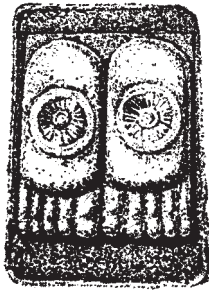


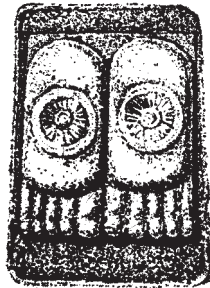
Chanting Book

*Morning
and Evening Chanting (Pūjā)
and Reflections*



Chanting Book

*Morning and Evening Chanting (Pūjā),
Reflections, and Suttas, as used by
Buddhist Monasteries and Groups
associated with the Western Forest Sangha
in the lineage of Venerable Ajahn Chah*



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PART ONE:
DAILY CHANTING

MORNING CHANTING

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DEDICATION OF OFFERINGS

(Yo so) bhāgavā ārahaṃ sammāsambuddho

To the Blessed One, the Lord, who fully attained perfect enlightenment,

Svākkhāto yena bhāgavātā dhammo

To the Teaching which he expounded so well,

Supaṭipanno yassa bhāgavaṭo sāvakaṣaṅgho

And to the Blessed One's disciples who have practised well,

Tam-māyaṃ bhāgavantam sādhammam saṅgham

To these — the Buddha, the Dhamma, and the Saṅgha —

Imehi sakkārehi yathārahaṃ āropitehi abhīpūjayāma

We render with offerings our rightful homage.

Sādhū no bhante bhāgavā sūcira-parinibbutopi

It is well for us that the Blessed One, having attained liberation,

Pacchīmā-jaṇātānūkaṃpa-mānasā

Still had compassion for later generations.

Ime sakkāre duggaṭa-paṇṇākārā-bhūte paṭiggaṇhātu

May these simple offerings be accepted

Amhākaṃ diḅḅarattaṃ hitāya sukhāya

For our long-lasting benefit and for the happiness it gives us.

Arahaṃ sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddham bhāgavantam abhīvādemī

I render homage to the Buddha, the Blessed One.

(Bow.)

(Svākkhāto) bhāgavātā dhammo

The Teaching so completely explained by him —

Dhammam namassāmi

I bow to the Dhamma.

(Bow.)

(Supaṭipanno) bhāgavaṭo sāvakaṣaṅgho

The Blessed One's disciples who have practised well —

Saṅgham namāmi

I bow to the Saṅgha.

(Bow.)

PRELIMINARY HOMAGE

(Hānda mayam buddhassa bhāgavato pubbabhāga-namakāram
karomase)

[Now let us pay preliminary homage to the Buddha.]

(Namo tassa) bhāgavato arahato sammāsāmbuddhassa

(Three times.)

Homāge to the Blessed, Noble, and Perfectly Enlightened One.

(Three times.)

HOMAGE TO THE BUDDHA

(Hānda mayam buddhābhittuṭṭim karomase)

[Now let us chant in praise of the Buddha.]

(Yo so) tathāgato araham sammāsambuddho

The Tathāgata is the Pure One, the Perfectly Enlightened One.

Vijjācaraṇā-sampanno

He is impeccable in conduct and understanding,

Sugato

The Accomplished One,

Lokavidū

The Knower of the Worlds.

Anuttaro purisaḍamma-sārathi

He trains perfectly those who wish to be trained.

Satthā deva-mānussānam

He is Teacher of gods and humans.

Buddho bhāgavā

He is Awake and Holy.

Yo imaṃ lokam ṣaḍevakam samārakam sabrahmakam

In this world with its gods, demons, and kind spirits,

Sassāmaṇa-brāhmaṇim pajam ṣaḍeva-mānussāṃ sayam abhiññā

sacchikatvā pavadesi

Its seekers and sages, celestial and human beings, he has by
deep insight revealed the Truth.

Yo dhammaṃ desēsi ādī-kalyāṇaṃ majjhē-kalyāṇaṃ
pariyosāna-kalyāṇaṃ

*He has pointed out the Dhamma: beautiful in the beginning,
beautiful in the middle, beautiful in the end.*

Sāttḥaṃ saḅyaññaṃ kevala-paripuṇṇaṃ paṛisuddhaṃ
brahma-caṛīyaṃ paḅāsesi

*He has explained the Spiritual Life of complete purity in its
essence and conventions.*

Tam-ahāṃ bhāgavantaṃ abhīpūjāyāmi tam-ahāṃ bhāgavantaṃ
sirasā namaṃmi

*I chant my praise to the Blessed One, I bow my head to
the Blessed One.*

(Bow.)

HOMAGE TO THE DHAMMA

(Hānda mayam dhammābhīthūtiṃ karomase)

[Now let us chant in praise of the Dhamma.]

(Yo so) svākkhāto bhāgavatā dhammo

The Dhamma is well expounded by the Blessed One,

Sāndīthiko

Apparent here and now,

ākālika

Timeless,

Ehipassiko

Encouraging investigation,

Opanayiko

Leading inwards,

Paḅcattam vedītabbo viññūhi

To be experienced individually by the wise.

Tam-ahāṃ dhammaṃ abhīpūjāyāmi tam-ahāṃ dhammaṃ

sirasā namaṃmi

I chant my praise to this Teaching, I bow my head to this Truth.

(Bow.)

HOMAGE TO THE SANGHA

(Hānda mayam saṅghābhittuṭṭim karomase)

[Now let us chant in praise of the Saṅgha.]

(Yo so) supaṭṭipanno bhāgavato sāvakaṣaṅgho

They are the Blessed One's disciples, who have practised well,

Ujupaṭṭipanno bhāgavato sāvakaṣaṅgho

Who have practised directly,

Ñāyapaṭṭipanno bhāgavato sāvakaṣaṅgho

Who have practised insightfully,

Sāmīcipaṭṭipanno bhāgavato sāvakaṣaṅgho

Those who practise with integrity —

Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaṃpuggalā

That is the four pairs, the eight kinds of noble beings —

Esa bhāgavato sāvakaṣaṅgho

These are the Blessed One's disciples.

Āhūneyyo

Such ones are worthy of gifts,

Pāhūneyyo

Worthy of hospitality,

Dakkhīneyyo

Worthy of offerings,

Añjali-karaṇīyo

Worthy of respect;

Anuttaram puññakkhettaṃ lokassa

They give occasion for incomparable goodness to arise
in the world.

Tam-aham saṅgham abhīpūjāyāmi tam-aham saṅgham

sirasā namāmi

I chant my praise to this Saṅgha, I bow my head to
this Saṅgha.

(Bow.)

SALUTATION TO THE TRIPLE GEM

(Hānda mayam ratanattaya-panāma-gāthāyo ceva sāmvega-
parikittana-pāṭhañca bhaṇāmase)

[Now let us chant our salutation to the Triple Gem and a passage
to arouse urgency.]

(Buddho sūuddho) kaṛuṇāmahāṇṇavo

The Buddha, absolutely pure, with ocean-like compassion,

Yocanta-suddhabbāra-ñāṇa-locaṇo

Possessing the clear sight of wisdom,

Lokassa pāpūpakīlesa-ghāṭako

Destroyer of worldly self corruption

Vandāmi buddham aham-ādarenaṃ taṃ

Devotedly indeed, that Buddha I revere.

Dhammo paḍīpo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggāpākāmaṭṭa-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tadattha-dīpaṇo

That which is beyond the conditioned world —

Vandāmi dhammam aham-ādarenaṃ taṃ

Devotedly indeed, that Dhamma I revere.

