Chanting Book

Morning and Evening Chanting (Pūjā) and Reflections
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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DEDICATION OF OFFERINGS

(Yo so) bhagavā āraham sammāsambuddho
To the Blessed One, the Lord, who fully attained perfect enlightenment,

Svākkhāto yena bhagavatā dhammo
To the Teaching which he expounded so well,

Supātipanno yassa bhagavato sāvakasaṅgho
And to the Blessed One’s disciples who have practised well,

Tam-māyāṃ bhagavantāṃ sādhammaṃ sāsāṅghāṃ
To these — the Buddha, the Dhamma, and the Sangha —

Imehi sakkārehi yathārahaṃ āropitehi ābhīpūjayāma
We render with offerings our rightful homage.

Sādhū no bhante bhagavā sūcira-parinibbutopī
It is well for us that the Blessed One, having attained liberation,

Pacchima-janattanukampa-mānasā
Still had compassion for later generations.

Ime sakkāre duggata-panñākārā-bhūte pāṭiggaṅhātu
May these simple offerings be accepted

Amhākaṃ digharattam hitāya sukhāya
For our long-lasting benefit and for the happiness it gives us.

Arahaṃ sammāsambuddho bhagavā
The Lord, the Perfectly Enlightened and Blessed One —

Buddhaṃ bhagavantaṃ ābhīvādemi
I render homage to the Buddha, the Blessed One.

(Bow.)

(Svākkhāto) bhagavatā dhammo
The Teaching so completely explained by him —

Dhammaṃ namassāmi
I bow to the Dhamma.

(Bow.)

(Supātipanno) bhagavato sāvakasaṅgho
The Blessed One’s disciples who have practised well —

Saṅghāṃ nāmāmi
I bow to the Sangha.

(Bow.)
PRELIMINARY HOMAGE

(Hānda mayaṁ buddhassā bhāgavato pubbabhāga-namakkāraṁ karomase)
[Now let us pay preliminary homage to the Buddha.]
(Namo tassa) bhāgavato arahato sāmmo sambuddhassā

(Three times.)

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

(Three times.)

HOMAGE TO THE BUDDHA

(Hānda mayaṁ buddhābhītthūtim karomase)
[Now let us chant in praise of the Buddha.]
(Yo so) tathāgato arahā sammaṇambuddho

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

Vijjācaraṇa-sampanno
He is impeccable in conduct and understanding,

Sugato
The Accomplished One,

Lokāvīdū
The Knower of the Worlds.

Anuttāro purisādamma-sārathi
He trains perfectly those who wish to be trained.

Satthā deva-manussānaṁ
He is Teacher of gods and humans.

Buddho bhāgavā
He is Awake and Holy.

Yo imaṁ lokāṁ sādeva-kaṁ sāmāraṁ sābrahmakaṁ
In this world with its gods, demons, and kind spirits,

Sassāmaṇa-brāhmaṁ pājāṁ sādeva-manussāṁ sāyaṁ abhiññā
cacchikatvā pavedesi
Its seekers and sages, celestial and human beings, he has by
deep insight revealed the Truth.
Yo dhammaṁ desesi ādi-kalyāṇaṁ majjhē-kalyāṇaṁ pāriyosāna-kalyāṇaṁ
He has pointed out the Dhamma: beautiful in the beginning,
beautiful in the middle, beautiful in the end.
Sāthāṁ sābyañjaṁ kevala- pāripuṇṇam pārisuddham
brahma-caṇīyaṁ pākāsesi
He has explained the Spiritual Life of complete purity in its
essence and conventions.
Tam-ahāṁ bhāgavantaṁ abhīpūjāyāmi tam-ahāṁ bhāgavantaṁ
sirasā ṇamāmi
I chant my praise to the Blessed One, I bow my head to
the Blessed One.

(Homage to the Dhamma)

(Hānda mayam dhammabhiññutim karomase)
[Now let us chant in praise of the Dhamma.]
(Yo so) svākkhāto bhāgavatā dhammo
The Dhamma is well expounded by the Blessed One,
Sāndiṭṭhiko
Apparent here and now,
Ākāliko
Timeless,
Ehipassiko
Encouraging investigation,
Opanayiko
Leading inwards,
Pāccattāṃ vedītabbo viññūhi
To be experienced individually by the wise.
Tam-ahāṁ dhammaṁ abhīpūjāyāmi tam-ahāṁ dhammaṁ
sirasā ṇamāmi
I chant my praise to this Teaching, I bow my head to this Truth.
(Bow.)
HOMAGE TO THE SANGHA

