti sikkhā karaṇīyā.
44. “I will not eat tossing the rounds of food into the mouth,” is a training to be observed.

Kabaḷāvacchedaka Sikkhāpada
45. Na kabaḷāvacchedakaṃ bhuñjissāmīti sikkhā karaṇīyā.
45. “I will not eat breaking up the rounds,” is a training to be observed.

Avagaṇḍakāraka Sikkhāpada
46. Na avagaṇḍakārakaṃ bhuñjissāmīti sikkhā karaṇīyā.
46. “I will not eat stuffing the cheeks,” is a training to be observed.

Hatthaniddhunaka Sikkhāpada
47. Na hatthaniddhunakaṃ bhujjissāmīti sikkhā karaṇiyā.
47. “I will not eat shaking the hands about,” is a training to be observed.

Sitthāvakāraka Sikkhāpada
48. Na sitthāvakārakaṃ bhujjissāmīti sikkhā karaṇiyā.
48. “I will not eat scattering grains of rice,” is a training to be observed.

Jivhā nicchāraka Sikkhāpada
49. Na jivhānicchārakaṃ bhujjissāmīti sikkhā karaṇiyā.
49. “I will not eat putting out the tongue,” is a training to be observed.

Capucapukāraka Sikkhāpada
50. Na capucapukārakaṃ bhujjissāmīti sikkhā karaṇiyā.
50. “I will not eat smacking the lips,” is a training to be observed.

Kabālavaggo pañcama.

Surusuruvagga

Surusurukāraka Sikkhāpada
51. Na surusurukārakaṃ bhujjissāmīti sikkhā karaṇiyā.
51. “I will not eat making a hissing sound,” is a training to be observed.

Hatthanillehaka Sikkhāpada
52. Na hatthanillehakaṃ bhujjissāmīti sikkhā karaṇiyā.
52. “I will not eat licking the fingers,” is a training to be observed.
Pattanillehaka Sikkhāpada
53. *Na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
53. “I will not eat scraping the bowl,” is a training to be observed.

Oṭṭhanillehaka Sikkhāpada
54. *Na oṭṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.*
54. “I will not eat licking the lips,” is a training to be observed.

Sāmisa Sikkhāpada
55. *Na sāmisena hatthena pānīyathalakaṃ paṭiggahessāmīti sikkhā karaṇīyā.*
55. “I will not touch a drinking cup, my hands soiled with food,” is a training to be observed.

Sasitthaka Sikkhāpada
56. *Na sasithakaṃ pattadhovanaṃ antaraghare chaḍḍessāmīti sikkhā karaṇīyā.*
56. “I will not throw out in the village rinsings of the bowl containing rice,” is a training to be observed.

Chattapāṇi Sikkhāpada
57. *Na chattapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*
57. “I will not preach Dhamma to one who is not ill and yet has a sunshade in his hand,” is a training to be observed.

Daṇḍapāṇi Sikkhāpada
58. *Na daṇḍapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*
58. “I will not preach Dhamma to one who is not ill and yet has a staff in his hand,” is a training to be observed.

Satthapāṇi Sikkhāpada
59. *Na satthapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*
59. “I will not preach Dhamma to one who is not ill and yet has a knife in his hand,” is a training to be observed.

Āvudhapāṇi Sikkhāpada

60. *Na āvudhapāṇissa agilānassa dhammaṃ desessāmīti sikkhā karaṇiyā.*

60. “I will not preach Dhamma to one who is not ill and yet has a bow in his hand,” is a training to be observed.

Surusuruvaggo chattho.

Pādukavagga

Pāduka Sikkhāpada

61. *Na pādukāruḷhassa agilānassa dhammaṃ desessāmīti sikkhā karaṇiyā.*

61. “I will not preach Dhamma to one who is not ill and yet is wearing sandals,” is a training to be observed.

Upāhana Sikkhāpada

62. *Na upāhanaruḷhassa agilānassa dhammaṃ desessāmīti sikkhā karaṇiyā.*

62. “I will not preach Dhamma to one who is not ill and yet is wearing shoes,” is a training to be observed.