Sāṅgho sukhettabhyati-khetta-sāññito

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhāsanto sugatānubodhako

*Those who have realised peace, awakened after the
Accomplished One,*

Lolappaḥiṇo ariyo sūmedhaṣo

Noble and wise, all longing abandoned —

Vandāmi saṅgham aham-ādarenaṃ taṃ

Devotedly indeed, that Sangha I revere.

Icevam-ekantabhīpūja-neyyakam vatthuttayam

vandayātābhisaṅkhataṃ

This salutation should be made to that which is worthy.

Puññaṃ maṃyā yaṃ maṃa sabbupaddavā mā hōntu ve tassa
paḥbhāvāsiddhiyā

Through the power of such good action, may all obstacles disappear.

Idha tathāgato loke uppanno araham sammāsambuddho

*One who knows things as they are has come into this world;
and he is an Arābant, a perfectly Awakened being.*

Dhammo ca deṣito niyyāniko upaṣamiko parinibbāniko sambodhagāmi
suḡatappavedito

*Purifying the way leading out of delusion, calming and directing
to perfect peace, and leading to enlightenment
— this Way he has made known.*

Māyantam dhammam sūtvā evam jānāma

Having heard the Teaching, we know this:

Jātipi dukkhā

Birth is dukkha,

Jarāpi dukkhā

Ageing is dukkha,

Maraṇampi dukkham

And death is dukkha;

Sōka-pārideva-dukkha-domanassupāyāsāpi dukkhā

Sorrow, lamentation, pain, grief, and despair are dukkha;

Appiyehi sāmpayogo dukkho

Association with the disliked is dukkha;

Piyehi vip̄payogo dukkho

Separation from the liked is dukkha;

Yampiccham na labhati tampi dukkham

Not attaining one's wishes is dukkha.

Sāṅkhittena pañcupādānakkhāndhā dukkhā

In brief, the five focuses of identity are dukkha.

Seyyathidaṃ

These are as follows:

Rūpūpādānakkhāndho

attachment to form,

Vedanūpādāṅkkhāṅdhō
attachment to feeling,
Sāññūpādāṅkkhāṅdhō
attachment to perception,
Sāṅkhārūpādāṅkkhāṅdhō
attachment to formations,
Viññāṇūpādāṅkkhāṅdhō
attachment to sense-consciousness.

Yesaṃ pariññāya
For the complete understanding of this,
Dharamāno sō bhāgavā evaṃ bahulaṃ sāvake vīneti
*The Blessed One in his lifetime frequently instructed his disciples
in just this way.*

Evaṃ bhāgā ca panassa bhāgavato sāvakesu anusāsani bahulā pavattati
In addition, he further instructed:

Rūpaṃ aṅiccaṃ
Form is impermanent,
Vedanā aṅiccā
Feeling is impermanent,
Sāññā aṅiccā
Perception is impermanent,
Sāṅkhārā aṅiccā
Formations are impermanent,
Viññāṇaṃ aṅiccaṃ
Sense-consciousness is impermanent;
Rūpaṃ aṅattā
Form is not-self,
Vedanā aṅattā
Feeling is not-self,
Sāññā aṅattā
Perception is not-self,

Sâṅkhârā aṇattā

Formations are not-self,

Viññāṇaṃ aṇattā

Self-consciousness is not-self;

Sābbe sâṅkhârā aṇiccā

All conditions are transient,

Sābbe dhammā aṇattā'ti

There is no self in the created or the uncreated.

Te māyaṃ otiṇṇāma-jātiyā jarāmaraṇena

All of us are bound by birth, ageing, and death,

Sōkehi paṛidevehi dukkhēhi domanassehi upāyāsehi

By sorrow, lamentation, pain, grief, and despair,

Dukkhōtiṇṇā dukkhapaṛetā

Bound by dukkha and obstructed by dukkha.

Appevanāmimassa kevalassa dukkhakkhāndhassa antakiriyā

paññāyethā'ti

Let us all aspire to complete freedom from suffering.

(The following is chanted only by the monks and nuns:)

Cîrāpariṇibbutampī taṃ bhāgavāntaṃ uddissa arahāntaṃ

sammāsambuddhaṃ

Remembering the Blessed One, the Noble Lord, and

Perfectly Enlightened One, who long ago attained Parinibbāna,

Saddhā āgārasmā anagāriyaṃ pabbajitā

We have gone forth with faith from home to homelessness,

Tasmīṃ bhāgavati brahma-çariyaṃ çarāma

And like the Blessed One, we practise the Holy Life,

Bhikkhūnaṃ/Sīladharīnaṃ sikkhāsājjiva-samāpannā

Being fully equipped with the bhikkhus'/nuns' system of training.

Taṃ no brahma-çariyaṃ imassa kevalassa dukkhakkhāndhassa

antakiriyāya samvattatu

*May this Holy Life lead us to the end of this whole mass
of suffering.*

(An alternative version of the preceding section)

Cīrāparinibbutampī taṃ bhāgavāntaṃ saraṇaṃ gātā
The Blessed One, who long ago attained Parinibbāna, is our refuge.

Dhāmmañca Sāṅghañca

So too are the Dhāmma and the Saṅgha.

Tassa bhāgavato sāsanaṃ yathāsati yathābalaṃ manasikaṛoma
anupaṭipājjāma

*Attentively we follow the pathway of that Blessed One, with all of
our mindfulness and strength.*

Sā sā no paṭipatti

May then the cultivation of this practice

Imassa kevalassa dukkhakkhāndhassa antakiriyāya sāmvaṭṭatu
Lead us to the end of every kind of suffering.

*(After a period of silent meditation, additional reflections may
be chanted, see pages 32–48.)*

CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhāgavantaṃ abhivādemi

I render homage to the Buddha, the Blessed One. (Bow.)

(Svākkhāto) bhāgavatā dhammo

The Teaching, so completely explained by him —

Dhammaṃ namassāmi

I bow to the Dhamma. (Bow.)

(Supaṭipanno) bhāgavato sāvakaṣaṅgho

The Blessed One's disciples, who have practised well —

Sāṅghaṃ namāmi

I bow to the Saṅgha. (Bow.)

EVENING CHANTING

	<i>Pāli/English</i>
Dedication of Offerings	20/21
Preliminary Homage	20/21
Recollection of the Buddha	20/21
Supreme Praise of the Buddha	22/23
Recollection of the Dhamma	22/23
Supreme Praise of the Dhamma	22/23
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Supreme Praise of the Sangha	24/25
Closing Homage	26/27

DEDICATION OF OFFERINGS

(Yo so) bhāgavā ārahaṃ sammāsambuddho
Svākkhāto yena bhāgavātā dhammo
Supaṭipanno yassa bhāgavato sāvakaṣaṅgho
Tam-māyaṃ bhāgavantam sādhammam sasaṅgham
Imehi sakkārehi yathārahaṃ āropiṭehi abhīpūjāyāma
Sādhū no bhante bhāgavā sūcira-parinibbutopi
Pacchīmā-jaṇātānūkaṃpa-mānasā
Ime sakkāre duggaṭṭa-paṇṇākārā-bhūte paṭiggaṇhātu
Amhākaṃ dīgharattam hitāya sukhāya
Arahaṃ sammāsambuddho bhāgavā
Buddham bhāgavantam abhīvādemī

(Bow.)

(Svākkhāto) bhāgavātā dhammo
Dhammam namassāmi

(Bow.)

(Supaṭipanno) bhāgavato sāvakaṣaṅgho
Sāṅgham nāmāmi

(Bow.)

PRELIMINARY HOMAGE

(Hānda mayam buddhassa bhagavato pubbabhāga-namakāram
karomase)

[Namo tassa] bhāgavato arahato sammāsambuddhassa

(Three times.)