(Hända mayam saṅghābhītthutim karomase)
[Now let us chant in praise of the Ṣaṅgha.]
(Yo so) supatipanno bhāgavato sāvakasaṅgho
   They are the Blessed One’s disciples, who have practised well,
Ujupatipanno bhāgavato sāvakasaṅgho
   Who have practised directly,
Nāyapatipanno bhāgavato sāvakasaṅgho
   Who have practised insightfully,
Sāmicipatipanno bhāgavato sāvakasaṅgho
   Those who practise with integrity —
Yadidaṃ cattāri purisayugāni aṭṭhā purisapuggalā
   That is the four pairs, the eight kinds of noble beings —
Esa bhāgavato sāvakasaṅgho
   These are the Blessed One’s disciples.
Āhuṇeyyo
   Such ones are worthy of gifts,
Pāhuṇeyyo
   Worthy of hospitality,
Dakkhineyyo
   Worthy of offerings,
Aṅjali-karaṇyo
   Worthy of respect;
Anuttaram puññakhettam lokassa
   They give occasion for incomparable goodness to arise
      in the world.
Tam-ahāṃ saṅghāṃ abhīpūjayāmi tam-ahāṃ saṅghāṃ
   I chant my praise to this Ṣaṅgha, I bow my head to
   this Ṣaṅgha.

(Bow.)
Salutation to the Triple Gem

(Hānda mayaṁ ratanattaya-pañāma-gāthāyo ceva sāṁvega-parikittana-pāṭhaṅca bhaṅāmase)

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

(Buddho sūṣuddho) karuṇāmahāṇṇavo

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

Yoccanta-suddhābhara-ñāṇa-loçano

Possessing the clear sight of wisdom,

Lokassā pāpūpakīlesa-ghātako

Destroyer of worldly self corruption

Vandāmi buddhaṁ āhāṁ-ādarenā tam

Devoledly indeed, that Buddha I revere.

Dhammo pādipo viya tassa satthuno

The Teaching of the Lord, like a lamp,

Yo maggāpākāmaṭa-bheda-bhinnako

Illuminating the Path and its Fruit: the Deathless,

Lokuttaro yo ca tādatthā-dīpano

That which is beyond the conditioned world —

Vandāmi dhammaṁ āhāṁ-ādarenā tam

Devoledly indeed, that Dhamma I revere.

Saṅgho sūkhettābhhyati-khetta-saṅñito

The Sangha, the most fertile ground for cultivation,

Yo diṭṭhāsanto sugatānubodhako

Those who have realised peace, awakened after the

Accomplished One,

Lolappahino ariyo sūmedhāso

Noble and wise, all longing abandoned —

Vandāmi saṅghaṁ āhāṁ-ādarenā tam

Devoledly indeed, that Sangha I revere.

Iccevam-ekantābhīpūja-neyyakam vatthuttayaṁ

This salutation should be made to that which is worthy.

Vandayatābhīsaṅkhatam
Puññaṁ māyā yaṁ māmā sabbupaddavā mā hontu ve tassā pābhāvasiddhiyā
Through the power of such good action, may all obstacles disappear.
Idha tathāgato loke uppanno ārahāṁ sammāsambuddho
One who knows things as they are has come into this world;
and he is an Arahant, a perfectly Awakened being.
Dhammo ca desīto niyyāniko upāsamiko parinibbāniko sāmbodhāgāmi sugatappavedito
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 suṭvā evaṁ jānāma
Having heard the Teaching, we know this:
Jātipi dukkha
Birth is dukkha,
Jarāpi dukkha
Ageing is dukkha,
Maraṇampi dukkham
And death is dukkha;
Sōka-parideva-dukkhā-domanassupāyāsāpi dukkhā
Sorrow, lamentation, pain, grief, and despair are dukkha;
Appiyehi sāmpayogo dukkho
Association with the disliked is dukkha;
Piyehi vippayogo dukkho
Separation from the liked is dukkha;
Yampicchāṁ nā labhati tampi dukkham
Not attaining one’s wishes is dukkha.
Saṅkhittena paṅcupādānakkhandhā dukkha
In brief, the five focuses of identity are dukkha.
Seyyathidam
These are as follows:
Rūpupādānakkhandho
attachment to form,
Vedanūpādānakkhāндho
attachment to feeling,
Sānñūpādānakkhāндho
attachment to perception,
Sāňkhārūpādānakkhāндho
attachment to formations,
Viññānūpādānakkhāндho
attachment to sense-consciousness.