Yāna Sikkhāpada

63. *Na yānagatassa agilānassa dhammaṃ desessāmīti sikkhā karaṇiyā.*

63. “I will not preach Dhamma to one who is not ill and yet is in a vehicle,” is a training to be observed.
Sayana Sikkhāpada

64. *Na sayanagate agilānassa dhammanḍ desessāmīti sikkhā karaṇīyā.*

64. “I will not preach Dhamma to one who is not ill and yet is on a bed,” is a training to be observed.

Pallatthika Sikkhāpada

65. *Na pallatthikāya nisinnassa dhammanḍ desessāmīti sikkhā karaṇīyā.*

65. “I will not preach Dhamma to one who is not ill and yet is sitting with knees raised and clasped or wound round with the upper robe,” is a training to be observed.

Veṭhita Sikkhāpada

66. *Na veṭhitasīsassa dhammanḍ desessāmīti sikkhā karaṇīyā.*

66. “I will not preach Dhamma to one who is not ill and yet is wearing headgear (which covers all his head),” is a training to be observed.

Oguṇṭhita Sikkhāpada

67. *Na oguṇṭhitasīsassa dhammanḍ desessāmīti sikkhā karaṇīyā.*

67. “I will not preach Dhamma to one who is not ill and yet has his head covered up,” is a training to be observed.

Chamā Sikkhāpada

68. *Na chamāya nisīditvā āsane nisinnassa dhammanḍ desessāmīti sikkhā karaṇīyā.*

68. “While sitting on the ground myself, I will not preach Dhamma to one who is not ill and yet is sitting on a seat,” is a training to be observed.

Nīcāsana Sikkhāpada

69. *Na nīce āsane nisīditvā ucce āsane nisinnassa dhammanḍ desessāmīti sikkhā karaṇīyā.*
69. “I will not preach Dhamma, while sitting on a low seat myself, to one who is not ill and yet is sitting on a high seat,” is a training to be observed.

Ṭhita Sikkhāpada
70. *Na ṭhito nisinnassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*
70. “I will not preach Dhamma standing, to one who is not ill and yet is sitting down,” is a training to be observed.

Pacchato Gamana Sikkhāpada
71. *Na pacchato gacchanto purato gachantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*
71. “I will not preach Dhamma following one who is not ill and yet is going in front,” is a training to be observed.

Uppathena Gamana Sikkhāpada
72. *Na uppathena gacchanto pathena gachantassa agilānassa dhammaṃ desessāmīti sikkhā karaṇīyā.*
72. “I will not preach Dhamma walking at one side of a path, to one who is not ill and yet is walking along the path,” is a training to be observed.

Ṭhito Uccāra Sikkhāpada
73. *Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.*
73. “I will not ease myself standing if not ill,” is a training to be observed.

Harite Uccāra Sikkhāpada
74. *Na harite agilāno uccāraṃ vā passāvaṃ vā kheṇaṃ vā karissāmīti sikkhā karaṇīyā.*
74. “I will not ease myself or spit on living plants if not ill,” is a training to be observed.

Udake Uccāra Sikkhāpada
75. *Na udake agilāno uccāraṃ vā passāvaṃ vā kheṇaṃ vā karissāmīti sikkhā karaṇīyā.*
75. “I will not ease myself or spit on potable water, if not ill,” is a training to be observed.
Pādukavaggo sattamo


Sekhiyā niṭṭhitā

3. Adhikaranasamatha

Ime kho pan’ āyasmanto satta Adhikaraṇasamathā Dhammā uddesaṃ āgacchanti.

The settlements of legal issues

Venerables, these seven cases that are settlements of legal issues come up for recitation.

1. Uppannuppāṇnaṃ adhikaranāṇaṃ samathāya vāpasamāya:
Sammukhāvinayo dātabbo, Sativinayo dātabbo, Amulhavinayo dātabbo, Paṭiṅṅāya kāretabbaṃ, Yebhuuyasikā, Tassapāpiyasikā, Tiṇavatthārako ti.

1. For the calming, for the stilling of whichever legal issues have arisen: the removal through the presence [of the bhikkhu] is to be given, the removal [of the accusation] through remembrance is to be given, the removal [of the accusation] through not [being] insane is to be given, he is to be made to do [the offence- procedure] through admitting [the offence], the [decision of the] majority, [the decision making it] worse for him, [the decision] covering [the offences as if] with grass.