RECOLLECTION OF THE BUDDHA

(Hānda mayam buddhānuṣṣaṭṭinayaṃ karomase)

[Tam khō] pana bhāgavantam evam kalāyaṇo kittiṣaddo abhuggato

Itipi so bhāgavā ārahaṃ sammāsambuddho

Vijjācāraṇā-sampanno sugato lokavīdū

Anūttaro purisaḍamma-sārathi satthā deva-mānussānaṃ buddho

bhāgavā'ti

DEDICATION OF OFFERINGS

(To the Blessed One,) the Lord, who fully attained perfect enlightenment,
To the Teaching, which he expounded so well,
And to the Blessed One's disciples who have practised well,
To these — the Buddha, the Dhamma, and the Sangha —
We render with offerings our rightful homage.

It is well for us that the Blessed One, having attained liberation,
Still had compassion for later generations.

May these simple offerings be accepted
For our long-lasting benefit and for the happiness it gives us.
The Lord, the Perfectly Enlightened and Blessed One —
I render homage to the Buddha, the Blessed One.

(Bow.)

(The Teaching,) so completely explained by him —
I bow to the Dhamma.

(Bow.)

(The Blessed One's disciples,) who have practised well —
I bow to the Sangha.

(Bow.)

PRELIMINARY HOMAGE

(Now let us pay preliminary homage to the Buddha.)
[Homage to the Blessed], Noble, and Perfectly Enlightened One.

(Three times.)

RECOLLECTION OF THE BUDDHA

(Now let us chant the recollection of the Buddha.)
[A good word] of the Blessed One's reputation has spread as follows:
He, the Blessed One, is indeed the Pure One, the Perfectly

Enlightened One;

He is impeccable in conduct and understanding, the
Accomplished One, the Knower of the Worlds;

He trains perfectly those who wish to be trained; he is Teacher of
gods and humans; he is Awake and Holy.

SUPREME PRAISE OF THE BUDDHA

(Hānda mayam buddhābhigītiṃ karomase)
[Buddhavārahānta] varatādiguṇābhiyutto
Suddhābhiññāṇa-karūṇāhi sāmāgatatto
Bodhesi yo sujanātaṃ kamālaṃ va sūro
Vandāmaham tamarāṇaṃ sirasā jinendaṃ
Buddho yo sabbapāṇinaṃ saraṇaṃ khemaṃuttamaṃ
Paṭhamānussatiṭṭhānaṃ vandāmi taṃ sīreṇaṃham
Buddhassāhaṃsī dāso/dāsī va buddho me sāmikissaro
Buddho dukkhassa ghātā ca vidhātā ca hitassa me
Buddhassāhāṃ niyyādemī sarīrañjivitañcidam
Vandantohāṃ/Vandantihāṃ caṛissāmi buddhasseva sūbodhiṭaṃ
Natthi me saraṇaṃ aññaṃ buddho me saraṇaṃ varaṃ
Etena saccavajjena vaḍḍheyyaṃ satthu-sāsane
Buddhaṃ me vandaṃānena/vandaṃānāya yaṃ puññaṃ paṣūtaṃ idha
Sabbepi antarāyā me māhēsūṃ taṣṣā tejasā

(*Bowing:*)

Kāyena vācāya va cetasā vā
Buddhe kukammaṃ pakataṃ mayā yaṃ
Buddho paṭiggaṇhātu accāyantaṃ
Kālantare saṃvaritaṃ va buddhe

RECOLLECTION OF THE DHAMMA

(Hānda mayam dhammānussatiṇayaṃ karomase)
[Svākkhāto] bhāgavatā dhammo
Sāndiṭṭhiko akāliko ehipassiko
Opanayiko paṇḍitaṃ vedītabbo viññūhi'ti

SUPREME PRAISE OF THE DHAMMA

(Hānda mayam dhammābhigītiṃ karomase)
[Svākkhātātā] diguṇa-yoga-vāseṇa seyyo
Yo maggaṇḍaka-pariyattī-vimokkha-bhedo
Dhammo kuloka-pātānā tadā-dhāri-dhāri

SUPREME PRAISE OF THE BUDDHA

(Now let us chant the supreme praise of the Buddha.)
[The Buddha,] the truly worthy one, endowed with such excellent qualities,
Whose being is composed of purity, transcendental wisdom, and compassion,
Who has enlightened the wise like the sun awakening the lotus —
I bow my head to that peaceful chief of conquerors.
The Buddha, who is the safe, secure refuge of all beings —
As the first object of recollection, I venerate him with bowed head.
I am indeed the Buddha's servant, the Buddha is my Lord and Guide.
The Buddha is sorrow's destroyer, who bestows blessings on me.
To the Buddha I dedicate this body and life,
And in devotion I will walk the Buddha's Path of Awakening.
For me there is no other refuge, the Buddha is my excellent refuge.
By the utterance of this Truth, may I grow in the Master's Way.
By my devotion to the Buddha, and the blessing of this practice —
By its power, may all obstacles be overcome.

(Bowing:)

By body, speech, or mind,
For whatever wrong action I have committed towards the Buddha,
May my acknowledgement of fault be accepted,
That in future there may be restraint regarding the Buddha.

RECOLLECTION OF THE DHAMMA

(Now let us chant the recollection of the Dhamma.)
[The Dhamma] is well expounded by the Blessed One,
Apparent here and now, timeless, encouraging investigation,
Leading inwards, to be experienced individually by the wise.

SUPREME PRAISE OF THE DHAMMA

(Now let us chant the supreme praise of the Dhamma.)
[It is excellent] because it is 'well expounded,'
And it can be divided into Path and Fruit, Practice and Liberation.
The Dhamma holds those who uphold it from falling into delusion.

Vandāmahāṃ taṃahāraṃ vaṛadhāmmametam
 Dhammo yo sabbapāṇinaṃ saṛaṇaṃ khemaṃuttamaṃ
 Duṭṭiyānussatiṭṭhānaṃ vandāmi taṃ sīreṇaṃham
 Dhammassāhāsmi dāso/dāsī va dhammo me sāmikissaro
 Dhammo dukkhassa ghātā ca vidhātā ca hītassa me
 Dhammassāhāṃ niyyādemī saṛirañjivītaññidaṃ
 Vandantohāṃ/Vandantihāṃ caṛissāmi dhammasseva sūḍhammaṭam
 Natthi me saṛaṇaṃ aññaṃ dhammo me saṛaṇaṃ vaṛam
 Etena saccaṃvajjena vaḍḍheyyaṃ saṭthu-sāsane
 Dhammaṃ me vandaṃānena/vandaṃānāya yaṃ puññaṃ paṣūtaṃ idha
 Saḍbepi antaṛāyā me māhēsūṃ taṣṣā tejaṣā

(*Bowing:*)

Kāyena vācāya va cetāsā vā
 Dhāṃme kuḍammaṃ paḍkataṃ maṃyā yaṃ
 Dhāṃmo paṭṭiggaṇhātu accaṃyantaṃ
 Kālantare saṃvaṛitaṃ va dhāṃme

RECOLLECTION OF THE SANGHA

(Hānda mayam saṅghānussatiṇayaṃ karomase)
 [Supaṭṭipanno] bhāgavaṭo sāvaḍaṣaṅgho
 Ujupaṭṭipanno bhāgavaṭo sāvaḍaṣaṅgho
 Nāyapaṭṭipanno bhāgavaṭo sāvaḍaṣaṅgho
 Sāmīcipaṭṭipanno bhāgavaṭo sāvaḍaṣaṅgho
 Yadidaṃ cattāri purisaṃyugāni aṭṭhā purisaḍpuggalā
 Esa bhāgavaṭo sāvaḍaṣaṅgho
 Āhūṇeyyo pāhūṇeyyo dakkhiṇeyyo añjali-kaṛaṇīyo
 Anūṭṭaraṃ puññaḍkhettaṃ lokassā'ti

SUPREME PRAISE OF THE SANGHA

(Hānda mayam saṅghābhigītiṃ karomase)
 [Saḍḍhammajō] supaṭṭipattig-ūṇābhiyutto
 Yoṭṭhabbīdho ariyaḍpuggalā-saṅghaṣeṭṭho

I revere the excellent Teaching, that which removes darkness —
 The Dhamma, which is the supreme, secure refuge of all beings —
 As the Second Object of Recollection, I venerate it with bowed head.
 I am indeed the Dhamma's servant, the Dhamma is my Lord and Guide.
 The Dhamma is sorrow's destroyer, and it bestows blessings on me.
 To the Dhamma I dedicate this body and life,
 And in devotion I will walk this excellent way of Truth.
 For me there is no other refuge, the Dhamma is my excellent refuge.
 By the utterance of this Truth, may I grow in the Master's Way.
 By my devotion to the Dhamma, and the blessing of this practice —
 By its power, may all obstacles be overcome.