Yesaµ pariññāya
For the complete understanding of this,
Dhūramāno sā bhāgava evaµ bāhulaµ sāvake viñeti
The Blessed One in his lifetime frequently instructed his disciples
in just this way.
Evaµ bhāgā ca panassa bhāgavato sāvakesu ānusāsāni bāhulā paµvattāti
In addition, he further instructed:
Rūpaµ āniccaµ
Form is impermanent,
Vedanaµ ānicca
Feeling is impermanent,
Sāńña ānicca
Perception is impermanent,
Sāńkhrā ānicca
Formations are impermanent,
Viññānam āniccaµ
Sense-consciousness is impermanent;
Rūpaµ ānattā
Form is not-self,
Vedanaµ ānattā
Feeling is not-self,
Sāńña ānattā
Perception is not-self,
Sāṅkhārā ἀnattā
Formations are not-self,
Viññānaṁ ἀnattā
Self-consciousness is not-self;
Saṁbe sāṅkhārā ἀniccā
All conditions are transient,
Saṁbe dharmā ἀnattā’ti
There is no self in the created or the uncreated.

Te māyāṁ otiṇṇamha-jātiyā jārāmaraṇena
All of us are bound by birth, ageing, and death,
Sōkehī pariṇēvehi dukkhēhi domanassehi upāyēsehi
By sorrow, lamentation, pain, grief, and despair,
Dukkhoṭiṁnā dukkhaṇapareṇā
Bound by dukkha and obstructed by dukkha.

Appevanāṁimassā kevalassā dukkhakkhāṇdhassā antākiriyā paṁṇāyethā’ti
Let us all aspire to complete freedom from suffering.

(The following is chanted only by the monks and nuns:)
Cīrāpariṇibbutampī tam bhagavāntam uddissa ārahāntam
sammāsambuddhām
Remembering the Blessed One, the Noble Lord, and
Perfectly Enlightened One, who long ago attained Paṁṇibbāṇa,
Saddhā āgarasmā anagāriyam pabbaṭājātā
We have gone forth with faith from home to homelessness,
Tasmāṁ bhagavati brahma-cāriyam cārāmā
And like the Blessed One, we practise the Holy Life,
Bhikkhunāṁ/Siladhārināṁ sikkhāsājīvä-samāpannā
Being fully equipped with the bhikkhus’/nuns’ system of training.
Tam no brahma-cāriyam imassā kevalassā dukkhakkhāṇdhassā
antākiriyāya sāmvāttatu
May this Holy Life lead us to the end of this whole mass of suffering.
Cirāparinibbutampi tam bhāgavāntam saranām gatā

The Blessed One, who long ago attained Parinibbāna, is our refuge.

Dhammañca Saṅghañca

So too are the Dhamma and the Saṅgha.

Tassa bhāgavatop sāsanaṁ yathāsati yathābalaṁ manasikāroma

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 kevalassā dukkhakkhāndhassā antakiriyāya sāmvattatu

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

(Arahaṁ) sammāsambuddho bhāgavā

The Lord, the Perfectly Enlightened and Blessed One —

Buddham bhāgavantam ābhīvādemi

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

(Svākkhāto) bhāgavatā dhammo

The Teaching, so completely explained by him —

Dhammaṁ namassāmi

I bow to the Dhamma. (Bow.)

(Supatīpanno) bhāgavato sāvakāsaṅgho

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

Saṅgham namāmi

I bow to the Saṅgha. (Bow.)
EVENING ChANTING

Pāli/English

Dedication of Offerings 20/21

Preliminary Homage 20/21

Recollection of the Buddha 20/21

Supreme Praise of the Buddha 22/23

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DEDICATION OF OFFERINGS

(Yo so) bhāgavā ārahaṁ sammāsambuddho
Svākkhāto yena bhāgavatā dhammo
Supatipanno yassa bhāgavato sāvakāsaṅgho
Tam-mayaṁ bhāgavantaṁ sadhammaṁ sāsaṅgham
Imehī sakkārehī yathārahaṁ āropītehi ābhīpujyāma
Sādhū no bhante bhāgavā sūcira-parinibbutopi
Pacchima-janatānukampā-mānasā
Imehī sakkāre duggata-paññākāra-bhūte pātigmaṁhātu
Amhākaṁ digharattaṁ hitāya sukhāya
Arahaṁ sammāsambuddho bhāgavā
Buddhaṁ bhāgavantaṁ ābhīvādemi

(Bow.)

(Svākkhāto) bhāgavatā dhammo
Dhammaṁ namassāmi

(Bow.)