Adhikaraṇa Conclusion


Recited, Venerables, have been the seven cases that are settlements of legal issues. Concerning that I ask the Venerables: [Are you] pure in this? A second time again I ask: [Are you] pure in this? A third time again I ask: [Are you] pure in this? The venerables are pure in this, therefore there is silence, thus I keep this [in mind].
Venerables, the introduction has been recited.  
Venerables, the four cases involving disqualification have been recited.  
Venerables, the thirteen cases [involving] the community in the beginning and in the rest have been recited.  
Venerables, the two indefinite cases have been recited.  
Venerables, the thirty cases involving expiation with forfeiture have been recited.  
Venerables, the ninety-two cases involving expiation have been recited.  
Venerables, the four cases that are to be acknowledged have been recited.  
Venerables, the cases related to the training have been recited.  
Venerables, the seven cases that are settlements of legal issues have been recited.

Ettakaṃ tassa Bhagavato Suttāgataṃ Suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgačcatti, tattha sabbehi eva samaggehi sammadānehi avivadamānehi sikkhitabban ti.

This much [of the training-rules] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, [and] comes up for recitation half-monthly. Herein is to be trained by all who are united, who are on friendly terms, who are not disputing.

Sādhu! Sādhu! Sādhu!
Saturday Chanting

Anattalakkhaṇasuttaṃ (SN 22.59)


‘Rūpaṃ, bhikkhave, anattā. Rūpaṃ hidiṃ, bhikkhave, attā abhavissa, nayidaṃ rūpaṃ ābādhāya samvatteyya, labbhe ca rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’ ti. Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya samvatteyyati, na ca labbhati rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahosī’ ti.

‘Vedanā anattā. Vedanā hidiṃ, bhikkhave, attā abhavissa, nayidaṃ vedanā ābādhāya samvatteyya, labbhe ca vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’ ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya samvatteyyati, na ca labbhati vedanāya – ‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahosī’ ti.

‘Saññā anattā. Saññā hidiṃ, bhikkhave, attā abhavissa, nayidaṃ saññā ābādhāya samvatteyya, labbhe ca saññāya – ‘evaṃ me saññā hotu, evaṃ me saññā mā ahosī’ ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya samvatteyyati, na ca labbhati saññāya – ‘evaṃ me saññā hotu, evaṃ me saññā mā ahosī’ ti.

‘Saṅkhāra anattā. Saṅkhāra hidiṃ, bhikkhave, attā abhavissa, nayidaṃ saṅkhāra ābādhāya samvatteyya, labbhe ca saṅkhāra – ‘evaṃ me saṅkhāra hotu, evaṃ me saṅkhāra mā ahosī’nti. Yasmā ca kho, bhikkhave, saṅkhāra anattā, tasmā saṅkhāra ābādhāya samvatteyyati, na ca labbhati saṅkhāra – ‘evaṃ me saṅkhāra hotu, evaṃ me saṅkhāra mā ahosī’nti.

‘Viññānaṃ anattā. Viññānaṃ hidiṃ, bhikkhave, attā abhavissa, nayidaṃ viññānaṃ ābādhāya samvatteyya, labbhe ca viññāne – ‘evaṃ me viññānaṃ hotu, evaṃ me viññānaṃ mā ahosī’ ti. Yasmā ca kho, bhikkhave, viññānaṃ anattā, tasmā viññānaṃ ābādhāya samvatteyyati, na ca labbhati viññāne – ‘evaṃ me viññānaṃ hotu, evaṃ me viññānaṃ mā ahosī’nti.


“Saññā niccam vā aniccam vā’’ti? ‘‘Aniccam, bhante’’. ‘‘Yaṃ panāniccam dukkham vā taṃ sukham vā’’ti? ‘‘Dukkham, bhante’’. ‘‘Yaṃ panāniccam dukkham viparināmadhammam, kallaṃ nu taṃ samanupassītuṃ – ‘etaṃ mama, esohamasmi, eso me attā’’’ti? ‘‘No hetām, bhante’’.


“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattam vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hiṇaṃ vā pañītaṃ vā yaṃ dūre santike vā, sabbā rūpaṃ – ‘netām mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaṭṭhānaṃ āṭṭhābbaṃ.

“Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hiṇaṃ vā pañītaṃ vā yā dūre santike vā, sabbā vedanā – ‘netām mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaṭṭhānaṃ āṭṭhābbaṃ.