(Bowling:)

By body, speech, or mind,
 For whatever wrong action I have committed towards the Dhamma,
 May my acknowledgement of fault be accepted,
 That in future there may be restraint regarding the Dhamma.

RECOLLECTION OF THE SANGHA

(Now let us chant the recollection of the Sangha.)
 [They are the Blessed One's disciples,] who have practised well,
 Who have practised directly,
 Who have practised insightfully,
 Those who practise with integrity —
 That is the four pairs, the eight kinds of noble beings —
 These are the Blessed One's disciples.
 Such ones are worthy of gifts, worthy of hospitality, worthy of
 offerings, worthy of respect;
 They give occasion for incomparable goodness to arise in the world.

SUPREME PRAISE OF THE SANGHA

(Now let us chant the supreme praise of the Sangha.)
 [Born of the Dhamma,] that Sangha which has practised well,
 The field of the Sangha formed of eight kinds of noble beings,

Sîlādīdhamma-pāvarāsaya-kāya-citto
 Vandāmaham tam-ariyāna-gaṇam susuddham
 Saṅgho yo sabbapāṇīnam saraṇam khemaṇuttamam
 Taṭṭiyānussatiṭṭhānam vandāmi tam sīreṇaḥam
 Saṅghassāhāsmi dāso/dāsī va saṅgho me sāmikīssaro
 Saṅgho dukkhassa ghātā ca vidhātā ca hitassa me
 Saṅghassāhāmi niyyādemi sarīrañjivitañcidam
 Vandantoham/Vandantiham caṛissāmi saṅghassopāṭipannaṭam
 Natthi me saraṇam aññaṇam saṅgho me saraṇam varaṇam
 Etena saccaṇvajjena vaḍḍheyyam satthu-sāsane
 Saṅgham me vandamānena/vandamānāya yaṇ puññaṇam paṣūtaṇam idha
 Saḍbepi antarāyā me māhēsūṇam taṣṣā tejasā

(Bowin:)

Kāyena vācāya va cetāsā vā
 Saṅghe kṇkammaṇam pākataṇam maṇyā yaṇ
 Saṅgho paṭṭiggaṇhātu accaṇyantaṇam
 Kālantare saṇvaritaṇam va saṅghe

(At this time meditation is practised in silence, sometimes followed by a Dhamma talk, and ending with the following:)

CLOSING HOMAGE

(Arahamaṇ) sammāsambuddho bhāgavā
 Buddham bhāgavantaṇam abhīvādemi

(Bow.)

(Svākkhāto) bhāgavātā dhammo
 Dhammaṇam namassāmi

(Bow.)

(Supaṭṭipanno) bhāgavaṭo sāvaḷasaṅgho
 Saṅgham naṇmāmi

(Bow.)

Guided in body and mind by excellent morality and virtue.
I revere that assembly of noble beings perfected in purity.
The Sangha, which is the supreme, secure refuge of all beings —
As the Third Object of Recollection, I venerate it with bowed head.
I am indeed the Sangha's servant, the Sangha is my Lord and Guide.
The Sangha is sorrow's destroyer and it bestows blessings on me.
To the Sangha I dedicate this body and life,
And in devotion I will walk the well-practised way of the Sangha.
For me there is no other refuge, the Sangha is my excellent refuge.
By the utterance of this truth, may I grow in the Master's Way.
By my devotion to the Sangha, and the blessing of this practice —
By its power, may all obstacles be overcome.

(Bowinḡ:)

By body, speech, or mind,
For whatever wrong action I have committed towards the Sangha,
May my acknowledgement of fault be accepted,
That in future there may be restraint regarding the Sangha.

(At this time meditation is practised in silence, sometimes followed by a Dhamma talk, and ending with the following:)

CLOSING HOMAGE

(The Lord,) the Perfectly Enlightened and Blessed One —
I render homage to the Buddha, the Blessed One.

(Bow.)

(The Teaching,) so completely explained by him —
I bow to the Dhamma.

(Bow.)

(The Blessed One's disciples,) who have practised well —
I bow to the Sangha.

(Bow.)

PART TWO:

REFLECTIONS & RECOLLECTIONS

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REFLECTIONS ON SHARING BLESSINGS

(Hānda mayam uddissanādhiṭṭhāna-gāthāyo bhaṇāmasa)

[Iminā puñṇākamena] upajjhāyā guṇuttarā
Ācariyūpakārā ca mātāpitā ca nātākā
Suriyo candimā rājā guṇavantā nārāpi ca
Brahma-mārā ca indā ca lokapālā ca devatā
Yamo mittā maṇussā ca majjhattā verikāpi ca
Sabbhe sattā sukhī hontu puñṇāni pakātāni me
Sukhañca tividham dentu khippam pāpetha vomātam
Iminā puñṇākammena iminā uddissenā ca
Khippāham sulābhe ceva taṇhūpādāna-chedānam
Ye santāne hinā dhammā yāva nibbāṇato maṃam
Nassantu sabbaḍā yeva yattha jāto bhāve bhāve
Ujucittam saṭipañṇā sallekho viriyamhinā
Mārā labhantu nokāsam kātuñca viriyeṣu me
Buddhādhipavaṇaro nātho dhammo nātho varuttāmo
Nātho paccekabuddho ca saṅgho nāthottāro maṃam
Tesottamānubhāvena mārokāsam labhantu mā

(Nôw let us chant the verses of sharing and aspiration.)

Through the goodness that arises from my practice,
May my spiritual teachers and guides of great virtue,
My mother, my father, and my relatives,
The Sun and the Moon, and all virtuous leaders of the world,
May the highest gods and evil forces,
Celestial beings, guardian spirits of the Earth, and the Lord of Death,
May those who are friendly, indifferent, or hostile,
May all beings receive the blessings of my life.
May they soon attain the threefold bliss and realise the Deathless.
Through the goodness that arises from my practice,
And through this act of sharing,
May all desires and attachments quickly cease
And all harmful states of mind.
Until I realise Nibbana,
In every kind of birth, may I have an upright mind,
With mindfulness and wisdom, austerity and vigour.
May the forces of delusion not take hold nor weaken my resolve.
The Buddha is my excellent refuge,
Unsurpassed is the protection of the Dhamma,
The Solitary Buddha is my noble Lord,
The Sangha is my supreme support.
Through the supreme power of all these,
May darkness and delusion be dispelled.

THE BUDDHA'S WORDS ON LOVING-KINDNESS

(Karaṇīya Mettā Sutta)

Karaṇīya m-attha-kusalena,
Yan-taṃ santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca,
Suvaco c'assa mudu anatimānī,
Santussako ca subharo 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:
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;
Byarosana pāṭighasañña,
Nāññam-aññassa dukkham-iccheyya.
Mātā yathā niyaṃ puttaṃ,
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.