(Supatipanno) bhāgavato sāvakāsaṅgho
Sāṅgham nāmāmi

(Bow.)

PRELIMINARY HOMAGE

(Hānda mayaṁ buddhassā bhagavato pubbabhāga-namakāraṁ karomase)
[Namo tassa] bhāgavato arahato sammāsāmbuddhassā

(Three times.)

RECOLLECTION OF THE BUDDHA

(Hānda mayaṁ buddhānussātīnayaṁ karomase)
[Tam kho] pana bhāgavantaṁ evaṁ kalīyano kitiṣaddo abbhuggato
Iti pi so bhāgavā ārahaṁ sammāsambuddho
Vijjācaraṇaṁ-sampanno suṇato lokāvidū
Anūttaro purisaṇama-sārathi satthā deva-manussānaṁ 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 mayāṃ buddhābhīṣṭiṁ karomase)
[Buddhavārahānta] varatādiṇībhiyutto
Suddhābhīṣṭa-kaṟūñāhi sāmāgatatto
Bodhesi yo sujaṇataṁ kāmālaṁ va sūro
Vandāmahāṁ tamarāṇaṁ sīrasā jīnendam
Buddho yo sabbapāṇīnaṁ saraṇaṁ khemāmuttamaṁ
Paṭhamāṇussattāṁnaṁ vandami tam sīrenahāṁ
Buddhassahasmi dāso/dāsi va buddho me sāmikīsaro
Buddho dukkhassā ghatā cā vidhātā cā hītassā me
Buddhassahāṁ nīyaṇedi sārīraṇīvītaṇcidaṁ
Vandantohāṁ/Vandantīhāṁ caṅissāmī buddhasseva sūbodhiṁ
Natthi me saraṇaṁ aṅñaḥ buddho me saraṇaṁ vāraṁ
Etena saccavajjena vaddheyyaṁ saṭṭhu-sāsane
Buddhāṁ me vandāmaṇena/vandāmaṇāya yaṁ puṇṇaṁ pāsutaṁ ādhā
Sabbepi antārāyaṁ me māhesuṁ tassā tejasā

(Bowing:)
Kāyena vācāya va cetasa vā
Buddhe kukammaṁ pakataṁ mayā yaṁ
Buddho paṭiggāṇhātu accayantaṁ
Kālantare saṁvarituṁ va buddhe

RECOLLECTION OF THE DHAMMA

(Hānda mayaṁ dhammānussaṭinaṁ karomase)
[Svākkhāto] bhāgavatā dhammo
Sāndiṭṭhiko akāliko ehīpassiko
Opanayiko paccattāṁ vedītabbo viññūhiṭi

SUPREME PRAISE OF THE DHAMMA

(Hānda mayaṁ dhammābhīṣṭiṁ karomase)
[Svākkhātā] diṟuṇa-yoga-vaśena seyyo
Yo maggāpāka-पaṇित्व-vāmokkha-bheda
Dhammo kuloka-paṭānaṁ tāda-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.
RECOLLECTION OF THE SANGHA

(Hānda mayām saṅghānussatīnayām karomase)

[Supatippanno] bhāgavato sāvakāsaṅgho
Ujupatippanno bhāgavato sāvakāsaṅgho
Nāyapatippanno bhāgavato sāvakāsaṅgho
Sāmipatippanno bhāgavato sāvakāsaṅgho
Yadidām cattāri purisayugāni atthā purisapuggalā
Esa bhāgavato sāvakāsaṅgho
Āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo anjali-karaṇīyo
Anuttaram puṇṇakkhettam lokassā’ti

SUPREME PRAISE OF THE SANGHA

(Hānda mayām saṅghabhīgītiṃ karomase)

[Saddhammajo] supatipattig-unabhīyutto
Yoṭṭhabbidho ariyapuggalā-saṅghāsetṭho
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.