“Yā kāci saññā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hiṇaṃ vā pañītaṃ vā yā dūre santike vā, sabbā saññā – ‘netām mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaṭṭhānaṃ āṭṭhābbaṃ.

“Ye keci saṅkhārā atītānāgatapaccuppannā ajjhattam vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hiṇaṃ vā pañītaṃ vā ye dūre santike vā, sabbbe saṅkhārā – ‘netām mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaṭṭhānaṃ āṭṭhābbaṃ.

“Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannā ajjhattam vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hiṇaṃ vā pañītaṃ vā yaṃ dūre santike vā, sabbha viññāṇaṃ – ‘netām mama, nesohamasmi, na meso attā’ ti evametaṃ yathābhūtaṃ sammappaṭṭhānaṃ āṭṭhābbaṃ.


Idamavoca bhagavā. Attamanā pañcavaggiyā bhikkhu bhagavato bhāsitām abhinandum

Imasmiṇa paṇa veyyākaraṇasmiṃ bhaṇṇamāne pañcavaggiyānaṃ bhikkhunāma anupādāya āśahehi cittāni vimuccimśūti. Sattamaṃ.

Śādhu! Śādhu! Śādhu!
The Characteristic of Nonself

Thus have I heard. 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:

“Bhikkhus!”

“Venerable sir!” those bhikkhus replied. The Blessed One said this:

“Bhikkhus, form is nonself. For if, bhikkhus, form were self, this form would not lead to affliction, and it would be possible to have it of form: ‘Let my form be thus; let my form not be thus.’ But because form is nonself, form leads to affliction, and it is not possible to have it of form: ‘Let my form be thus; let my form not be thus.’

“Feeling is nonself…. … Perception is nonself…. Volitional formations are nonself…. Consciousness is nonself. For if, bhikkhus, consciousness were self, this consciousness would not lead to affliction, and it would be possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’ But because consciousness is nonself, consciousness leads to affliction, and it is not possible to have it of consciousness: ‘Let my consciousness be thus; let my consciousness not be thus.’

“What do you think, bhikkhus, is form permanent or impermanent?” -“Impermanent, venerable sir.” -“Is what is impermanent suffering or happiness?” -“Suffering, venerable sir.” - “Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?” -“No, venerable sir.”

“Is feeling permanent or impermanent?… Is perception permanent or impermanent?… Are volitional formations permanent or impermanent?… Is consciousness permanent or impermanent?” -“Impermanent, venerable sir.” -“Is what is impermanent suffering or happiness?” - “Suffering, venerable sir.” -“Is what is impermanent, suffering, and subject to change fit to be regarded thus: ‘This is mine, this I am, this is my self’?” -“No, venerable sir.”

“Therefore, bhikkhus, any kind of form whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all form should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Any kind of feeling whatsoever … Any kind of perception whatsoever … Any kind of volitional formations whatsoever … Any kind of consciousness whatsoever, whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near, all consciousness

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4 This is the second discourse of the Buddha, recorded at Vin I 13-14. The five bhikkhus are the first five disciples, who at this point are still trainees (sekha). They attain arahantship by the end of the discourse. Spk: Following the Dhammacakkappavattana Sutta (the first sermon), given on the full-moon day of Asalha (July), the five were gradually established in the fruit of stream-entry. On the fifth of the following fortnight, he addressed them, thinking, “Now I will teach them the Dhamma for the destruction of the taints.”

5 The sutta offers two “arguments” for the anattā thesis. The first demonstrates the selfless nature of the five aggregates on the ground that they are insusceptible to the exercise of mastery (avasavattitā). If anything is to count as our “self” it must be subject to our volitional control; since, however, we cannot bend the five aggregates to our will, they are all subject to affliction and therefore cannot be our self. For a fuller presentation of this argument, see MN I 230-33. The second argument for anattā is introduced just below, beginning with the words “What do you think?…” This argument demonstrates the characteristic of nonself on the basis of the other two characteristics, impermanence and suffering, taken conjointly.
should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness. 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 lived, what had to be done has been done, there is no more for this state of being.’”

That is what the Blessed One said. Elated, those bhikkhus delighted in the Blessed One’s statement. And while this discourse was being spoken, the minds of the bhikkhus of the group of five were liberated from the taints by nonclinging.