(Now let us chant the Buddha's words on loving-kindness.)

[This is what should be done]

By one who is skilled in goodness

And who knows the path of peace:

Let them be able and upright,

Straightforward and gentle in speech,

Humble and not conceited,

Contented and easily satisfied,

Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skillful,

Not proud and demanding in nature.

Let them not do the slightest thing

That the wise would later reprove,

Wishing: In gladness and in safety,

May all beings be at ease.

Whatever living beings there may be,

Whether they are weak or strong, omitting none,

The great or the mighty, medium, short, or small,

The seen and the unseen,

Those living near and far away,

Those born and to be born,

May all beings be at ease.

Let none deceive another

Or despise any being in any state.

Let none through anger or ill-will

Wish harm upon another.

Even as a mother protects with her life

Her child, her only child,

So with a boundless heart

Should one cherish all living beings,

Radiating kindness over the entire world:

Spreading upwards to the skies

And downwards to the depths,

Tiṭṭhañ-caraṃ nisinno vā,
Sayāno vā yāvat'assa vigata-middho;
Etaṃ satiṃ adhiṭṭheyya,
Brahmam-etaṃ vihāraṃ idham-āhu.
Diṭṭhiñ-ca anupagamma,
Sīlavā dāssanena sampanno;
Kāmesu vineyya gedhaṃ,
Na hi jātu gabbha-seyyaṃ punareti'ti.

Outwards and unbounded,
Freed from hâtréd and ill-will.
Whether standing or wâlking, seated,
Or lÿing down – free from drowsiness –
One should sustain this recollêction.
This is said t_o be the sublime abiding.
By not holding to false views,
The pure-héarted one, having clarity of vÿsion,
Being freed from all sênsè-desires,
Is not bôrn âgain into this world.

SUFFUSION WITH THE DIVINE ABIDINGS

(Hānda mayam caturappamaññā obhāsanam karomase)

[Mettā-saḥaḡaḡatena] cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā caṭuttham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantam lokam mettā-saḥaḡaḡatena cetasā
Vipulena mahaggaḡatena appamāṇena aṇverena aḅyāpajjhena
phaṛiṭṭvā vihaṛaṭi

Karuṇā-saḥaḡaḡatena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā caṭuttham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantam lokam kaṛuṇā-saḥaḡaḡatena cetasā
Vipulena mahaggaḡatena appamāṇena aṇverena aḅyāpajjhena
phaṛiṭṭvā vihaṛaṭi

Muditā-saḥaḡaḡatena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā caṭuttham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantam lokam muḍiṭā-saḥaḡaḡatena cetasā
Vipulena mahaggaḡatena appamāṇena aṇverena aḅyāpajjhena
phaṛiṭṭvā vihaṛaṭi

Upekkhā-saḥaḡaḡatena cetasā ekaṃ disaṃ phaṛiṭṭvā vihaṛaṭi
Tathā dutiyaṃ tathā tatiyaṃ tathā caṭuttham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantam lokam upekkhā-saḥaḡaḡatena cetasā
Vipulena mahaggaḡatena appamāṇena aṇverena aḅyāpajjhena
phaṛiṭṭvā vihaṛaṭi'ti

(Now let us make the Four Boundless Qualities shine forth.)

I will abide pervading one quarter with a heart imbued with loving-kindness;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a heart
imbued with loving-kindness;
abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with compassion;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a heart
imbued with compassion;
abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with gladness;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a heart
imbued with gladness;
abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a heart imbued with equanimity;
likewise the second, likewise the third, likewise the fourth;
so above and below, around and everywhere; and to all as to myself.
I will abide pervading the all-encompassing world with a heart
imbued with equanimity;
abundant, exalted, immeasurable, without hostility, and without ill-will.

THE HIGHEST BLESSINGS

(Maṅgala Sutta)

(Thus have I heard that the Blessed One)

Was staying at Sāvāṭṭhī,

Residing at the Jeta's Grove

Then in the dark of the night, a radiant deva

Illuminated all Jeta's Grove.

She bowed down low before the Blessed One

Then standing to one side she said:

‘Devas are concerned for happiness

And ever long for peace.

The same is true for humankind.

What then are the highest blessings?’

‘Avoiding those of foolish ways,

Associating with the wise,

And honouring those worthy of honour.

These are the highest blessings.

‘Living in places of suitable kinds,

With the fruits of past good deeds

And guided by the rightful way.

These are the highest blessings.

‘Accomplished in learning and craftsman's skills,

With discipline, highly trained,

And speech that is true and pleasant to hear.

These are the highest blessings.

‘Providing for mother and father's support

And cherishing family,

And ways of work that harm no being,

These are the highest blessings.

- ‘Giving with Dhamma in the heart,
Offering help to relatives and kin,
And acting in ways that leave no blame.
These are the highest blessings.
- ‘Steadfast in restraint, and shunning evil ways,
Avoiding intoxicants that dull the mind,
And heedfulness in all things that arise.
These are the highest blessings.
- ‘Respectfulness and being of humble ways,
Contentment and gratitude,
And hearing the Dhamma frequently taught.
These are the highest blessings.
- ‘Patience and willingness to accept one’s faults,
Seeing venerated seekers of the truth,
And sharing often the words of Dhamma.
These are the highest blessings.
- ‘The Holy Life lived with ardent effort,
Seeing for oneself the Noble Truths
And the realisation of Nibbāna.
These are the highest blessings.
- ‘Although involved in worldly ways,
Unshaken the mind remains
And beyond all sorrow, spotless, secure.
These are the highest blessings.
- ‘They who live by following this path
Know victory wherever they go,
And every place for them is safe.
These are the highest blessings.’

REFLECTIONS ON UNIVERSAL WELL-BEING

(Hānda mayam brahmavihārapharaṇaṃ karomase)

[Ahāṃ sukhito hōmi], niddukkho hōmi,
āvero hōmi, abyāpajjho hōmi, anīgho hōmi, sukhi
āttānaṃ pariḥārāmi.

Sābhe sāttā sukhitā hōntu, sābhe sāttā averā hōntu, sābhe sāttā
abyāpajjhā hōntu, sābhe sāttā anīghā hōntu, sābhe sāttā sukhi
āttānaṃ pariḥārāntu.

Sābhe sāttā sabbadukkhā pamuccāntu.

Sābhe sāttā laddha-sāmpattīto mā vigacchāntu.

Sābhe sāttā kammaṣṣakā kammādāyādā kammāyonī kammābandhū
kammaṇṇāyāsaṇṇā, yaṃ kammaṃ kaṇṇissānti, kalyāṇaṃ vā pāpakaṃ
vā, tassa dāyādā bhāvissānti.

(Now let us chant the reflections on universal well-being.)

[May I abide in well-being], in freedom from affliction, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may I maintain well-being in myself.

May everyone abide in well-being, in freedom from hostility, in freedom from ill-will, in freedom from anxiety, and may they maintain well-being in themselves.

May all beings be released from all suffering.

And may they not be parted from the good fortune they have attained.

When they act upon intention, all beings are the owners of their action and inherit its results. Their future is born from such action, companion to such action, and its results will be their home. All actions with intention, be they skilful or harmful – of such acts they will be the heirs.

REFLECTION ON THE FOUR REQUISITES

(Hānda mayam taṅkhaṇika-paccavekkhaṇa-pāṭham bhaṇāmase)

[Paṭisaṅkhā] yoniso cīvaṛaṃ paṭisēvāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makaṣaṣa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva hirīkopina-paṭicchāḍanattamaṃ.

Wisely reflecting, I use the robe: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only for the sake of modesty.