(Bowing:)
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,
Sīlādidhamma-pañvarasaya-kāya-citto
Vandāmahām tām-ariyāna-gañāṃ susuddham
Sāṅgho yo sabbapāṇīnaṃ saraṇāṃ khemammattamaṃ
Tatiyānussattiṭṭhānaṃ vandāmi tāṃ sīrenāhaṃ
Saṅghassāhāṃ dāso/dāsi va saṅgho me sāmikīsaro
Saṅgho dukkhassā ghāṭa cā viddhāṭa cā hitassā me
Saṅghassāhāṃ niyyādemī sarīraṃjīvitaṃcidam
Vandantohāṃ/Vandantihāṃ carissāmi saṅghassopatipannatām
Natthi me saraṇaṃ añṇaṃ saṅgho me saraṇaṃ varam
Etena saccavajjena vaddheyyam satthu-sāsane
Saṅgham me vandamānena/vandamānāya yam puṇṇam pāsūtaṃ īdha
Sabbepi antarāyā me māhesūṃ tassā tejasā

(Bowing:)
Kāyena vācāya va cetāsā vā
Saṅghe kūkammam pākataṃ māyā yam
Saṅgho pāṭiggānḥātu accāyantam
Kālantare sāmvaritum va saṅghe

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

CLOSING HOMAGE

(Arahaṃ) sammāsambuddho bhāgavā
Buddham bhāgavantaṃ abhīvādemi

(Svākkhāto) bhāgavatā dhammo
Dhammaṃ namassāmi

(Suḷatipanno) bhāgavato sāvakāsaṅgho
Saṅgham nāmāmi
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.

(Bowing:)
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

(Hânda mayaṃ uddissanādhīṭṭhāna-gāthāyo ṭhaṇāmase)

[Iminā puññākamena] upajjhāya gūṇuttarā
Ācariyūpakārā ca mātāpitā ca nāṭakā
Suriyo candimā rājā gūnavantā nārāpī ca
Brahma-mārā ca indā ca lokāpālā ca devatā
Yamo mittā manussā ca majjhattā verikāpi ca
Sabbe sattā sukhi hontu puññāni pākatāni me
Sukhañca tividham dentu khippaṃ pāpethā vomataṃ
Iminā puññākammena iminā uddissenā ca
Khippāham sulabhhe ceva tanhūpādāna-chedānaṃ
Ye santāne hīnā dhammā yāvā nibbāṇato māmaṃ
Nassantu sabbādā yeva yattha jāto bhāve bhāve
Ujucittam satipaṭānaṃ sallekho viriyamhinā
Mārā labhantu nokāsam kātuṇca viriyesu me
Buddhādhipavāro nātho dhammo nātho vāruttamo
Nātho pacceka-buddho ca saṅgho nāthottaro māmaṃ
tesottamānubhāvena mārokaṃ labhantu mā
(Now 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 Nibbāna,
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 Dhammā,
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
(Karaṇiya Mettā Sutta)

Karaṇiya m-attha-kusale,
    Yan-taṃ santiṃ 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 upavadeyyum;
Sukhino vā khemino hontu,
    Sabbe sattā bhavantu sukhit’attā:
Ye keci pāṇa-bhūt’atthi,
    Tasā vā thāvarā vā anavasesā;
Dīghā vā ye mahantā vā,
    Majjhima rassakā añuka-thūlā.
Diṭṭhā vā ye ca adiṭṭhā,
    Ye ca dūre vasanti avidūre;
Bhūtā vā sambhavesi vā,
    Sabbe sattā bhavantu sukhit’attā.
Na paro param nikubbetha,
    Nātimaṇṇetha katthaci naṃ kiñci;
Byarosana pāṭighasaṇṇa,
    Nānāṃ-aṇṇassa dukkham-iccheyya.
Mātā yathā niyam puttam,
    Ayusā eka-puttam-anurakkhe;
Evaṃ pi sabbha-bhūtesu,
    Mānasam-bhāvaye aparimāṇam.
Mettaṃ-ca sabbha-lokasmiṃ,
    Mānasam-bhāvaye aparimāṇam;
Uddhaṃ adho ca tiriyaṃ-ca,
    Asambādhaṃ averam asapattāṃ.
(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 skilful,
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.
Diṭṭhiṁ-ca anupagamma,
Silavā dassanena sampanno;
Kāmesu vineyya gedham,
Na hi jātu gabbha-seyyaṃ punareti’ti.
Outwards and unbounded,
   Freed from hatred and ill-will.
Whether standing or walking, seated,
   Or lying down – free from drowsiness –
   One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to false views,
   The pure-hearted one, having clarity of vision,
   Being freed from all sense-desires,
   Is not born again into this world.
SUFFUSION WITH THE DIVINE ABIDINGS

(Hānda mayam caturappamaññā obhāsanaṃ karomase)

[Mettā-sahāgatena] cetasā ekām disām phārityā vihārati
Tathā dutiyāṃ tathā tatiyāṃ tathā catuṭṭham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantaṃ lokaṃ mettā-sahāgatena cetasā
Vipulena mahaggatena appamāṇena averena ābyāpajjhena phārityā vihārati

Karuṇā-sahāgatena cetasā ekām disām phārityā vihārati
Tathā dutiyāṃ tathā tatiyāṃ tathā catuṭṭham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantaṃ lokaṃ karuṇā-sahāgatena cetasā
Vipulena mahaggatena appamāṇena averena ābyāpajjhena phārityā vihārati

Muditā-sahāgatena cetasā ekām disām phārityā vihārati
Tathā dutiyāṃ tathā tatiyāṃ tathā catuṭṭham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantaṃ lokaṃ muditā-sahāgatena cetasā
Vipulena mahaggatena appamāṇena averena ābyāpajjhena phārityā vihārati

Upekkhā-sahāgatena cetasā ekām disām phārityā vihārati
Tathā dutiyāṃ tathā tatiyāṃ tathā catuṭṭham
Iti uddhamadho tiriyaṃ sabbadhī sabbattatāya
Sabbāvantāṃ lokaṃ uppekkhā-sahāgatena cetasā
Vipulena mahaggatena appamāṇena averena ābyāpajjhena phārityā vihārati’ti
(Now let us make the Four Boundless Qualities shine forth.)

[\textit{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.
\textit{I will abide} pervading the all-encompassing world with a heart imbued with loving-kindness;
abundant, exalted, immeasurable, without hostility, and without ill-will.

\textit{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.
\textit{I will abide} pervading the all-encompassing world with a heart imbued with compassion;
abundant, exalted, immeasurable, without hostility, and without ill-will.

\textit{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.
\textit{I will abide} pervading the all-encompassing world with a heart imbued with gladness;
abundant, exalted, immeasurable, without hostility, and without ill-will.

\textit{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.
\textit{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 Sāvatthī,
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 Nibbâna.
   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 brahmavihārapharanaṁ karomase)

[Ahāṁ sukhitō hōmi, niddukkho hōmi,
   āvero hōmi, abyāpajjho hōmi, ānīgho hōmi, sukhī
   āttānaṁ pāriharāmi.

Sābbe sattā sukhitā hōntu, sābbe sattā averā hōntu, sābbe sattā
   abyāpajjhā hōntu, sābbe sattā anīghā hōntu, sābbe sattā sukhī
   āttānaṁ pāriharāntu.

Sābbe sattā saddadukkhā pamuccāntu.

Sābbe sattā laddha-sāmpāttīto mā vigacchāntu.

Sābbe sattā kammassakā kammādāyādā kammāyonī kammābandhū
   kammaṭṭisāraṇā, yaṁ kammaṁ karissānti, kalyāṇaṁ vā pāpakaṁ
   vā, tassa dāyādā bhavissānti.
(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 skillful or harmful – of such acts they will be the heirs.
REFLECTION ON THE FOUR REQUISITES

(Hānda mayam taṅkhaṅika-paccavekkhaṅa-pāṭham bhaṅmase)


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 paṭisévāmi, neva dāvāya, na mādāya, na maṅḍanāya, na vībhūsanāya, yāvadeva āmassā kāyassā ṭhitiyā, yāpanāya, vihimsūparatiyā, brahmaçarīyānuggahāya, iti purāṇañca vedānaṃ paṭihāṅkhami, naṅcā vedānaṃ na uppādessāmi, yātrā cā me bhavissati ānavaṃjatā 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.”


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.


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.
Atthi imasmiṁ kāye
   kesā   hair of the head
   lomā   hair of the body
   nakhā  nails
   dantā  teeth
   taco   skin
   maṁsaṁ flesh
   nahārū sinews
   aṭṭhī  bones
   aṭṭhimīṅjaṁ bone marrow
   vakkaṁ kidneys
   hadayaṁ heart
   yakanaṁ liver
   kilomakaṁ membranes
   pihakaṁ spleen
   papphaṁsaṁ lungs
   antaṁ  bowels
   antaguṇaṁ entrails
   udariyaṁ undigested food
   karīsaṁ excrement
   pittaṁ bile
   semhaṁ phlegm
Evamāyaṁ me kāyo uddham pādātālā adho kesamathakā
tacāparīyanto pūro nānappakārassā āṣucīno
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

(Hânda mayaṃ abhiṃha-paccavekkhaṇa-pāthâmaṃ bhaṇâmase)

[Jarā-dhammomhi] jaram ṣaṇīto
I am of the nature to age, I have not gone beyond ageing.

Byādhi-dhammomhi byādhiṃ ṣaṇīto
I am of the nature to sicken, I have not gone beyond sickness.