[Paṭisaṅkhā] yoniso piṇḍapātaṃ paṭisēvāmi, neva ḍavāya, na maḍāya, na maṇḍanāya, na vībhūsaṇāya, yāvadeva īmassa kāyassa ṭhītiyā, yāpaṇāya, vihiṃsūparāṭiyā, brahmaḥariyānuggahāya, iti purāṇaṇca vedānaṃ paṭihāṅkhāmi, navaṇca vedānaṃ na uppādessāmi, yātrā ca me bhavissati aṇavajjātā ca phasuviharocā'ti.

Wisely reflecting, I use almsfood: not for fun, not for pleasure, not for fattening, not for beautification, only for the maintenance and nourishment of this body, for keeping it healthy, for helping with the Holy Life; thinking thus, "I will allay hunger without overeating, so that I may continue to live blamelessly and at ease."

[Paṭisaṅkhā] yoniso senāsaṇaṃ paṭisēvāmi, yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsa-makaṣaṣa-vātātapa-siriṃsapa-samphassānaṃ paṭighātāya, yāvadeva utupaṛissaya viṇodanaṃ paṭisāllānārāmatthamaṃ.

Wisely reflecting, I use the lodging: only to ward off cold, to ward off heat, to ward off the touch of flies, mosquitoes, wind, burning and creeping things, only to remove the danger from weather, and for living in seclusion.

[Paṭisaṅkhā] yoniso giḷāna-paccaya-bhesajja-paṛikkhāraṃ paṭisēvāmi, yāvadeva uppānānaṃ veyyābādhikānaṃ vedānānaṃ paṭighātāya, abyāpajjha-pāramatāyā ti.

Wisely reflecting, I use supports for the sick and medicinal requisites: only to ward off painful feelings that have arisen, for the maximum freedom from disease.

REFLECTION ON THE THIRTY-TWO PARTS

(Hānda mayam dvattimsākāra-pāṭhaṃ bhaṇāmaṣe)

[Ayaṃ kho] me kāyo uddhaṃ pādāṭṭhā adho kesamatthakā
tāṇṇaṃ pariyanto pūro nānappaṅkārassa aṣuṇṇo

*This, which is my body, from the soles of the feet up, and down
from the crown of the head, is a sealed bag of skin filled with
unattractive things.*

Atthi imasmiṃ kāye *In this body there are:*

kesā *hair of the head*

lomā *hair of the body*

nakhā *nails*

dantā *teeth*

taco *skin*

maṃsaṃ *flesh*

nahārū *sinews*

aṭṭhī *bones*

aṭṭhimiñjaṃ *bone marrow*

vakkaṃ *kidneys*

hadayaṃ *heart*

yakanaṃ *liver*

kilomakaṃ *membranes*

pihakaṃ *spleen*

papphāsaṃ *lungs*

antaṃ *bowels*

antaguṇaṃ *entrails*

udariyaṃ *undigested food*

karisaṃ *excrement*

pittaṃ *bile*

semhaṃ *phlegm*

pubbo	<i>pus</i>
lohitaṃ	<i>blood</i>
sedo	<i>sweat</i>
medo	<i>fat</i>
assu	<i>tears</i>
vasā	<i>grease</i>
kheḷo	<i>spittle</i>
siṅghāṇikā	<i>mucus</i>
lasikā	<i>oil of the joints</i>
muttaṃ	<i>urine</i>
matthaluṅgaṇ ti	<i>brain</i>

Evamāyaṃ me kāyo uddhaṃ pādāṭṭalā adho kesamatthakā

tācāpariyanto pūro nānappaḅkārassa aṣuḅiṇo

*This, then, which is my body, from the soles of the feet up, and
down from the crown of the head, is a sealed bag of skin filled
with unattractive things.*

FIVE SUBJECTS FOR FREQUENT RECOLLECTION

(Hānda mayam abhiṇha-paccavekkhaṇa-pāṭham bhaṇāmasa)

[Jarā-dhammomhi] jaram aṇatīto

I am of the nature to age, I have not gone beyond ageing.

Byādhi-dhammomhi byādhiṃ aṇatīto

I am of the nature to sicken, I have not gone beyond sickness.

Maṇaṇa-dhammomhi maṇaṇam aṇatīto

I am of the nature to die, I have not gone beyond dying.

Sabbhehi me piyehi maṇāpehi nānābhāvo viṇābhāvo

All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammassakāmi kammādāyādo kammaṇi kammaṇandhu

kammaṇaṭṭhāraṇo. Yam kammaṇ karissāmi, kalyāṇam vā pāpaṇam vā,
tassa dāyādo bhāviṇṇāmi

*I am the owner of my kamma, heir to my kamma, born of my kamma,
related to my kamma, abide supported by my kamma. Whatever
kamma I shall do, for good or for ill, of that I will be the heir.*

Evaṃ amhehi abhiṇham paccavekkhītabbam

Thus we should frequently recollect.

TEN SUBJECTS FOR FREQUENT RECOLLECTION BY ONE WHO HAS GONE FORTH

(Hānda mayam pabbajita-abhiṇha-paccavekkhaṇa-pāṭham bhaṇāmasa)

[Dasa ime bhikkhave] dhammā pabbajitena abhiṇham
paccavekkhātabbā. Kaṭame dasa?

*Bhikkhus, there are ten dhammas which should be reflected upon
again and again by one who has gone forth. What are these ten?*

‘Vevaṇṇiyamhi ajjhūpaḡato’ ti pabbajitena abhiṇham
paccavekkhātabbam.

*‘I am no longer living according to worldly aims and values.’
This should be reflected upon again and again by one who has
gone forth.*

‘Parapaṭibaddhā me jīvīkā’ ti pabbajitena abhiṇham paccavekkhātabbam.
‘My very life is sustained through the gifts of others.’ This should be
reflected upon again and again by one who has gone forth.

‘Añño me ākappo kaṇaṇiyo’ ti pabbajitena abhiṇham
paccavekkhātabbam.

*‘I should strive to abandon my former habits.’ This should be
reflected upon again and again by one who has gone forth.*

‘Kacci nu kho me attā silāto na upavadatī’ ti pabbajitena abhiṇham
paccavekkhātabbam.

*‘Does regret over my conduct arise in my mind?’ This should be
reflected upon again and again by one who has gone forth.*

‘Kacci nu kho maṃ anuvicca viññū sabrahmācārī silāto na
upavadantī’ ti pabbajitena abhiṇham paccavekkhātabbam.

*‘Could my spiritual companions find fault with my conduct?’
This should be reflected upon again and again by one who has
gone forth.*

‘Sabbhehi me piyehi maṇāpehi nānābhāvo viṇābhāvo’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.

“All that is mine, beloved and pleasing, will become otherwise, will become separated from me.” This should be reflected upon again and again by one who has gone forth.

‘Kammassakomhi kammādāyādo kammaṇi kammaṇandhu kammaṇaṇisāraṇo, yaṃ kammaṃ kaṇissāmi, kalyāṇaṃ vā pāpaṇaṃ vā, tassa dāyādo bhaviṇissāmi’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.

“I am the owner of my kamma, heir to my kamma, born of my kamma, related to my kamma, abide supported by my kamma; whatever kamma I shall do, for good or for ill, of that I will be the heir.” This should be reflected upon again and again by one who has gone forth.

‘Kathambhūtassa me rattindivā vitipātanti’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.

“The days and nights are relentlessly passing; how well am I spending my time?” This should be reflected upon again and again by one who has gone forth.

‘Kacci nu kho’haṃ suññāgāre abhiramāmi’ ti pabbajitena abhiṇhaṃ paccavekkhītabbaṃ.

Do I delight in solitude or not?” This should be reflected upon again and again by one who has gone forth.