Maraṇa-dhammomhi maraṇam ṣaṇīto
I am of the nature to die, I have not gone beyond dying.

Sâbbehi me piyehi manâpehi nânâbhāvo viṇâbhāvo
All that is mine, beloved and pleasing, will become otherwise, will become separated from me.

Kammasakāmhi kammaṅdāyādo kammaṅyonī kammaṅbandhū
kammapaṭisarâno. Yam kammaṃ karissāmi, kalyāṇaṃ vā pāpakaṃ vā, tassā dāyādo bhâvissāmi
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 abhiṃhaṃ paccavekkhitabbam
Thus we should frequently recollect.
TEN SUBJECTS FOR FREQUENT RECOLLECTION  
BY ONE WHO HAS GONE FORTH

(Hānda mayam pabbajita-abhīnham-paccavekkhāna-pāṭham bhaṇāmase)

[Dasa īme bhikkhave] dhammā pabbajitena ābhīnham paccavekkhitabbā. Kātame dasa?
Bhikkhus, there are ten dhammas which should be reflected upon again and again by one who has gone forth. What are these ten?

‘Vevanṇiyamhi ajjhūpāgato’ ti pabbajitena ābhīnham paccavekkhitabbāṃ.
“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 ābhīnham paccavekkhitabbāṃ.
“My very life is sustained through the gifts of others.” This should be reflected upon again and again by one who has gone forth.

‘Aṅño me ākappo karāṇiyo’ ti pabbajitena ābhīnham paccavekkhitabbāṃ.
“I should strive to abandon my former habits.” This should be reflected upon again and again by one who has gone forth.

‘Kacci nū kho me attā sīlaṇo na ṛṇavadatī’ ti pabbajitena ābhīnham paccavekkhitabbāṃ.
“Does regret over my conduct arise in my mind?” This should be reflected upon again and again by one who has gone forth.

‘Kacci nū kho maṃ ānūvicca viṇṇū sabrahmacāri sīlaṇo na ṛṇavadantī’ ti pabbajitena ābhīnham paccavekkhitabbāṃ.
“Could my spiritual companions find fault with my conduct?” This should be reflected upon again and again by one who has gone forth.
"All that is mine, belovéd and pleasing, will become otherwise, will become separated from me." This should be reflected upon again and again by one who has gone forth.

"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.

"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.

"Do I delight in solitude or not?" This should be reflected upon again and again by one who has gone forth.
Atthi nū kho me uttari-manussa-dhammā alamariya-ñāna-dassana-viseso adhigato, so’ham pacchime kāle sābrahmacārīhi puṭṭho na maṅku bhavissāmī’ ti pabbajitena ābhīṇham 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 dasā dhammā pabbajitena ābhīṇham 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

Requesting a Dhamma Talk 54
Acknowledging the Teaching 54
Requesting Paritta Chanting 55
Requesting the Three Refuges and the Five Precepts 56
Requesting the Three Refuges and the Eight Precepts 59
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 cā lokādhipatī sahampatī
Kātañjāli adhivāraṃ ayaçaṭha
Santīdha saṭṭāpparajakkha-jātikā
Desetū dhammaṃ ānukampīmaṃ pājan

(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 sādhukāraṃ dadāmase.
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
   Parittaṁ brūṭhā maṅgalam
Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
   Sabbabhaya-vināsāya
   Parittaṁ brūṭhā maṅgalam
Vipatti-paṭibāhāya sabbā-sampatti-siddhiyā
   Sabbaroga-vināsāya
   Parittaṁ brūṭhā maṅgalam

(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:)

Mayaµ/Ahaµ bhante/ayye* tisaranena saha
panca silani yaacama/yacami
Dutiyampi mayaµ/ahaµ bhante/ayye* tisaranena saha
panca silani yaacama/yacami
Tatiyampi mayaµ/ahaµ bhante/ayye* tisaranena saha
panca silani yaacama/yacami

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 Pæli 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.

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi
Tatiyampi Dhammaṃ saraṇaṃ gacchāmi
Tatiyampi 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-gamanaṃ niṭṭhitam
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”.

Part Three • Taking The Five Precepts – 57
THE FIVE PRECEPTS

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

1. Pāṇātipātā verāmaṇī sikkhatā padam sāmādyāmi.
   I undertake the precept to refrain from taking the life of any living creature.

2. Adinnādānā verāmaṇī sikkhatā padam sāmādyāmi.
   I undertake the precept to refrain from taking that which is not given.

   I undertake the precept to refrain from sexual misconduct.

   I undertake the precept to refrain from lying.

5. Surāmeraya-majjapaṭṭhānā verāmaṇī sikkhatā padam sāmādyāmi.
   I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

Leader: Imāni pañca sikkhatāni
Silena sugatīm yanti
Silena bhogasampadā
Silena nibbūtim yanti
Tasmā silam visodhayē
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:)

Mayaµ/Ahaµ bhante/ayye* tisarañena saha
   aṭṭha sīlāni yācāma/yācāmi
Dutiyampi mayaµ/ahaµ bhante/ayye* tisarañena saha
   aṭṭha sīlāni yācāma/yācāmi
Tatiyampi mayaµ/ahaµ bhante/ayye* tisarañena saha
   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 REFUGEES

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

Part Three • Requesting The Three Refuges & The Eight Precepts • Taking The Three Refuges — 59
Buddham saraṇāṁ gacchāmi
dhammaṁ saraṇāṁ gacchāmi
saṅgham saraṇāṁ gacchāmi

To the Buddha I go for refuge.
To the Dhamma I go for refuge.
To the Sangha I go for refuge.

Dutiyampi Buddhāṁ saraṇāṁ gacchāmi
dutiyampi dhamaṁ saraṇāṁ gacchāmi
dutiyampi saṅghāṁ saraṇāṁ 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.

Tatiyampi Buddhāṁ saraṇāṁ gacchāmi
tatiyampi dhamaṁ saraṇāṁ gacchāmi
tatiyampi saṅghāṁ saraṇāṁ 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-gamanam niṭṭhitam
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”.

60 — Part Three • Taking The Three Refuges
THE EIGHT PRECEPTS

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

1. Pāṭipātā verāmañī sikkhāpadaṁ sāmādiyāmi.
   I undertake the precept to refrain from taking the life of any living creature.

2. Adinnādānā verāmañī sikkhāpadaṁ sāmādiyāmi.
   I undertake the precept to refrain from taking that which is not given.

3. Abrahmacariyā verāmañī sikkhāpadaṁ sāmādiyāmi.
   I undertake the precept to refrain from any intentional sexual activity.

   I undertake the precept to refrain from lying.

5. Surāmeraya-majja-pamādaṭṭhānā verāmañī sikkhāpadaṁ sāmādiyāmi.
   I undertake the precept to refrain from consuming intoxicating drink and drugs which lead to carelessness.

6. Vikālabhojanā verāmañī sikkhāpadaṁ sāmādiyāmi.
   I undertake the precept to refrain from eating at inappropriate times.

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

8. Uccāsayana-mahāsayanā verāmañī sikkhāpadaṁ sāmādiyāmi.
   I undertake the precept to refrain from lying on a high or luxurious sleeping place.
Leader: Imāni aṭṭha sikkhāpadāni sāmādiyāmi

Response: I undertake these Eight Precepts.
I undertake these Eight Precepts.
I undertake these Eight Precepts.

Leader: Imāni aṭṭha sikkhāpadāni
Sīlena sugātim yanti
Sīlena bhogasāmpadā
Sīlena nibbūtim yanti
Tasmā sīlaṁ visūdhaye

Response: Sādhu, sādhu, sādhu

(Bow three times.)
# APPENDIX

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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:

<table>
<thead>
<tr>
<th>Short</th>
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<tr>
<td>a as in <em>about</em></td>
<td>ā as in <em>father</em></td>
</tr>
<tr>
<td>i as in <em>hit</em></td>
<td>ĭ as in <em>machine</em></td>
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<tr>
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<td>ū as in <em>rule</em></td>
</tr>
<tr>
<td>e as in <em>grey</em></td>
<td>o as in <em>more</em></td>
</tr>
</tbody>
</table>

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 *ch* but unaspirated)
- m, n as *ng in sang*
- ñ as *ny in canyon*
- v rather softer than the English v; near w
- bh, ch, dh, dh, gh, jh, kh, ph, th, ðh

These two-lettered notations with ō 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 ō, i.e., lh, mb, ñb, and vh, 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*.)
- ð, ðh, l, n, t, ðh

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 (á, ĭ, ū, e, o) or end with m or having ended in a consonant, are followed by a syllable beginning with a consonant (e.g., mag·ga, hon·ti, Bud·dha).

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

**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 • ŇĀ MA • HAŇ • ŇA • VO

1 1 1/2 1 1 1/2 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  
- low tone  
- long low tone  
- long mid tone  

### 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.

Arahaṁ/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: Nīrṇāṇa.)
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’upādānakkhandaṁ
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.

Saṅkhārā
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.