‘Atthi nu kho me uttari-mañussa-dhammā alamariya-nāṇa-dassana-viseso
adhigato, so’haṃ pacchime kāle saḥbrahmacārihi puṭṭho na mañku
bhāvissāmī’ ti pabbajitena abhiñhaṃ paccavekkhitabbaṃ.

*“Has my practice borne fruit with freedom or insight so that at the
end of my life I need not feel ashamed when questioned by my
spiritual companions?” This should be reflected upon again and
again by one who has gone forth.*

Ime kho bhikkhāve daṣa dhammā pabbajitena abhiñhaṃ
paccavekkhitabbā’ti.

*Bhikkhus, these are the ten dhammas to be reflected upon again and
again by one who has gone forth.*

PART THREE:

FORMAL REQUESTS

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Añjali

Chanting and making formal requests, is done with the hands in añjali. This is a gesture of respect, made by placing the palms together directly in front of the chest, with the fingers aligned and pointing upwards.

REQUESTING A DHAMMA TALK

(After bowing three times, with hands joined in añjali, recite the following:)

Brahmā ca lokādhipatī saḥampatī
Kaṭañjali adhiṅgamaṃ ayācatha
Santīdha sattappaṇṇajakkha-jātikā
Desetu dhammaṃ anukampimaṃ pajamaṃ

(Bow three times again.)

*The Brahma god Sahampati, Lord of the world,
With palms joined in reverence, requested a favour:
“Beings are here with but little dust in their eyes,
Pray, teach the Dhamma out of compassion for them.”*

ACKNOWLEDGING THE TEACHING

One person: Hānda mayaṃ dhammakathāya sādhuṅgamaṃ dadāmaṃse.
*Now let us express our approval of this Dhamma
Teaching.*

Response: Sādhu, sādhu, sādhu, anūmodāmi.
It is well, I appreciate it.

REQUESTING PARITTA CHANTING

(After bowing three times, with hands joined in añjali, recite the following:)

Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
Sabbadukkha-vināsāya
Parittaṃ brūtha maṅgalaṃ
Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
Sabbabhaya-vināsāya
Parittaṃ brūtha maṅgalaṃ
Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
Sabbaroga-vināsāya
Parittaṃ brūtha maṅgalaṃ

(Bow three times.)

*For warding off misfortune, for the arising of good fortune,
For the dispelling of all dukkha,
May you chant a blessing and protection.*

*For warding off misfortune, for the arising of good fortune,
For the dispelling of all fear,
May you chant a blessing and protection.*

*For warding off misfortune, for the arising of good fortune,
For the dispelling of all sickness,
May you chant a blessing and protection.*

REQUESTING THE THREE REFUGES & THE FIVE PRECEPTS

(After bowing three times, with hands joined in añjali, recite:)

Mayaṃ/Ahaṃ bhante/ayye* tisaraṇena saḥa
pañca sîlāni yācāma/yācāmi

Dutiyampi mayaṃ/ahaṃ bhante/ayye* tisaraṇena saḥa
pañca sîlāni yācāma/yācāmi

Tatīyampi mayaṃ/ahaṃ bhante/ayye* tisaraṇena saḥa
pañca sîlāni yācāma/yācāmi

*We/I, Venerable Sir/Sister**, request the Three Refuges and
the Five Precepts.*

*For the second time, we/I, Venerable Sir/Sister**, request the
Three Refuges and the Five Precepts.*

*For the third time, we/I, Venerable Sir/Sister**, request the
Three Refuges and the Five Precepts.*

**When requesting in Pāli from a layperson, "mitta" replaces "bhante" or "ayye".*

***When requesting in English from a layperson, "Friend" replaces "Venerable Sir" or "Sister".*

TAKING THE THREE REFUGES

(Repeat, after the leader has chanted the first three lines:)

Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Namo tassa bhagavato arahato sammāsambuddhassa
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.
Homage to the Blessed, Noble, and Perfectly Enlightened One.

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi
For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi
Tatīyampi Dhammaṃ saraṇaṃ gacchāmi
Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi
For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes the going to the Three Refuges.

Response: Āma bhante/ayye*
*Yes, Venerable Sir/Sister**.*

*When requesting in Pāli from a layperson, “mitta” replaces “bhante” or “ayye”.

**When requesting in English from a layperson, “Friend” replaces “Venerable Sir” or “Sister”.

THE FIVE PRECEPTS

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

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking the life of any living creature.
2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from taking that which is not given.
3. Kāmesu micchācārā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from sexual misconduct.
4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from lying.
5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.
I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader: Imāni pañca sikkhāpadāni
Sīlena sugaṭiṃ yanti
Sīlena bhogaśāmpadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visōdhaye
*These are the Five Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness.
Therefore let virtue be purified.*

Response: Sādhu, sādhu, sādhu

(Bow three times.)

REQUESTING THE THREE REFUGES & THE EIGHT PRECEPTS

(After bowing three times, with hands joined in añjali, recite:)

Mayaṃ/Ahaṃ bhante/ayye* tisaraṇena saḥa
aṭṭha sīlāni yācāma/yācāmi

Dutiyampi mayaṃ/ahaṃ bhante/ayye* tisaraṇena saḥa
aṭṭha sīlāni yācāma/yācāmi

Tatīyampi mayaṃ/ahaṃ bhante/ayye* tisaraṇena saḥa
aṭṭha sīlāni yācāma/yācāmi

*We/I, Venerable Sir/Sister**, request the Three Refuges and
the Eight Precepts.*

*For the second time, we/I, Venerable Sir/Sister**, request the
Three Refuges and the Eight Precepts.*

*For the third time, we/I, Venerable Sir/Sister**, request the
Three Refuges and the Eight Precepts.*

TAKING THE THREE REFUGES

(Repeat, after the leader has chanted the first three lines:)

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Namo tassa bhagavato arahato sammāsambuddhassa

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

Homage to the Blessed, Noble, and Perfectly Enlightened One.

**When requesting in Pāli from a layperson, “mitta” replaces “bbante” or “ayye”.*

***When requesting in English from a layperson, “Friend” replaces “Venerable Sir” or “Sister”.*

Buddhaṃ saraṇaṃ gacchāmi
Dhammaṃ saraṇaṃ gacchāmi
Saṅghaṃ saraṇaṃ gacchāmi
To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi
Dutiyampi Dhammaṃ saraṇaṃ gacchāmi
Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi
For the second time, to the Buddha I go for refuge.
For the second time, to the Dhamma I go for refuge.
For the second time, to the Sangha I go for refuge.

Tatīyampi Buddhaṃ saraṇaṃ gacchāmi
Tatīyampi Dhammaṃ saraṇaṃ gacchāmi
Tatīyampi Saṅghaṃ saraṇaṃ gacchāmi
For the third time, to the Buddha I go for refuge.
For the third time, to the Dhamma I go for refuge.
For the third time, to the Sangha I go for refuge.

Leader: Tisaraṇa-gamaṇaṃ niṭṭhitaṃ
This completes the going to the Three Refuges.

Response: Āma bhante/ayye*
*Yes, Venerable Sir/Sister**.*

*When requesting in Pāli from a layperson, “mitta” replaces “bhante” or “ayye”.

**When requesting in English from a layperson, “Friend” replaces “Venerable Sir” or “Sister”.

THE EIGHT PRECEPTS

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

1. Pāṇātipātā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from taking the life of any living creature.

2. Adinnādānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from taking that which is not given.

3. Abrahmacariyā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from any intentional sexual activity.

4. Musāvādā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

6. Vikālabhojanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from eating at inappropriate times.

7. Nacca-gīta-vādita-visūkadāssanāmālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsanāṭṭhānā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from entertainment, beautification, and adornment.

8. Uccāsayana-mahāsayanā verāmaṇī sikkhāpadaṃ sāmādiyāmi.

I undertake the precept to refrain from lying on a high or luxurious sleeping place.

Leader: Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Response: Imāni aṭṭha sikkhāpadāni sāmādiyāmi
Imāni aṭṭha sikkhāpadāni sāmādiyāmi
Imāni aṭṭha sikkhāpadāni sāmādiyāmi
I undertake these Eight Precepts.
I undertake these Eight Precepts.
I undertake these Eight Precepts.

Leader: Imāni aṭṭha sikkhāpadāni
Sīlena sugaṭiṃ yanti
Sīlena bhogaṣāmpadā
Sīlena nibbutiṃ yanti
Tasmā sīlaṃ visōdhaye
These are the Eight Precepts;
virtue is the source of happiness,
virtue is the source of true wealth,
virtue is the source of peacefulness.
Therefore let virtue be purified.

Response: Sādhu, sādhu, sādhu

(Bow three times.)

APPENDIX

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PĀLI PHONETICS & PRONUNCIATION

Pāli is the original scriptural language of Theravāda Buddhism. It was a spoken language, closely related to Sanskrit, with no written script of its own. As written forms have emerged, they have been in the letterings of other languages (*e.g.*, Devanagari, Sinhalese, Burmese, Thai, Roman). Thus the Roman lettering used here is pronounced just as one would expect, with the following clarifications:

Vowels are of two types:

Short

a as in *about*

i as in *hit*

u as in *put*

Long

ā as in *father*

ī as in *machine*

ū as in *rule*

e as in *grey*

o as in *more*

Exception: **e** and **o** change to short sounds in syllables ending in consonants. They are then pronounced as in “get” and “ox”, respectively.

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

c as in *ancient* (like *cb* but unaspirated)

ṃ, ṅ as *ng* in *sang*

ṅ as *ny* in *canyon*

v rather softer than the English *v*; near *w*

bh, ch, dh, ḍh, gh, jh, kh, ph, th, ṭh

These two-lettered notations with *b* denote an aspirated, airy sound, distinct from the hard, crisp sound of the single consonant. They should be considered as one unit. However, the other combinations with *b*, *i.e.*, *lb*, *mb*, *ṅb*, and *vb*, do count as two consonants.

Examples:

th as *t* in *tongue*. (Never pronounced as in *the*.)

ph as *p* in *palate*. (Never pronounced as in *photo*.)

ḍ, ḍh, ḷ, ṇ, ṭ, ṭh

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

Full-length syllables contain long vowels (**ā, ī, ū, e, o**) or end with **m** or having ended in a consonant, are followed by a syllable beginning with a consonant (e.g., mag·ga, hon·ti, Bud·dha).

Remember that **bh, dh**, etc. count as single consonants.
(Therefore am·hā·kaṃ, but sa·dham·maṃ, not sad·ham·maṃ.)

Full-length syllables take twice the time of half-length syllables – rather like two beats in a bar of music compared to one. This is what gives the chanting its particular rhythm.

Half-length syllables end in short vowels.

CHANTING TECHNIQUE

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

BUD · DHO	SU · SUD · DHO	KA · RU · ÑĀ	MA · HAÑ · ÑA · VO
1	1 1/2 1	1 1/2 1/2 1	1/2 1 1/2 1

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

Punctuation and Tonal Marks

(Round Brackets) indicate words chanted only by the leader; words in [square brackets] are usually chanted only by the responder.

The triangular tonal marks indicate changes in pitch. Longer marks also indicate a lengthening of the syllable.

high tone	n [^] oble
low tone	bl [∇] essed
long low tone	h _o mage
long mid tone	the _s e

A Note on Hyphenation in the Text

As an aid to understanding, some of the longer Pāli words in the text have been hyphenated into the words from which they are compounded. This does not affect the pronunciation in any way.

GLOSSARY OF PĀLI TERMS

Anattā

Literally, “not-self,” i.e. impersonal, without individual essence; neither a person nor belonging to a person. One of the three characteristics of conditioned phenomena.

Anicca

Transient, impermanent, unstable, having the nature to arise and pass away. One of the three characteristics of conditioned phenomena.

Arahaṃ/Arahant

Literally, ‘worthy one’ – a term applied to all enlightened beings. As an epithet of the Buddha alone, “Lord” is used.

Ariyapuggalā

‘Noble beings’ – there are eight kinds: those who are working on or who have achieved the four different stages of realisation.

Bhagavā

Bountiful, with good fortune – when used as an epithet of the Buddha, “the Fortunate One,” “the Blessed One.”

Bhikkhu

A Buddhist monk who lives as an alms mendicant, abiding by 227 training precepts that define a life of renunciation and simplicity.

Brahmā

Celestial being; a god in one of the higher spiritual realms.

Buddha

The Understanding One, the One who is Awake, who knows things as they are; a potential in every human being. The historical Buddha, Siddhattha Gotama, lived and taught in India in the 5th century B.C.E.

Deva

A celestial being. Less refined than a brahmā, as a deva is still in a sensual realm, albeit a very refined one.

Dhamma (Sanskrit: Dharma.)

The Teaching of the Buddha as contained in the scriptures; not dogmatic in character, but more like a raft or vehicle to convey the disciple to deliverance. Also, the Truth towards which that Teaching points; that which is beyond words, concepts or intellectual understanding.

When written as ‘dhamma’ this refers to an ‘item’ or ‘thing’.

Dukkha

Literally, ‘hard to bear’ – dis-ease, restlessness of mind, anguish, conflict, unsatisfactoriness, discontent, suffering. One of the three characteristics of conditioned phenomena.

Kamma (Sanskrit: karma.)

Cause; actions created or recreated by habitual impulse, intention, volition, natural energies.

Mārā

Personification of evil forces. During the Buddha’s struggle for enlightenment, Mārā manifested frightening and enticing forms to try to turn him back from his goal.

Nibbāna (Sanskrit: Nirvāna.)

Literally, ‘cooled’ – the state of liberation from all suffering and defilements, the goal of the Buddhist Path.

Paccekabuddha

Solitary Buddha – someone enlightened by their own efforts without relying on a teacher but who, unlike the Buddha, has no following of disciples.

Pañc’upādānakkhandhā

The five aggregates, physical or mental – that is: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, *viññāṇa*. Attachment to any of these as, ‘This is mine’, ‘I am this’ or, ‘This is my self’ is *upādāna* — clinging or grasping.

Paritta

Verses chanted particularly for blessing and protection.

Puñña

The accumulation of good fortune, blessings, or well-being resulting from the practice of Dhamma.

Rūpa

Form or matter. The physical elements that make up the body, i.e. earth, water, fire and air (solidity, cohesion, temperature and vibration).

Saṅgha

The community of those who practise the Buddha's Way. More specifically, those who have formally committed themselves to the lifestyle of mendicant monks and nuns. The "four pairs, the eight kinds of noble beings" are those who are on the path to or who have realised the fruition of the four stages of enlightenment: stream entry, once return, non-return and arahantship.

Sañkhārā

Formations. Approximately, 'impulses', that is all mental states apart from feeling and perception that colour one's thoughts and make them either good, bad or neutral.

Saññā

Perception, the mental function of recognition.

Tathāgata

'Thus gone' or 'Thus come' – one who has gone beyond suffering and mortality; one who experiences things as they are, without delusion. The epithet that the Buddha applied to himself.

Threefold bliss

Mundane bliss, celestial bliss and Nibbānic bliss.

Vedanā

Feeling – physical and mental feelings that may be either pleasant, unpleasant or neutral.

Viññāṇa

Sense consciousness – the process whereby there is seeing, hearing, smelling, tasting, touching and thinking.

